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**God's Word and Luther's Doctrine
Shall Never Perish.**

**Seventy-fourth year.
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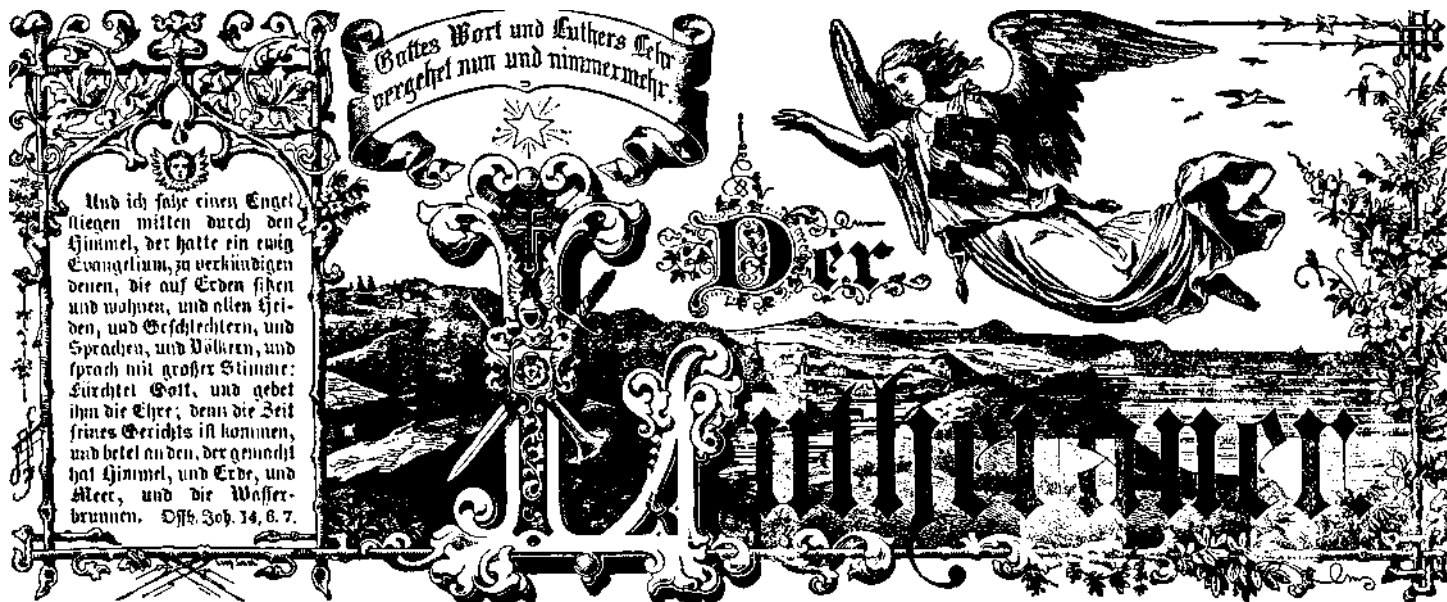
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Stay with us, Lord!

Stay, O Lord, for the evening is near!
 Whither wilt thou direct the steps, When
 deep, heavy shadows are already lowering
 on every path and way? O Lord, stay with
 us, for our salvation. Thou wilt give us
 love's portion Of thy great love.

Stay, O Lord, for the evening is near!
 Oh, where you are, all is fullness
 And all joy, all action
 And nothing but be ger God's will.
 O Lord, stay with us! Give us rest, and still
 all fears With hands that are lifted up!

G. S.

To the new vintage.

In the most serious time our "Lutheran" enters its seventy-fourth year. Such a time has not yet been experienced even by the oldest of his readers - since the nations of the Old World are fighting each other in a terrible struggle; since our beloved country has also been drawn into the general conflagration of the world; since millions of people are losing their lives or becoming cripples for life; as trillions of possessions and property are devastated, go up in smoke and flames; as suspicion and persecution, violence and injustice, resistance to authority and revolution, brutalization and cruelty, hatred and enmity, sins and disgraces of all kinds abound on earth. And the end is not yet here. What else may the new year bring: to the nations of the earth and to our own people, to our synod and our congregations, to our homes and families?

It is a source of great comfort to us that the Lord, the Saviour Himself, comes to us today and addresses us as He did His disciples on the Sea of Galilee. "Be of good cheer, it is I; be not afraid!" he cried to them, when they saw him walking on the sea at dawn, and cried out with fear, Matt. 14:27. They knew him not, and thought they saw a ghost, until the Lord assured them, "It is I," and they came to the blessed assurance, "It is the Lord." In that

In the morning hour they have learned that his voice drowns out the roar of the storm wind and the roar of the waves, that all the power of the elements is no hindrance to him when he wants to bring help to his own, that what the psalmist confesses is true: "O Lord, the rivers of water rise up, the rivers of water raise their roar, the rivers of water lift up the waves, the waves of water in the sea are great and roar terribly; but the Lord is greater still on high," Ps. 93:3, 4.

Be of good cheer! It is I! Fear not! This is a good word for us in this most serious time, when the sea and the waves are great and roar horribly, when great troubles have befallen us, and it seems to us as if the world were sinking and the mountains - otherwise the firmest thing on earth - were sinking into the midst of the sea, when the sea rages and surges, and the mountains collapse from its impetuosity. "A human heart," Luther writes in his beautiful preface to the Psalter, "is like a ship on a wild sea, which the storm winds drive from the four places of the world. Here fear and anxiety of future calamity thrust in; there sorrow and grief of present evil lead in. Here weaves hope and presumption of future happiness; there blows forth security and joy in present goods" (XIV, 22). It is a good word for our synod and its congregations, for our homes and families, for our "Lutheran".

A word for the congregations of our synod. In this serious time we see great tasks for them, but also conditions that could make us anxious. In this time of war we must be all the more zealous in the work of the Lord, not to be misled by the situation of the world in the preaching of the Gospel, in the work for whose sake God still leaves the world standing, not to become entangled in the affairs of the world, but to wait calmly, surely, purposefully for the tasks set before us. It is necessary not to let the spiritual sword become blunt, to fight for the faith that was once given to the saints, the confession of truth, of the

The church is not a church of the pure doctrine, but a church of the pure doctrine, and a church of the pure doctrine. But in these days we see much slackening of spiritual life in the congregations, much love of the world and mammon service, much certainty and indifference in matters of doctrine, much lack of interest in the spiritual work of the church, the business of the kingdom of God. It makes us want to be afraid. But He who so kindly and comfortingly addressed His disciples calls to us also, "Be of good cheer, it is I; fear not!" His voice still pierces through the storm roar and surge of the present evil time. He is with us with His word and with His Spirit and with His power. He helps the tasks to be solved; he helps the dangers to be overcome. He straightens the lax hands and the weary knees. He gives power to the weary and strength enough to the unable. He awakens in the young, adolescent generation the sense of the old, pious fathers. He makes manly and strong. He has overcome the world and helps us overcome the world.

A word for the homes and families of our Synod. The old year has laid upon thousands of families sacrifices heavier than the loss of money and goods: the giving up of the young men now being fitted for war service in the army camps, or already seeing them in the field. And what the new year will bring in this respect is in God's hands. That the sons may only return happy and in one piece! That they return home healthy and pure in soul and body! That they may return to their parents' home Christian and pious, healthy and Lutheran! These are the concerns that move the hearts of many baptizing parents and relatives. And not only their hearts, but the hearts of all of us who know that those who are now in the field are, according to the natural course of events, destined to govern our congregations and to carry out our synodal work later on. But let us cast these cares also upon him who cries unto us, "Be of good cheer, it is I; fear not." He sends letters to the disciples, and tells them by his servants at home and in the camps, that they are strong, and the word of God abideth with them, and they have overcome the wicked one, 1 John 2:14. The Lord is faithful; he will strengthen them, and keep them from evil, 2 Thessalonians 3:3.

A word also for our "Lutheran". Today it is preparing to go out again into the congregations of our Synod and into the homes of our congregations. Its readership has always increased; also in this new year more doors are opening to it than before. Few ecclesiastical papers reach such an age as he has now attained. He may still wait upon his office, and minister to thousands and thousands of baptized Christians in our church. But just in this serious time and world situation he should also take his task especially seriously. He has no new program to unfold, he has never had the vocation to announce what he wants to do. His programme is marked out for him by God's Word and the Lutheran Confession. He sees his task in telling our Lutheran Christian people words of teaching, exhortation, encouragement and consolation in these last, sorrowful times, in consolidating them in Lutheran doctrine and practice, in interpreting to them the signs of the times, in reporting to them the events, the struggles and victories in the Church of God on earth. He would like to

He will be able to solve his task ever more skilfully, to do his office ever better, to serve the Christian people ever more successfully and beneficially, first of all in our Synod. Mindful of his great task, mindful also of his weakness, he directs his gaze to Him who said, "Be of good cheer, it is I; fear not!" This shall be his watchword in his work, this the spirit in which he will do his work. May the faithful God and Saviour make it prosperous to the glory of his high and holy name, to the salvation and blessing of many readers!

God have mercy on us and bless us;

Let his face shine upon us!

God bless us, and all the earth fear him! Ps. 67:2, 8.

L. F.

Is the community school going backwards?

It is now often asserted that the Christian church school is in the throes of regression. This is said by the enemies of the Christian school and the church, and they rejoice. This is what some think, who are convinced that they should not be content with a little Sunday school for their Christian children, but should have a Christian weekly school, but who never take seriously the idea of establishing such a school, and thus seek to reassure themselves. This is what anxious minds fear and therefore do not want to begin. To take important steps for the advancement of the parochial school, for example, to erect a proper school building, appoint a teacher, establish a new class, etc. "Oh," they say, when it is spoken of, "why do we want to incur these expenses any longer? Surely it will not be long before these schools are finished; they cannot be kept up in this country."

What is the truth now? Last fall our parochial schools in Chicago reopened. When the Chicago Pastoral Conference met soon after, the question was asked, "How is it with the admission of new pupils in our schools?" For it is still the case, thank God, that all our pastors have a warm heart for the parochial school, cherish it, and seek to promote it as the jewel of our congregations; if it were to perish, they would fear the soon decline of our church. Most of them were probably also somewhat concerned that because of the oppressive times and the agitation against the Germans (unfortunately so many still cannot grasp that we have these schools for the sake of the Gospel and not because of the German language) there would be nothing good to report. But what a joyful surprise was given to the conference! One member reported: "The reception was so great that our congregation felt compelled to establish a new class and to appoint another teacher, which it did immediately with joy." Others reported an equally good reception, some an even better one. A survey of new pupils revealed the following result:

P. Lücke	66St	. Lukasgemeinde	35
? E. Reinke	51	? B. Bürger	30
? Schmidt	48p	. Wangerin	29
? Siemon	48	? Succop	27
M. Wagner	46	? Schmidtke	27
? Böster	44	? Gap fun	26
? Lußky	40	? Bartling	21
? Haake	38	? Burdorf	19
? Mng	35		

In 17 churches, a flock of 630 children! Is this not a rich blessing from God? Only one congregation had to report that its number of pupils had decreased by 5. There were no reports from a number of congregations in this city, some of which had large schools. Some of the above-mentioned congregations are "old" congregations, which can look back on forty to fifty years of existence, but in which the same love for the Christian school is still present now as in their youthful years. Some are laboring under great difficulties. Thus it was told of one congregation that in the weeks before the school opened the teacher and school superintendents had searched their whole area for children and had good success. If they found children who had now moved closer to the school of a sister community, they were happy to direct them there. In this way, efforts were certainly made in all communities to win pupils for our schools and thus to carry out the most beautiful and most promising mission.

What Christian, who has the welfare of Lutheran Zion at heart, must not rejoice over this increase from the bottom of his heart? What joy is this for the Lord JEsu, who loves children so much and says: "Let the little children come to me, and do not hinder them, for such is the kingdom of God!" What joy for the angels of heaven, who indeed rejoice over one sinner repenting, that so great a multitude of children have been brought from their parents into such schools, where they are to be led to JEsu, that they may be saved! O there are still many things in which Christians can rejoice, even just now, when the world is so full of wailing, lamenting, and weeping, and among these are our parochial schools! They are, as Luther calls them, "beautiful little gardens of paradise" in which God's little plants are tended so that they grow into trees of righteousness for the glory of the Lord. They are lovely oases in the desert of this world; there the waters flow from the fountain of God, which has consolation in abundance; there is the "green pasture" in which the little lambs of JEsu are daily pastured; there the sun of divine truth shines and sends its illuminating, warming, and enlivening rays into the hearts of the children. If you, dear reader, pass by such a school, and hear the sweet voices of children singing:

Because I am JEsu's lamb, I rejoice only in my good shepherd,
Who knows well how to entertain me, Who loves me, who
knows me and calls me by my name,

Rejoice and think that there are many such places. If you yourself have one or more children among this happy crowd, praise and thank God, who has shown you and your child so much love!

The members of the Chicago Pastoral Conference have also rejoiced heartily over this increase in our schools and have instructed the undersigned to report it in The Lutheran so that others may rejoice with them. No doubt congregations in other parts of our Synod have had similar joyful experiences. May reports from them also be sent in to the devil and his

Shed to defy, to punish the indolent, to strengthen and encourage the weak and timid! No, the cause of our Christian church school is not lost; it is not going backward, but. Thank God, forward. May these schools ever more gloriously grow and flourish for the glory of God, for the building of His kingdom, for the beatification of many souls! K. S.

From Argentina.

P. A. Krämer in Buenos Aires, Argentina, wrote to our Commission for Inner Mission Abroad on July 9, 1917, as follows:

"It is now almost six months since the writer was introduced as a missionary here in Buenos Aires. With this the time has also come for the half-yearly missionary report. May the worthy Commission be excused if it does not fill out as it should; it is my first attempt.

"The work is not an easy one, since Buenos Aires is known, and rightly so, as the Paris of South America. The indifference to the Word of God is very great. Of course, as you can see, it is becoming more and more prevalent all over the world, but I have never noticed it anywhere like it is here. And it seems as if the Germans in particular are above others in this sin. Nevertheless, I must confess that the Word of God also proves its power here, that the promise of God: "My word shall not return to me void" is also fulfilled here. Praise and thanks be to God for this.

"While the audience the first Sunday I preached here amounted to 5, it has increased the last five Sundays to 20, 17, 18, 15, 21. On the whole, 257, including 62 children, have attended the services since February 4. There are now 53 adults and 11 children who attend services, if not every Sunday, at least every two or three Sundays. The children attend fairly regularly. Of these, 23 are newcomers. There is the best prospect of about 10 more adults, who have firmly promised to come, and 6 children being added in the near future. God grant it! With the children I am slowly going through the Catechism and the Bible Story. They are showing more interest in it every Sunday.

"Of those who used to come to the service, before my time, I am sorry to say that a number have become unfaithful. Some have been annoyed that there has been no missionary for so long, others have given no reason at all for staying away from the service. So far they have not been persuaded to come to the service in spite of five to seven visits on my part.

"In other respects, too, things are not yet as they should be; but with God's help this, too, will be better. For instance, there are some children who ought to be baptized; but in spite of repeated exhortations, the parents keep putting off baptism. When I announced Holy Communion six weeks ago, no one came, although it had not been celebrated for more than a year, since Fr. Nicklas' departure. Once I had a communion for the sick. An old woman, who has since gone blind, desired Holy Communion, and I gave it to her. She is one of the old faithful members.

"Another sick woman whom I had visited and shown the way to beatitude, who also, I confidently hope, adhered to her Saviour, has died. Unfortunately, her son, who lives entirely without God, did not notify me, as the end came suddenly. When I went to visit her, as usual, they were in the process of closing the coffin. However, the last few times I visited her, she prayed joyfully with me for a blessed end, and she also read the New Testament and Lassenius' 'Consolations' diligently, so that I firmly believe that she passed away as a faithful child of God.

"So far I have made between 150 and 200 home visits. The visiting days are Tuesday to Friday, and only in the afternoon.

"For some time we have been holding services in the afternoon at 3 o'clock. People have been coming more diligently since then.

"Now I would like to cordially command the Christians at home also this very mission in the capital of Argentina, that they also diligently include it in their prayers. For this field also the command of Christ stands: 'Go ye and preach the gospel,' and the promise: 'My word shall do that which is filled in me, and it shall prosper when I send it.' Pray ye therefore the Lord, that here also his work may continue and prosper, and that his Zion may be enlarged, and that his name may be made more and more glorious

From our Synod.

In the early days of December there were assembled in Chicago about twenty-five known lay members of our Synod, the officers and other members of the Lutheran Laymen's League (L. L. L.), formed in June at the time of the Milwaukee Synod of Delegates. At the same time for a very different cause, the President of our Synod, with three of the Vice-Presidents, met there for an important consultation. The members of the L. L. L. took the opportunity, arranged a meeting with the synodical officers, and informed them that the \$100,000 to pay off the debt in the synodical and building fund, which the L. L. L. had set itself the goal of raising, had now been brought together and was at the disposal of the synodical officers. This is the first good news.

But not only was \$100,000 secured, but the signatures amounted to \$13,000 more, and several more gifts were in prospect for the next few days. The L. L. L. does not intend to cease its gratifying activity now, but to raise a larger fund. The income from this fund is to go to the newly created pension fund of our Synod, from which emeritus, sick and infirm pastors, teachers and professors, as well as the widows and orphans of such, will receive the necessary support. This provident fund needs continued and vigorous support if it is to do some justice to its task, and the L. L. L. could not have set itself a finer goal than the raising of such a fund. It hopes, if interest and sacrifice continue and increase to the same extent as heretofore, and many new members are won, to be able to present this fund to the Synod in 1920. This is the second piece of good news.

For this purpose the church has now also organized itself by adopting a constitution. It does not want to become an independent body, not a synod within the synod or a congregation within the congregation, but to recruit new members in the same way as before, but even more purposefully and extensively, and to collect them among themselves for a special purpose. Nothing is to be taken from the regular coffers of the Synod by this; the members of the L. L. L., because they are now making a special collection, do not want to break off any of their contributions for the other Synodal purposes or for the purposes of their own congregation, but they want to present special gifts and collect for a special purpose. They love their Lutheran church and their synod. They recognize the blessings they owe to their church and synod and want to show gratitude for them. This is the third good news.

A number of the members of the L. L. L. were deputies at our last synod in Milwaukee. They were present when all the lay delegates passed a resolution to work with all earnestness and zeal and with all their strength so that the funds granted by the Synod for our institutions and missions would be raised punctually and completely. The relevant resolutions of the deputies have been distributed in many copies, and are also found in the Synodal number of the "Lutheran" of July 3, 1917, page 215. The main point of the same is that an annual average contribution of \$1.00 on the part of each communicating member of each congregation is to be striven for. The members of the L. L. L. are now making an effort to help in their part and in their circle that these good resolutions are also carried out, and this too they do not want to do independently, but in the way foreseen by the Synod. This is the fourth good news.

And now happiness and good fortune and God's rich blessing to the L. L. L. for its activity! It is a right, healthy lay movement, from which we expect much, and which can become of great benefit to our Synod. Its members, however, will themselves derive the greatest joy from it, if they place themselves, their time and their earthly goods more and more at the service of the Lord and His Church. As one of her members also wrote us in November, "Almost the goal [the collection of the \$100,000] is reached; we can hardly wait." -

From our Canada District, the smallest of our 23 Synodal Districts, which has only about 35 congregations and not yet 10,000 souls, the President of the same writes us the following:

"I am pleased to report that our Canada District has just paid in full, through its Treasurer, the second half of the portion of the Synodal Budget for 1917 which falls upon it. In addition to this, the Treasurer is sending in with this sum a Reformation Jubilee offering of \$2830.00, which the congregations in our District have collected. The small Canada District, living abroad, probably sees the very least of the great blessings which God has brought upon America through the Reformation, and also very little of the blessings which rest upon our Synod, as well as the works which God is doing through our Synod, almost nothing, and yet our members have been willing to raise the above-.

bring. Surely proof that even in Canada they love our Synod." -

From our missionary on Spruce Island, Fr. C. R. Örtel, the author of the article in No. 25 of the previous volume about the terrible storm on the aforementioned island, comes the following message a few days before Christmas: . . . "The Christmas sun is shining on me too, in spite of the fact that I have come from great tribulation. All our church work here-even among the British-has been suspected of being pro-German, and I myself was arrested on November 4 as a German spy and taken to the dungeon in the fortress of Cabana, near Havana. There I was able to point others to JEsu. I had to undergo an operation and was then taken to the internment camp, where I preached, on Ps. 146, which was my special comfort in solitary confinement. It was not until November 24 that I returned home, after the American Legation had declared my arrest 'unjustifiable,' with an open wound and broken health, and recovering very slowly. . . . I was quite innocent and helped to keep peace and order. He who suspected me has been deposed." -

In our Brazilian District there is a great shortage of workers, especially aggravated by the fact that the calls issued in the summer were rejected. At the request of our Commission for Inner Mission Abroad and with the approval of the District Presidents, 4 members of this year's candidate class of our Seminary in St. Louis have been called and released at Christmas. They will leave as soon as possible to enter the South American work, 2 in Brazil and 2 in Argentina. Especially in the present world situation, the church work in South America is especially promising for us, and the conditions are quite favorable. -

In the last issue of the "Lutherischer Kirchenbote für Australien" of November 22, 1917, Praeses Nickel reports: "Our printing office has been informed by the censor that after December 31, the "Church Messenger" may no longer appear in German. The officials of the Synod are dealing with the authorities and will try everything to have this regulation withdrawn. Our dear members, however, are cordially requested to present this need in prayer to our dear Savior, so that the -Kirchenbote', which only wants to serve the Lord and His Church, can still appear in the future." -

A few days ago, after a long break, an issue of the "Ev.-Luth. Freikirche" came into our hands, specifically the anniversary issue, a double issue dated October 21 and November 4. The 16-page sheet is festive in content throughout. Among those who wrote for this number or are mentioned in it, we note Pastors Willkomm, Löffler, P. Eickmeier, Petersen, H. Z. Stallmann, A. Stallmann, Lange, Michael, Schmeckenbecher, Th. Reuter, A. Hübener, Amling, R. Kern, Wetje, M. Willkomm, M. Hempfing, Dierks. The titles of the main articles are: "On the Four Hundredth Anniversary of the Reformation." "What do we owe to the Reformation?" "Luther and the Diet of Worms." "The Reformation in East Prussia." "The Doctrine of Justification - the Noblest Gem of the Church of the Reformation." In the former article, consideration is naturally given...

The book reviews in this issue refer to the serious, difficult time in which the jubilee has fallen. Among the eighteen book reviews found in this issue, sixteen refer to the anniversary of the Reformation, and the editors note that "almost countless Luther books with illustrations have appeared this year. One of the books indicated is by the well-known superintendent P. W. P. Angerstein in Lodz. Also the "Hausfreund Calendar" of P. O. Willkomm's "Hausfreund Calendar" for the year 1918 and a reprint of our Synodal Catechism. An advertisement by P. O. Willkomm's advertisement, a report as complete as possible on the celebration of the Reformation anniversary in the congregations of the Free Church is to be compiled for the public, for which each pastor is to make the necessary announcements, at least also indicating text, theme and parts of the festive sermons. Newspaper sheets are to be collected and sent in for the synodal library, giving an account of the festive events in the various states, provinces and localities, also of exhibitions, lectures, festive programs, festive poems and the like, in order to "give descendants a picture [of] how the jubilee of the Reformation was celebrated in this serious time." It is also evident from the advertisements in this number of the "Free Church" that a meeting of their synod was to be held in the "near future. In the same section is the report of a mission festival at which Missionary A. Hübener preached in the morning and gave a mission lecture in the afternoon. Among the receipts of the paper, five items are listed for the East India Mission. The editorship of the "Freikirche" is still in the hands of the aged O. Willkomm, but he is now in retirement.

lives.

L. F.

To the Ecclesiastical Chronicle.

A list of all the pastors and chaplains who serve our Lutheran soldiers in the various places of our country, **closed on December 25**, we bring elsewhere in today's number. Such a list has been repeatedly desired, and will be welcome to all our readers. You will also see from it to what an extensive extent provision has been made for the spiritual sustenance of our soldiers. The list will also interest our soldiers themselves. Send them this number of the "Lutheran," or if you wish to keep it, order it for them from Concordia Publishing House, St. Louis, Mo., giving the exact address of the soldier, and enclosing 5 cents. L. F.

In order that the "Statistical Yearbook" may appear soon and complete, we also urge at this point that all reports be sent to P. E. Eckhardt, Battle Creek, Nebr. immediately after January 1. He expects them no later than January 10. Last year it was necessary to send out about 400 reminder postcards. Will they not save him this labor and Synod this expense?

L. F.

What causes division in the church? The *Methodist Examiner* says: "Of the things that formerly divided the churches - doctrine, pomposity, politics, and constitutional questions - the latter is the most intractable today. It more than anything else thwarts the general longing for a healing of the unholy strife. Negotiations for union come right down to the question, "How shall the Church be governed?" - In the

This is not the case at all with the divisions within the Lutheran Church; the Lutheran Church has no dispute about questions of church constitution. In this she can put up with a lot. The Lutheran Church can live under a system of bishops; it has also had good times under the tutelage of the state. Our confessors even offered to keep the pope, if he would only renounce his desire to be supreme in the church according to divine right, and if he would leave the pure gospel undisturbed. In this the church can tolerate much. If it is only held that God has not prescribed a constitutional form for His Church of the New Testament, so long as the Saviour's word is not forgotten, "One is your Master, Christ; but ye are all brethren," it will be possible to agree on the constitutional form already in love, and also to suffer many things. Politics should also be unheard of as a cause of division in the church. Christ's kingdom, the Church, and the kingdoms of this world are two quite distinct fields. Questions of politics are decided according to reason. Two Christians, both of whom, according to God's will, "seek the best of the city," may in a particular case differ as to what is "the best of the city" in that case, and this need not in the least disturb their unity in the faith. Surely there should be no room for division on account of snobbery in the Christian Church, which is nothing but a multitude of poor sinners, all of whom have nothing to boast of among themselves, all of whom live solely by the grace of their God and Saviour. And if one has gifts of any kind before another, let this not make him haughty, but all the more humble and willing to serve. For what hast thou that thou hast not received? But if thou hast received it, what boastest thou, but that thou hast not received it?" 1 Cor. 4:7. In the Lutheran Church it is the difference of doctrine that causes division, and the whole effort to unify aims at this, and must aim at creating unity here. For this is something that God wills. No more and no less. Therefore the Augsburg Confession says: "For this is enough for the true unity of the Christian church, that the gospel should be preached with one accord according to a pure understanding, and that the sacraments should be administered according to the divine word. And is it not necessary for the true unity of the Christian church that uniform ceremonies, instituted by men, should be held everywhere." But there must be unity in faith and doctrine, as the Formula of Concord points out: "In this way the churches will not condemn one another because of inequality of ceremonies, since in Christian liberty one has fewer or more of them, if they are otherwise in agreement with one another in doctrine and all the articles thereof, and also in the right use of the holy sacraments." And to be sure, it is not enough that one should have quite a confession on paper, but the pure confession should also be preached in reality, confessed, and the ecclesiastical practice practiced accordingly. As the Formula of Concord expresses it: that the whole congregation and the ministers of the Word, "indeed every Christian man, by virtue of God's Word, is bound freely to confess publicly the doctrine, and what belongs to the whole religion, not only in word, but also in deed and work." Luther often puts it this way: Not only is God's word to be pure, as it is in the books, but "God's word preached and handled by you and me."

E. P.

A warning that is well worth passing on in our circles. The "Lutherische Kirchenzeitung" reports: "An agent of the Seventh-day Adventists, a sect that rejects Sunday and praises the Jewish Sabbath, or Saturday.

peddled worm medicine among the members of our congregation at Mount Healthy, O., but in the process tried to "convert" the people, that is, to turn away from the Lutheran church and move to the Adventists. His Antibilious Worm Tablets from the German Remedy Co.. in Canton, O., served him only as an excuse. Rev. G. A. Spring writes that he, of course, immediately enlightened his congregation as to this proselyte maker, and as to the Adventist sect, which holds not only the Jewish Sabbath doctrine, but other false doctrines; it rejects the doctrine of the Divine Trinity, of hell, of infant baptism, etc. It is also quite the manner of these fanatics to creep into the houses, sometimes under this, sometimes under that pretext, and especially where they find serious-minded people who set much store by their Bible as the word of their God, they begin to trouble the consciences by their art, and to interpret certain Bible verses in their wrong sense, in order thus to draw the people to themselves. They also sometimes succeed in bringing their false doctrines to the people, for they are very zealous and often very shrewd and skillful. It may be that the attempt at Mount Healthy is connected with a so-called campaign or campaign of the Adventists, so that in other places these worm medicine sellers may also try to worm their way in. It will do no harm to be constantly on our guard against these and similar lurkers." - As experience has taught us, such enthusiasts prefer to do their muzzling work in existing Christian congregations and to cause division and confusion by twisting the cops of people who are weak in knowledge. They probably consider this procedure easier and healthier than to set about converting the heathen with their little flocks. In an unclean, surreptitious manner they seek to gain entrance into houses under the pretence of wanting to repair an old sewing machine or sell worm medicine, and the like. Where they find admittance, they then carry on their sinister work of seduction. Then the warning of the Saviour applies in full measure: "Beware of false prophets!" In such a case, practical instruction about the healthy fresh air outside is also appropriate.

E. P.

Lutherans in the prisons. Recently Fr. E. Dümmling, city missionary in Milwaukee, published the following in defense against an unjust accusation: "Some time ago an article appeared in an anti-Catholic paper, called *Menace*, which contained an attack on the parochial school system and spoke in favor of the public school. The author of this article then sought to prove that the very church communities which maintain and promote parochial schools had the largest percentage of all prisoners in the penal institutions of our country. To prove this, he then points to the statistics of the confession of faith of the prisoners in a whole series of penitentiaries and reformatories. Thus in this article there is also a statistic of the Milwaukee Correctional Home for the years 1908 to 1915, with an indication of the number of Lutherans who are said to have served a penal term in that institution during the years mentioned. After fifteen years of professional service in the Milwaukee Correctional Home and eight years of active service as a missionary and chaplain in the Wisconsin State Penitentiary, the submitter takes the liberty of replying to this article. Take, for example, the 1908 statistics of the Milwaukee Correction House. The following is reported to the readers of the *Menace*: In 1908 there were in the Milwaukee Correction House 1346 Catholics, 718 Lutherans, and 529 were members of other church denominations or were churchless. This statistic would be a sad testimony to our church and to our congregation-

school if it were accurate and in accordance with the facts. What kind of people were these who were booked as Lutherans in the asylum? In the vast majority of cases they were not Lutherans at all. Some may have been baptized by a Lutheran pastor, but never attended church, let alone the parochial school. Very few are familiar with the doctrines of the church, having never been instructed and confirmed in them. Others are Germans who, because they were baptized in the national church over there, call themselves Lutherans, although they have never actively belonged to the church or have turned their backs on it for many years. It is, therefore, an unfair criticism to assert that those 718 Lutherans (I) who served their penal terms in the Milwaukee Correctional Home in 1908 were fruits of the Lutheran parochial school and members of the Church. The number of Lutheran prisoners from the circles of the Synodical Conference who have actually been trained in the parochial school and instructed in God's Word is so infinitesimal that it would hardly be worth while to keep statistics about them. The same may well be true of the other Lutheran bodies that pursue parochial schooling with earnestness and zeal. That this is so, we owe, next to God, to the thorough religious instruction in our schools, in confirmation classes and in our churches. May God continue to bless our schools abundantly and keep our dear Lutheran people in grace from the gates of the penitentiary!"

The Congregationalists are also now moving decisively toward the establishment of a pension fund for retired pastors. Resolutions to this effect were passed in October, and at present a national committee is meeting under the chairmanship of Father W. C. S. Mills of Monclair to draw up plans and do the necessary preliminary work. The fund is to be called the Pilgrims' Jubilee Fund. Efforts are to be made to complete the collection by December 31, 1920. The fund is to reach five million dollars. An executive secretary has been chosen, and the collection is to be started with full vigor just after Christmas. Congregations and pastors will both be called upon. The pastors, at their discretion, pay a regular larger or smaller contribution, as in life or installment insurance, and by their contribution increase their pension. Their contribution is voluntary. The pension shall not exceed one-half the salary received by the pastor during his ministry. Sixty-five years is the pensionable age. The pension amount is \$500 annually. If the pastor dies before reaching the pensionable age, the dependents shall receive a one-time payment of \$500. (Messenger of Peace.)

The average cost of church buildings in the various church communities. Statistics has taken hold of all things. To some people statistics seem to have a strong appeal. Statistics are compiled about everything. That is the way people want this one determined: The average cost of a church among the Unitarians is \$35,000, among Christian Science \$22,000, among Roman Catholics \$26,000, among Episcopalians \$20,000, among Reformed \$12,500, among Presbyterians \$10,600, among Evangelical Synod \$6,600, among Lutherans \$6,800, among Methodists \$3,800, among Baptists \$2,800, and among Evangelical Fellowship \$3,600. Whether the figures are correct we do not know, nor do we much care. But one thing is certain, that many people pay way too much for their churches. Especially people like the Unitarians and the Christian Scientists not only throw their money away, but make it cost something to fool themselves spiritually and cheat themselves out of their eternal salvation.

From Far and Time.

Convicted of reading the Bible. A promising youth came before Judge Rosalsky in New York; he had stolen candy and cigarettes. Released on his word of honor, he failed to reappear before the judge at the appointed time to give an account of his doings since his release, and was again arrested on the 1st of August. The officer to whom it was his duty to watch him during the time of examination (probationer) reported, "The youth neglected to go to church, and fell again into evil company." Now the magistrate sent him to a penitentiary until October, with the implication that he must read the Bible for an hour every day. - So religion under pressure! I guess the judge means well, but we don't like punitive Bible reading. The boy may well gain Bible knowledge in the process. But the devil has also studied the Scriptures, and many a criminal can recite whole chapters from memory even in the original languages. But, "Dost thou understand what thou readest?" one would ask with Philip. "How can I, unless some one instructs me?" complains the eager eunuch. Such a youth, who has promised much and committed much, will only get farther from the goal unless he learns to pray with David: "O that my life would keep thy statutes with all earnestness!" (Ps. 119:5.) - But what an admonition to parents is this case! How seldom nowadays is the Bible read in the parental home, so that it may be said, "Timothy, because thou hast known the Holy Scriptures from thy infancy, the same is able to instruct thee unto salvation through faith in Christ Jesus." (2 Tim. 3:15-17.) Better to be allowed to read the Bible in the parental home than to have to read it in prison!

(German Evangelist.)

Two pernicious vices that undermine family and state. The "Catholic Messenger of the Faith" writes: Every prohibition-walking teacher assures listeners that drinking is the root of all evil and, by name, the cause of most crime. To these dreary chatterers is destined a statement made by the long-time administrator of the penitentiary of the State of Colorado, Thomas Tynan. The latter said in a speech, "More than 75 per cent of the young men who come to the penitentiary are products of broken homes. They have been dragged through the divorce mills by their parents. The divorce courts have become the providers of the penitentiary. Every divorce in which the lot of children is involved means that a victim has been handed over to crime, a recruit has been drafted for the houses of vice and the penitentiaries." - Which of the two evils is the worse? Both slay their tens of thousands. Both are to be fought. Both can also have the baby thrown out with the bathwater: the prohibitionists, by making every spiritual drink Satan's stuff, even the wine at that wedding at Cana, and the Papal Church, by denying all divorce, even that which Christ expressly permits. And as the prohibitionist, who is himself secretly a drunkard, is a particularly odious fellow, so is a church which, under another name and by another way, dissolves marriages and defiles marriages, and in so doing sets itself up as a special guardian of the sanctity of marriage.

E. P.

Last summer the "Apologete" made this gruesome report **about the uncanny spread of fornication:** "Drunkness is not the only and also not the worst evil that troubles our municipal authorities. Far more pernicious is the fornication which is so rampant. Here in Cincinnati it has been announced by the city health officer these days that girls of twelve years and over, schoolchildren

from the eighth grade and the high school, are afflicted with venereal disease to such an extent that in the fall they will probably examine every school child personally. Dr. Peters, the deputy health officer, says the following in his advertisement concerning this: Some parents permit Stelldicheins, although in many cases the children are not even of college age, without the slightest consideration of the evil consequences which may result. Young girls have been allowed to loiter near the soldiers' camps. The situation is extremely alarming, and a remedy must be found as soon as possible. We are reluctant to report these children to parents for fear of exposing them. I disagree with anyone who says the world is getting better; because this is something that is unprecedented, as far as I can remember. One of the great problems of government has been to protect soldiers from temptation. Yet many parents have never taken this matter personally, and have overlooked their own homes." - By police measures, necessary as they are, by medical instruction, and even by showing the nasty consequences of fornication in so-called "moral" performances in the theatre of Wandelbild, the evil will not be rooted out. This happens only through God's Word, through the inculcation of the sixth commandment of the holy God, and behind it, as the driving force, the "We shall fear and love God." Here is a great field of blessing for the Christian school and the Christian home. They can keep children and young people from ruining themselves in body and soul for time and eternity, and they can keep the state from the abomination of a generation growing up contaminated.

E. P.

The official birth statistics in Germany show that the births of live children in towns of 15,000 population and over were 131,068 less in 1915 than in 1914, and in 1916 there was a further decrease in births of 114, 557. This gives a decrease of 39. 5 per cent. during the two years of the war. On the other hand, the mortality rate among children under one year of age has also steadily declined since 1914. In the 26 largest German cities the rate fell from 15. 3 in 1914 to 13. 00 in 1916, and in all cities of 15,000 or more inhabitants from 15. 5 to 13. 3 the thousand. The fall in births is, of course, not even nearly cancelled by the fall in the death rate.

(Wbl.)

"Fear not!"

As we entered the new year, we sang the New Year's song in church, which is found in many hymnals: "Gottlob, ein Schritt zur Ewigkeit ist abermals vollendet" (Praise God, a step towards eternity is once again completed). I could not yet sing the first verse with all my heart, for a quiet melancholy had crept over me in my lonely home about the transience of time and all earthly things, and so the "Gottlob" was hard to get out of my mouth. But I sang myself more and more into the joyful song of faith, and so quite happily from the heart I could already sing the sixth verse: "I am glad that nothing can separate me from your love. But I was especially refreshed and strengthened by the stanza: "Go, soul, fresh in faith, and only be undaunted!" As the text of his New Year's sermon, our pastor had chosen the Savior's words, "O ye of little faith, why are ye so fearful?" (Matth. 8, 26) ge

chooses. He compared our life to the stormy sea and us Christians to the disciples of little faith, who daily in this world full of dangers and afflictions, full of need and suffering, full of errors and confusions, need nothing so much as the admonition and comfort of the Lord: "O ye of little faith, why are ye so fearful?"

When I returned home, I continued to ponder these words in my heart for a long time, and I remembered how I had once read somewhere that the admonition: "Fear not!" recurs in this or a similar form three hundred and sixty-six times in the Holy Scriptures. So the dear pastor was right, that we need this admonition every day of the year, even if it is a leap year.

This admonition is found throughout the Scriptures of the Old and New Testaments.

"Fear not," cries the Lord to Abraham in foreign lands; "I am thy shield, and thy very great reward" (Gen. 15:1). "Fear not," He speaks to Jacob when he is about to emigrate to distant Egypt; "I am the God of thy. Father, and I will make thee there a great nation" (Gen. 46:3). "Fear not," saith he by the mouth of his servant Moses to his people Israel; "stand fast, and see what salvation the LORD will do for you" (Ex. 14:13). "Ye shall not fear," he causes to be said to the people by the prophet Jehaziel, when three heathen nations had invaded them; "for ye fight not, but God" (2 Chron. 20, 14). "Fear not," he speaks by the mouth of Isaiah; "I have redeemed thee, thou art mine" (Isa. 43:1), and further, "Fear not, thou my servant Jacob, thou devout one whom I have chosen" (Isa. 44:2). "Fear not," he also cries by Jeremiah's mouth to his people; "for I am with thee, that I may help thee" (Jer. 30:10). And again, "Fear not, Jacob my servant, for I am with thee" (Jer. 46:28). "Yea, though I walk through the valley of the shadow of death, I will fear no evil," sings the royal psalmist David; "for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4). And again, "The LORD is my light and my salvation; of whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?" (Ps. 27:1.) "God is our confidence and strength," sing the children of Korah, "therefore we will not fear, though the world perish" (Ps. 46:2, 3). And now in the New Testament, "Fear not," proclaims the angel of the Lord to the terrified shepherds; "for unto you is born this day the Saviour" (Luk 2:10). "Fear not," says the Saviour to the afflicted Jairus, "only believe" (Mark 5:36). "Fear not them which kill the body, and like not to kill the soul," saith He to the disciples (Matt. 10:28). "Fear not," for ye are better than many sparrows" (Luk. 12, 7), none of whom fall from the roof without the will of the Father. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luk. 12, 32). And so a long series of sayings of the Holy Scriptures could be cited, all of which have the content, "Fear not!" "Let not your hearts be troubled." "Be ye of good courage and of good cheer."

The men and children of God of our dear Evangelical Lutheran Church were also free from fear of the world, its enmity, its dangers and its tribulations. Thus sings our D. Luther:

What if the world were full of devils? And
would swallow us up, We fear not so much,
yet shall we succeed.

And Paul Gerhardt:

Undaunted and without fear a Christian, where he is, should always let himself be seen. Even if death should wear him out, his courage should still remain good and fine.

And when does a Christian gain such good, quiet courage? When, as a child of God, he fears, loves, and trusts his God childlike. Then he can sing with Paul Fleming:

Nothing can happen to me but what he has provided, And what is blessed to me.

Three hundred and sixty-six times the Scriptures call to you, "Fear nothing" Consider it, my Christian, every day of the year!

His house was dreary and cold; his wife had collapsed under the heavy burden of work and had long been in her grave. His children had learned nothing but to earn money. The daughter was depraved in body and soul, and toiled in the kitchen; one son became a drunkard and died in prison; the other, an even greater miser than the father, was at home continually quarreling with the father over every cent.

"Yesterday this man was also buried," continued the priest. "Neither neighbor nor friend, neither son nor daughter shed a tear on his account. Before he lay in his grave, his children had already begun to quarrel about the inheritance. But nothing remained for the dead miser but a few feet of earth - hell, damnation."

"Ay," said the good old parson, "thrift is a virtue when it is of the right kind, but in some homes avarice reigns, and like a bad wolf it devours education, Christianity, hope, nay, life itself."

Rich and yet poor.

Wealth does not make rich, unless rich the heart at the same time.

A priest tells: "About two months ago I was called to the funeral of one of my parishioners. It had been a farmer. Forty years ago he had started out with his young wife on a hundred acres of land, and he left that too. He had been a clever and industrious man, but still he had no money in the bank. I learned the cause by listening to the conversations of neighbors and friends.

"It was always a warm, hospitable house," said one; "never was a poor man coldly turned away from the door."

"His sons and daughters received the best education, as best his means only permitted. One is a preacher, one an engineer, two others are teachers; all are useful and happy people."

Another neighbor said, "Those children sitting there crying are the orphans of a friend. He gave them a friendly home. The poor crippled girl is his wife's niece. She has found shelter with him for many years. That young person who weeps so bitterly was a foundling whom he rescued from ruin."

And so the story went on, not of a miser who heaped thaler upon thaler, but of a steward of God who had stood by many in misery and need.

On my way home from the funeral, I stopped at a farmer's house who said to me in a hoarse tone:

"So, poor Guld is dead? Didn't he leave much behind? Not a penny more than he had from his father. I started with nothing, and look you once" (he pointed to the wide fields) "all this is mine. Do you know why, Father? When I started I took a big iron money-box, and every cent I could spare I put into it. You wouldn't believe how much you can save if you want to. I am determined to die as one who is worth 100,006 thalers. Other people ate meat, we were satisfied with molasses. Other men bought their wives woollen dresses, my wife wore only calico. Others threw money away and sent their children to schools, my children learned to work from early morning till late at night. I never threw money away on churches or books or the poor or the sick-and," he concluded, "now it's all mine, now the cellars and barns are full. You see?" And at this he uttered a hoarse laugh.

What will happen in 1918.

That's probably what some of the readers would like to know for their lives. We want to tell him some of it. For the following will take place:

Anyone who in the new year continues to complain about the bad times and blames everyone in the world but himself; anyone who does not want to work in the sweat of his brow but waits for the roasted pigeons to fly into his mouth will come down and get lower and lower from month to month. Whoever prays faithfully and works diligently in the year 1918 will, in spite of bad times, get on a green branch, and that in the summer time as well as in the winter time; and God will never leave him.

Whoever seeks his happiness and pleasure in the beer house or on the dance floors in 1918 will drink and dance his way into misfortune with good and honor. All penitentiaries, almshouses and lunatic asylums will recruit a good part of their inmates in these same drinking houses this year as in the past.

(3) Those parents who in the new year worship their children as their household idols and forgive with monkey love, obey them instead of demanding obedience from them, and do not use the rod with wisdom, and likewise those parents who set an evil example for their children in words and deeds, will experience misery and affliction in their children this year and have even more of it to expect in 1919.

Whoever lets his Bible gather dust from January 1, 1918, will have a dusty soul on December 31, 1918. But whoever searches the Bible for the source of life from January 1 will have bright eyes and a joyful heart on December 31.

(5) The evil newspapers and books will continue in the new year to mock as fools or hypocrites all those who still believe the word of God. The ignorant and the feeble-minded will continue to be beguiled by this mockery in the new year, and the wicked will join in it. But whoever's conscience is not dead and whose eye is not blind and whose heart is not cowardly, will testify against such godlessness in the year 1918, will call lies lies and will seek to protect all those entrusted to him from such poison.

6. the year 1918, on the other hand, will be like a cloud, and before it is over, many a one who greeted January 1st cheerfully will lie among the six boards and four planks and be carried out into the churchyard; but the grace and mercy of God will remain beyond the year 1918, that is, from everlasting to everlasting, Ps. 103:17.

The shortest verses in the Bible.

In the time of the shortest days, the question may also be allowed: What are the shortest verses in the Bible? if only to remind us how much can be said with few words. But the shortest verses are not the same in all languages. In England I once heard a preacher begin, "My text is the shortest verse in the Bible"; and then he preached on John 11:35. What Luther so beautifully translates, "And JEsu's eyes went out," is indeed shorter in the English Bible, "And JEsus wept." There are still much shorter verses in the Hebrew Bible, in which individual ones of the ten commandments are each only two words of six letters together. How much there is in such two words, especially if one grasps them in all their depth, as Luther does in the Catechism! On the other hand, according to one count among the Jews, the Sabbath commandment, Deut. 5:12-15, is the longest verse of their whole Bible, consisting of 64 words with 254 letters. In the two other parts into which the Jews divide the Old Testament, the Prophets and the Psalms, they have counted as the longest verses Jer. 21. 7 with 42 words and 160 letters and Esther 8, 9 with 43 words and 192 letters.

Obituary.

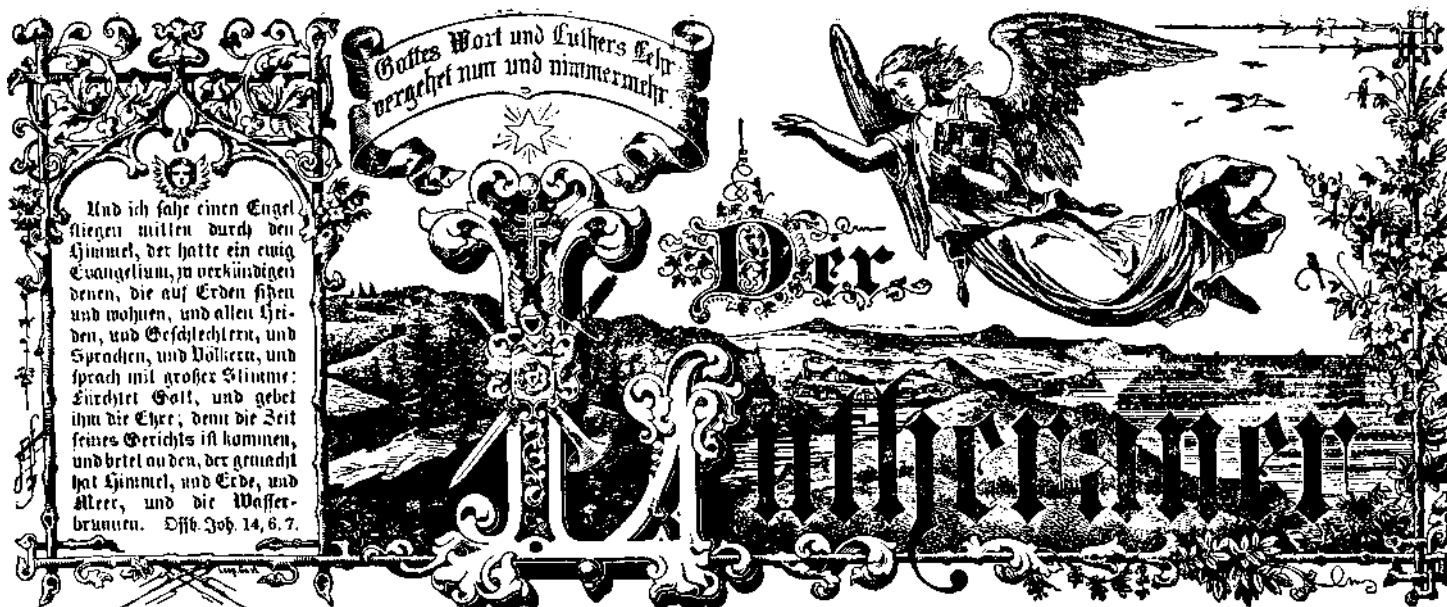
On November 16, 1917, our faithful senior teacher, Wilhelm Wetzel, passed to the rest of the blessed after a one-week illness (pleurisy and pneumonia). - Teacher Wetzel was born on September 15, 1870 at Freistadt, Wis. Immediately after his confirmation he entered our school teachers' seminary, then at Addison, Ill. from which he was dismissed as a teacher candidate in 1889. During the twenty-eight years of his teaching career he first served St. John's parish at Merrill, Wis. for four years. In 1893 he answered a call as senior teacher to our Zion school at Wausau, Wis. which he has since served, for twenty-four years, with rare fidelity and self-denial and in great blessing. The time of his pilgrimage was 47 years, 2 months and 1 day. The body of the blessedly departed was Christianly and solemnly buried in the ground on November 19. - "The teachers shall shine as the brightness of heaven, and they that point many to righteousness as the stars for ever and ever," Dan. 12:3. G. C. Schrödel.

From our work among our soldiers in army and fleet.

Directory of the various gathering places of the soldiers and the names and addresses of our pastors who minister to our soldiers at these places.

Adams - Fort, near Newport, R. I.
Rev. Aug. F. Bobzin, Norwich, Conn.
Alcatraz - Fort, near San Francisco, Cal.
Rev. M. H. Love, 507 Fourth Ave, San Francisco, Cal.

Andrews - Fort, near Boston, Mass.
Rev. G. Hageman, 214 Parker Hill Ave, Boston, Mass. *Annistead - Fort*, near Baltimore, Md.
c. o. Rev. Geo. Spilman, 2214 E. Oliver St., Baltimore, Md. *Apache - Fort*, near Phoenix, Ariz.
Rev. E. Frey, 742 W. Fillmore St., Phoenix, Ariz.
Asaph - Camp, near Norfolk, Va.
Rev. Chas. Brandt, 111 S. Patrick St., Alexandria, Va.
Asheville Internment Camp, near Asheville, N. C.
Rev. W. D. Peters, 134 S. French Broad Ave, Asheville, N. C. *Baker - Fort*, near San Francisco, Cal.
Rev. Theo. Pieper, 1309 12th Ave, San Francisco, Cal.
Banks - Fort, near Boston, Mass.
Rev. G. E. Hageman, 214 Parker Hill Ave, Boston, Mass. *Barrancas - Fort*, near Pensacola, Fla.
Rev. J. T. Reinhardt, 28 W. Wright St., Pensacola, Fla.
Bartlett - Camp, Massachusetts.
Rev. A. Dasler, 32 State St., Westfield, Mass.
Bayard - Fort, near Deming, N. Mex.
Rev. J. Sicck, 3816 La Luz St., El Paso, Tex.
Beauregard - Camp, near Alexander, La.
Rev. Th. We*gener, 521 Fort St., Lake Charles, La.
Bliss - Fort, near El Paso, Tex.
Rev. J. Sieck, 3816 La Luz St., El Paso, Tex.
Boise Barracks, near Boise, Idaho.
Rev. W. Dannenfeldt, R. 1, Buhl, Idaho.
Bowie - Camp, near Fort Worth, Tex.
Rev. E. Krause, c. o. Rev. W. Geisler, 107 Hemphill St., Fort Worth, Tex.
Brady - Fort, near Sault Ste. Marie, Mich.
Rev. G. Schroeder, Sault Ste. Marie, Mich.
Bremmerton Naval Station, Puget Sound, Wash.
Rev. O. Fedder, 2116 E. Union St., Seattle, Wash.
Brown - Fort, near Brownsville, Tex.
Rev. Paul Birkmann, Mercedes, Tex.
Canby - Fort, near Portland, Oreg.
Rev. H. Koppelmahn, 570 Salmon St., Portland, Oreg.
Carrol - Fort, near Baltimore, Md.
c. o. Rev. Geo. Spilman, 2214 E. Oliver St., Baltimore, Md. *Casey - Fort*, near Puget Sound, Wash.
Rev. F. Schoknecht, 331 A Ave, Snohomish, Wash.
Caswell - Fort, near Wilmington, Del.
c. o. Rev. Geo. Spilman, 2214 E. Oliver St., Baltimore, Md. *Clemens, Mount, Aviation Sight*, near Mount Clemens, Mich.
Rev. L. A. Wissmueller, 118 Dickinson Ave, Mount Clemens, Mich.
Clark - Camp, near Nevada, Mo.
Rev. W. Zschoche, Appleton City, Mo.
Clark - Fort, near San Antonio, Tex.
Rev. G. Falsken, 106 Roseborough St., San Antonio, Tex.
Cody - Camp, near Deming, N. Mex.
Rev. W. Hitzemann, Gen. Del, El Paso, Tex.
Crook - Fort, near Omaha, Nebr.
Rev. Titus Lang, 1003 E. 20th St., Omaha, Nebr.
Custer - Camp, near Battle Creek, Mich.
Rev. Herbert Plehn, c. o. Rev. C. Heidenreich, 211 Eagle St., Marshall, Mich.
Dade - Fort, near Tampa, Fla.
Rev. G. Heckel, 1003 Marion St., Tampa, Fla.
Des Moines - Fort, near Des Moines, Iowa.
Rev. Julius Nickel, c. o. Rev. G. Vogel, 1027 E. Seventh St., Des Moines, Iowa.
De Soto - Fort, near Tampa, Fla.
Rev. G. Heckel, 1003 Marion St., Tampa, Fla.
Devens - Camp, near Ayer, Mass.
Rev. P. Heckel, Y. M. C. A. No. 24, Camp Devens, Ayer, Mass. *Slide; - Camp*, Wrightstown, Pa.
Rev. O. Ungemach, 2120 Passyunk Ave, Philadelphia, Pa. *Dodge - Camp*, near Des Moines, Iowa.
Rev. Julius Nickel, c. o. Rev. Geo. Vogel, 1027 E. Seventh St., Des Moines, Iowa.
Doniphan - Camp, near Fort Sill, Okla.
Rev. Ed. Hauer, 803 A Ave, Lawton, Okla.
Douglas - Fort, Salt Lake City, Utah.
Rev. Wm. Schmooch, 130 Chase St., Salt Lake City, Utah.
Du Point - Fort, Dover, Del.
c. o. Rev. Geo. Spilman, 2214 E. Oliver St., Baltimore, Md. *Ethan Allen - Fort*, near Montpelier, Vt.
c. o. Rev. Geo. Schmidt, 204 Baltic St., Brooklyn, N. Y. *Flagler - Fort*, near Puget Sound, Wash.
Rev. F. Schoknecht, 331 A Ave, Snohomish, Wash.
Foster - Fort, near Portsmouth, N. H.
Rev. E. C. Wenzel, 371 Bridge St., Lowell, Mass.
Fremont - Camp, near Palo Alto, Cal.
Rev. Th. Pieper, 1309 12th Ave, San Francisco, Cal.
Fremont - Fort, near Savannah, Ga.
Funston - Camp, near Fort Riley, Kans.
Rev. H. Kurth, Gen. Del, Junction City, Kans.



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No. 2.

For the second Sunday after Epiphany.

Often it may happen here already, That He takes from us a quiet sorrow, And that we, gladly frightened, see A shining of His glory, When with the full cup of grace He approaches us as a master of joy, When on a dark path of sorrow He proves Himself to us as "strength and counsel".

But more often his hour is not ours, which we longed for; The helper lingers - the wound remains, A dark path stretches endlessly! Many a man must pity the waiting, He pines for the wine of joy. - But one day JESU's hour will come, And then, heart, he will pour full to thee!

The nations of the earth and the nearness of judgment.

1. Look at the peoples who are now on earth: in North America, South America, Europe, Asia, Africa, Australia. They are now living in the time of grace. They are now living in a special time of grace. The Saviour is near them and offers himself to them. For the Bible, his Word, has been translated into every language and is easily available; his name is preached everywhere as never before; through it the Holy Spirit calls to faith and blessedness. - But the peoples of the earth in their great mass do not recognize what serves for their peace, they do not want to recognize it, out of their own guilt it is hidden from their eyes: what serves for their peace? That they, as poor sinners, should turn to Jesus, accept Jesus, believe in Jesus. Of this they want to know nothing. In the heathen countries of Asia and Africa the word and preaching of JESU is despised and more hostilely scorned and ridiculed than ever before, yea, than fifty years ago. The more the

name of JESU is known, the more it is rejected; the more the Bible is offered, the more it is thrown into the dirt and shamefully trampled under foot. In North and South America, in Europe, and likewise in the distant land of Australia, the word and preaching of JESU, the Saviour of sinners, is despised, and more shamefully ridiculed, and more fiercely opposed than ever before. Learned and semi-learned people are now literally intoxicating themselves with science, science, science! "What do you know?" was recently asked of one drunk with science. "Not much," he answered honestly; "but we shall reach the goal yet," he added presently. And such science is taught in high and low schools. It is scarcely now thought worth while even to ask whether the Bible is the truth. It is taken for granted that the Bible is a book of the age of ignorance and unscience. And the ignorant and unscientific people parrot all this with a proud and contemptuous air. Alongside this scientific conceit strides agnosticism, the not knowing, the utter indifference. "What should I torment myself with religion or philosophy? After all, one knows nothing." So said a young millionaire some years ago. That is agnosticism. And more and more and more and more, like a storm tide, atheism is invading the nations. "Fools say in their heart, There is no God," Ps. 14:1. This is madness contrary to reason, which joins scientificity and agnosticism. And sin and vice spreads among the nations as in Sodom and Gomorrah. "They are no good, and are an abomination with their nature," Ps. 14:1. Now read Rom. 1:18-32 with care! This is how it is now among all nations.

2. what is to come? What do we already see?

When the people of Israel would not recognize what was for their peace, but rejected their Savior, then came the destruction of Jerusalem, Luk. 19, 41-44. This is a pre-

Signs, indications, beginning of the end of the world and the last judgment. Read Matt. 24. The end of the world and the judgment is at the door. That will come.

And what do we see? We see war, the world war. There have been many wars. But never one like this. As never before, so one nation outrages another and one kingdom outrages another. We see the world war with death of millions, pestilence, dear time, and earthquakes now and then, Matt. 24:7; Rev. 6:3-8. We see the world war with fear, distress, misery, unrest among the workers, overthrow of governments, revolution. With this the end is not yet here. The trouble is just beginning, Matth. 24, 6. 8. But we have already seen the general hatred against Christianity and the Christians, Matth. 24. 9. And this brings many Christians to the open apostasy, Matth. 24, 10. We see this clearly. And we see false prophets deceiving many, Matth. 24, 11. And we see that because of the prevalence of unrighteousness the love, the Christian love, grows cold in many, Matth. 24, 12. And we have already seen how the gospel of the kingdom is now preached in the whole world for a testimony over all nations, Matth. 24, 13a. And all this shows that the destruction of the world and the judgment is coming soon, Matth. 24, 13 b.

But there is something else that points to this. The Christianity as it appears on earth has become like the Jewish church was at the time of Jesus, Luk. 19, 45-47. A worldly mind rules in it. Covetousness and a dishonest spirit, lust for the eyes, lust for the flesh and arrogant behavior, unwillingness to accept the unifying word of God, even unwillingness to accept it, all kinds of unchaste sinful service, obvious works of the flesh: Adultery, fornication, uncleanness, fornication, preventing pregnancy, aborting the fruit of the womb, idolatry, sorcery, enmity, strife, envy, wrath, quarreling, discord, rioting, hatred, murder, drinking, eating, and the like, Gal. 5, 19-21 - all of this is brazenly raising its head in the church and Christianity. The church has become a pit of murder, Luk. 19, 46. People are lured to church and in church by the presentation of worldly interests and pleasures, and they are not given the pure, blessed and sanctifying word of God, but what makes their ears itch, 2 Tim. 4, 3. 'Preachers preach and defend and gloss over things that are an abomination to God. "Woe to them that call evil good, and good evil; that turn darkness into light, and light into darkness; that turn sour into sweet, and sweet into sour!" Isa. 5, 20. The high dignitaries of the church and the learned theologians and the noblest seek after JEsu, that they may kill him. And because they cannot approach the right hand of God, where JEsus sits, they set about his word and the faithful confessors of his word. The church and Christianity in its great mass, as it appears and visibly presents itself on earth, has become carrion, and therefore the eagles gather, Matth. 24, 28, the messengers of judgment. Antichrist, "slain" by the Reformation with the spirit of the HErr's mouth, revealed and stripped of his sheep's clothing, is still raging in the sea of nations, and his concomitants, his companions, the Protestant false teachers who only seem to protest against him, are working into his jaws. But soon, soon the Lord will give the

On "Gog and Magog," the Christ-hostile mass in church and world, whose number is like the sand of the sea, whom the devil gathers to battle, who now stand upon the breadth of the earth, and compass the camp of the saints, and the beloved city, the one holy Christian church, the fire of the last day shall soon fall, and consume them, Revelation 20:8, 9.

Oh yes, the one holy Christian church, the apostolic church, this firm foundation, which God has laid, and which has this seal: "The Lord knoweth them that are his", and: "Let him depart from unrighteousness that calleth the name of Christ" - this is preserved through all times, and still exists and will exist until the Lord comes, 2 Tim. 2, 19. There are still people who adhere to Jesus and hear him, Luk. 19, 48.

And thou, O Christian, abide with this people! So the destruction of the world and the judgment will bring eternal glory to you with all the elect.

C. M. Z.

Our mission work.

The time of Epiphany reminds us of our missionary work and our missionary duty before other times. The wise men from the east were the first outsiders to bend their knees before the Child in the manger in Bethlehem, who had come to seek and to save that which was lost. In the course of the centuries millions followed them and found in Jesus Christ their Lord and King, their Saviour and Beatificator. Above all, the time in which we live is a missionary time beyond compare, a time that reminds us of the spread of Christianity in the days of the holy apostles. The Word of God is running swiftly on earth. The Lord is giving the Word with great multitudes of evangelists. The New Testament Zion, the city of God, is being rapidly expanded. One living stone is laid upon another. The full number of the elect are brought into the one, holy, Christian Church. And even the terrible world war has not been able to endure the work of the mission. It continues its course through the world, albeit with difficulties and obstacles. Yes, the difficulties spur on new and greater zeal in the work of the Lord, and the obstacles are overcome. If there are setbacks in one area, the greater the success in the other. It cannot be otherwise. Thus the Lord has foretold. When he, who has eyes like flames of fire, and who knows and sees the things to come as well as the things present, in his great discourse on the last things also mentions the signs of the last times; when he speaks of wars and war cries, of outrages, pestilence, precious times and earthquakes, of great tribulation and many vexations, of treachery and hatred, of false Christians and false prophets, of the increase of unrighteousness and the cooling of love - and who, living in our day, does not see these signs on every side? -: just then he also calls the preaching of the gospel of the kingdom in the whole world a testimony to all nations. "And then shall the end come," Matt. 24; Mark. 13.

If we look back at the past year, we find that what has just been said is confirmed. It has been a blessed year for our Inner Mission. We may say, in general, that it has gone forward everywhere, in all districts and states. The number of candidates for the preaching ministry of the year, the great majority of whom are called to the Inner Mission, has not been sufficient, precisely because the Mission has spread under God's blessing. From our St. Louis Seminary alone, 52 students stand as assistants in church and school, and no less than 76 requests for such assistants for the entire academic year have reached our institution. From our Springfield Seminary all that could be sent out has long since been sent out to help. Of the 48 states of our country, 46 are occupied by pastors and missionaries of our Synod; likewise the District of Columbia. Maine and Delaware having also been taken up in recent years, and negro missionaries stationed in South Carolina and Georgia, only the two States of Vermont and Arizona remain unoccupied; in the latter the Synod of Wisconsin, associated with us in the Synodical Conference, is laboring among the Indians. The work of our Inner Mission has also extended abroad. In six Canadian provinces, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia, many pastors and traveling preachers of our Synod are working, so that in the northwestern part, as we have lately communicated, the formation of a Synodical district of our own is being thought of. To South America, to Brazil and Argentina, as we have also already communicated, 4 candidates are again moving in the next few weeks to relieve the crying need in vacant churches and mission areas.

In the negro mission, which is carried on by our synod in fellowship with the other synods of the synodical conference, the work of the church has also progressed. Not only do the already existing congregations and mission posts enjoy a slow, steady growth, but, as is well known, a whole new area has opened up to us in recent years, namely in Alabama. Beautiful, great successes have been recorded there. The field is white for harvest, as every number of the "Missionary Dove" shows.

Finally, to mention one mission in particular, our heathen mission did not go away empty-handed. Of all our missions, our East India Mission suffered the most during the World War because a number of workers were taken from it and new missionaries could not take their place. But that is not why the mission has declined. If anywhere, it has been on the Indian mission field:

His work no man can hinder, His work may not rest.

Our nine missionaries can pursue their profession unhindered; they are working all the more intensively in this time of war, proclaiming the one Savior and Redeemer to Christians and Gentiles, teaching and instructing, baptizing and training native assistants. In the coming issues of the "Lutheran" we will again give more detailed information about this. For this purpose, God has assigned to our Synod in the past year a new heathen mission field in China, which has not yet been further affected by the war, and on which

the third missionary worker, Father L. Meyer, has recently arrived happily.

And now the new year has begun, also for our mission work. God has already opened many doors for us; the new year will open even more. One of our younger pastors in the far west recently remarked in a letter, "Otherwise things are always moving forward here. Our mission in southern Idaho has seen a great increase in the last five years, and we hope it will go forward with still greater strides in the future." New doors are opening for the mission in other states and territories as well. Even the terrible world war must help in God's hand. By spiritually feeding the soldiers from our own midst who are in the army and fleet, we are given an opportunity to speak the word of the one need even to those who are still far from the kingdom of God. The industries are flourishing, trade and commerce are in full swing. This attracts many to the larger and smaller cities, even to places where we have not worked before, and from the cities there is again a move to the suburbs as a result of the convenient means of transportation. There are many new mission opportunities that we do not want to and should not miss. God will hear our prayers and supplications in His own hour and give peace to the world again. Then the right work of peace, the spread of the gospel, can be pursued all the more zealously and comprehensively, near and far. There is really more than one sign that there will then be no lack of wide, open doors.

But the new year will also demand new sacrifices. Many beautiful gifts have already been offered. The wealthy have given of their abundance, the poor have offered their mite. Parents have sent their son or daughter to a distant mission field. Missionaries have endured many hardships with wife and child. The new year will call for similar sacrifices. The mission cannot be carried on without mission workers and mission money. Our missionary work is getting bigger and bigger and the costs are getting higher and higher because of the present expensive times. The present workers must be assisted by new ones; the gap in the ranks of pastors and missionaries, which must be filled; as soon as the roads are open again, new missionaries must be called to India. But the high and holy work of the mission is truly worthy of sacrifice, and not merely of giving of the rest. When the powers of the earth sacrifice millions and trillions in the present world war to achieve their ends, which at best promise only earthly goods, then truly the members of the Church must not hold back to save souls from eternal ruin. If the mighty of the earth send their soldiers at their will here and there, even to great distances, to bring death and destruction, then truly the Lord of the Church may send his spiritual armies across the border of our land and over the sea of the world to bring the message of life to the spiritually unserved in Canada and in South America and to blind heathen in India and China. So the new year will bring new hardships, new deprivations, new

Bringing willingness to sacrifice, new courage of faith, and new trials of faith.

But also new successes. The love of our Christians and churches for the great cause of their Saviour will not grow cold. The zeal of our pastors and missionaries in their glorious, delicious profession will not fall apart. The willingness of many parents to place their sons at the service of the Lord in our institutions and in our mission fields will not be lacking. Thus we expect new successes, new victories. But above all: The last, absolutely sure reason for our missionary hopes is He Himself, the Lord, the King of His Kingdom. He, who did not confine His disciples to Palestine, but sent them into all the world to teach all nations and to preach the gospel to every creature, He, who saw to it that we also heard the good news of Him and became members of His kingdom, speaks precisely in connection with His mission command the great, highly comforting, delicious word: "Lo, I am with you alway, even unto the end of the world," Matth. 28:20. Wherever our missionaries labor among whites and yellows and browns and blacks, wherever they may walk and stand, by sea and by land, in cities and in wastelands, the Lord stands by them, not as a mere idle spectator, but as the strong God and mighty Savior. They are only to do faithfully what is their office: to teach, to preach, to baptize, to administer the sacrament, to preach the word publicly and especially, in season and out of season, to teach, to exhort, to punish, to encourage, to comfort. He vouchsafes success. Success is quite certain. It may not always be outwardly apparent, may not always be calculable by figures, may sometimes even look like utter failure. But his word shall not and will not come back to him empty. It shall and will do what pleases him; it shall and will succeed where he sends it. To him we lift up hearts and hands in prayer for the mission. His is the kingdom, and His the power, and His the glory for ever and ever. L. F.

Lutheran Laymen's League. (L. L.)

The last "Lutheran" brought the pleasing news that the L. L. L. had already accomplished the task which it had set itself at the time of the Synod in Milwaukee, and had delivered to the officers of the Synod the \$100,000 promised to pay off the debt in various coffers. It was also announced that the brethren of the League had organized themselves permanently, so that in the future they would be able to help actively in their own circles and according to the wealth that God provides, so that the Synod would not lack the necessary funds for its work in church and school. In particular, they want to collect a fund of at least 250,000 dollars by the next General Synod in 1920, so that the care of our sick and infirm pastors, teachers and professors, as well as their widows and orphans, can be provided in a dignified and sufficient manner.

The brethren have collected the 100,000 dollars expressly as a thank-offering for the great gifts of the Reformation, which have been brought before us quite vividly in the past year at the Jubilee festivals. The now

The collection decided upon for the pension fund is also to be an offering of thanksgiving for the treasure of the Reformation and is to be raised in view of the four hundredth anniversary of the unforgettable Diet of Worms in 1921. And precisely because this lay movement is borne by thanksgiving for the goods of the Reformation, we want to wish the brethren happiness and good fortune and the League long life in the hope that its example will stimulate many among us.

Already in 1532 Luther complained bitterly about the ingratitude and stinginess that was evident in the provision of the church servants. He wrote the following about Gal. 6, 6 ("He who is taught by the word, let him share all kinds of good things with him who teaches him"):

"In former times I have often wondered why the apostle was so careful to command the churches to feed their teachers. For I have seen in the papacy that all with wonderful generosity gave everything to build magnificent churches, to make the salaries large, and to increase the income of those who were in the spiritual state. Hence also the dignity and wealth of the bishops and other ecclesiastics increased in such a way that they possessed everywhere the most beautiful and best lands. I therefore thought that Paul had commanded this in vain, since all kinds of good things were not only given to the clergy superfluously, but also flowed abundantly to them, and therefore I thought that people ought rather to be admonished that they should not give more, than admonished that they should give. For I saw that through this excessive generosity of the people the avarice of the clergy grew. But now we see the reason why they used to have an abundance of all goods, but now the pastors and ministers of the word are in want.

"Formerly, when false and ungodly things were taught, all things flowed so superfluously, that out of the inheritance of Peter (who said that he had neither silver nor gold), and out of the so-called spiritual goods, the pope became an emperor, cardinals and bishops kings and princes of the world. But now that the Gospel has begun to be taught, its preachers are as rich as Christ and the apostles once were. We learn, then, how well this commandment is kept, that the teachers of the word should be fed, which Paul here and elsewhere so diligently urges and inculcates upon his hearers.

"This is the fate of the Gospel when it is taught: not only does no one want to give anything to feed the servants of it and to maintain schools, but everyone begins to rob, steal, and deceive one another with various artifices; in short, people suddenly seem to degenerate into abominable beasts. On the other hand, when the doctrines of the devils are preached, people become very profligate and willingly offer everything to their seducers. The prophets also reproach the Jews with the same sin, that they hardly gave the godly priests and Levites a living, but gave the wicked everything in abundance.

"Therefore we now understand how necessary is this commandment of Paul, that the servants of the church should be fed. For Satan can suffer nothing less than the light of the Gospel. Therefore, when it shines, he is inflamed and seeks to extinguish it with all his might, and tries to do this in two-

first by the lies of heretics and the force of arms of tyrants, and secondly by lack and hunger. But since, by the grace of God, he has not been able to suppress the gospel in our lands through heretics and tyrants, he seeks to do so in another way, namely, by depriving the ministers of the word of food, so that they, forced by lack and hunger, may leave the ministry of preaching, and so in time the wretched people, deprived of the word, will become completely brutish."

Unfortunately, such ingratitude is also evident in our circles in some places, and congregations do not provide for their preachers and teachers as is proper, but in many a teacher's and pastor's family there is a lack of food. And for the coffers of the synod, from which our professors and missionaries draw their sustenance, many give exceedingly scantily. It is evident the devil wants to destroy a church or school in this and that place by want and hunger. It is therefore most gratifying that the members of the L. L. L. have set themselves the task of helping to provide better care for our church servants in healthy and sick days, according to all that God has to offer, and to generally improve the finances in our synod.

So then, may the friendly Lord continue to promote the enterprise of the L. L. L. and crown it with many blessings!

F. Pfothner.

From our work among our soldiers in army and fleet.

Very few of our fellow-Christians, when they think of the spiritual care of those who serve from our circles in the army and the fleet, have any idea either of the scope and extent of this important work, or of the great difficulties and the various obstacles which confront it on all sides. Surely it should be easy, one might think, to supply such a couple of thousand of our soldiers with Word and Sacrament. Yes, if those couple of thousand were in one or two places, if there were, say, a Lutheran camp; but this is by no means so; on the contrary, up to now no less than 212 of these camps, fortresses, and whatever they are all called, have come to our committee's knowledge. And in almost all of them, for a shorter or longer time, there are soon more, soon less, of our Lutheran fellow-Christians. And all these young Christians, whether there are many of them in one place or only a few, deeply regret it if a Lutheran pastor has not visited them after two or even four weeks. They write home about it; in the congregational meetings they talk about how miserable things are; in pastoral conferences they emphasize the need for haste. From all parts of the country, from mothers and fathers, from preachers and whole conferences, as well as from the soldiers themselves, come these petitions, these complaints, these reproaches.

Dear fellow Christians, your committee is often at a loss as to how to remedy the great need even more quickly than has already been done. Preachers we shall provide for our soldiers, but from whence

take them? Many a pastor would be willing to make the sacrifice, but often the churches cannot convince themselves of the greater importance of this work, and therefore will not let their pastor go to serve in it. And yet we do not want to reproach these churches; it is just the HEART who leads and directs even this important work, and not we. And how gloriously has he blessed in grace the little work of the committee in this short time! He has answered prayer and supplication most gloriously. Of the more than two hundred different forts and camps, 190 are served by preachers to this day. 94 preachers are in our service and go after the individuals with great faithfulness and sacrifice - yes, not just the great masses, but the individuals. For instance, Father K., of W., writes to our committee, "A faithful member of my congregation, who was in the hospital service of the navy at San Francisco, was taken seriously ill with pneumonia on the voyage to Newport, R. J., and is now in the U. S. Naval Hospital at C. Could you make it possible for a brother officer to visit him?" So far the news. In a few hours already a preacher was at the bedside of the person concerned. Another pastor writes: "One of my young men at Camp Sherman near Chillicothe, O., has had to undergo an operation and is seriously ill in the hospital. Please, see that he gets pastoral care!" A special delivery letter brought a pastor to his bedside in short order. A young man from Camp Perry near Sandusky, O., writes: "Have everything I need; only one thing I lack. I cannot attend a Lutheran service. Will you, please, let me know who our next pastor is." According to our synodical calendar, we have no pastor in the place, nor in the neighboring town. U. B., about 25 miles distant, is requested to call on him. At the same time the young man is told that P. B. is coming to visit him and also to look around further in camp for our fellow Lutheran Christians. After a few days, P. B. reported to P. B.: "I have been looking for H. R. for four hours, but have not found him." No wonder, we said to ourselves. For by the same mail we received a letter from H. R. thanking us for our kind efforts; but he would not have met P. B., for he had since been transferred "on short notice" to Camp McClellan near Anniston, Ala. "But who is my pastor now?" So the work goes on. Each day brings from 100 to 125 letters and cards, and nearly all require a reply, however brief.

We have before us a letter in which it is deeply lamented that still nothing has been done for a certain camp, that our sons still have to go there without shepherds. (By the way, our committee appoints field preachers for all the larger camps, pastors who, independent of their congregations, devote all their time to the spiritual care of our sons. So far we have succeeded in supplying 17 camps in this way). Nothing had yet been done for this particular camp, they thought. And yet, in this very camp, two of our pastors had identified fellow Lutherans with great self-sacrifice, visited and comforted many sick people. And yet the verdict was passed: nothing has yet been done there; "for two of my young men have not yet seen or heard of a Lutheran pastor in the camp." Following on from this, we would first like to return to

We would like to remind you of our repeated request to always give us the exact address, company, regiment, camp, etc. The relatives should not neglect to give this information immediately to their pastor, so that he can pass it on to us. If we do not have an exact address, we obviously cannot follow up on the individual. How could our field preachers pick out the individual from a band of 40,000 to 50,000 men in a camp as long as sixteen miles? But even when the exact address has been communicated to us, it still involves many difficulties in finding our fellow Christians. If the pastor is in camp, the person in question may be on guard or otherwise on duty. If he has his free hour, the pastor is not there. It's not like being at home. Oh, how many a man, who perhaps at home did not appreciate having a place of worship and a preacher near him, is now taken in hand by the Lord, now realizes with a repentant heart his former disregard of the means of grace, and is full of desire to hear God's Word, just as those who before gladly and often heard it, now feel it most deeply, if they are not soon given opportunity to hear it in the camp. At the same time, however, our sons should also be encouraged and urged to do their part, that they may come into contact with our preachers and become acquainted with them. No one who is in a particular camp for a long time has an excuse if he has not found our preacher. Notices of the services are to be found in a variety of places in the camp itself. Whoever is interested in this can reach the desired destination quite soon.

The list of our field preachers published in the last issue of "Lutheraner" shows how widespread the area is that we have to work on. Admittedly, this list will have to be changed from time to time, as has been the case up to now; in general, however, it will remain unchanged at least for some time.

The accounts of our treasurer up to November 30, 1917 are also interesting. Already in this time, since only a few of our field preachers had entered the service, large sums had to be spent. Let us not forget, therefore, to give abundantly to this treasury! Our sister synod of Wisconsin, which has requested us to provide spiritually for the sons of their midst, contributes pro rata for each communicant member to cover the expenses; this will amount to about one fifth of the total expenses.

It must also be mentioned that our young fellow Christians, the members of the Walther League, have supported our committee in the strongest possible way. They have collected H13,000; this sum is to be used to procure the necessary literature. The first edition (10,000) of our booklet of hymns and prayers is already sold out; the second edition of 20,000 will be distributed in these days. Who can say how many blessings these little books have already brought and will continue to bring? May God reward all the kind givers with grace!

Finally, the committee would like to ask all fellow Christians to remember us in their intercession, so that everything may be directed to the glory of God, to us and to our sons in army and fleet for salvation. F. C. Streufert, Secretary.

From Brazil.

Professor Kunstmann informs me on October 30, 1917, that due to the state of war between Brazil and Germany, the Brazilian government has issued a decree prohibiting the publication of German newspapers and the continuation of such schools in which Portuguese is not taught during the war. Accordingly, our church paper in Brazil will cease publication until further notice. The editor, Prof. Kunstmann, asks all readers to want to keep the journal again later.

Our schools in Brazil will not be affected by the decree, since our pastors and teachers have been teaching Portuguese in their parochial schools for years.

The decree also prohibits the use of the German language in letters carried by the post office. The English language was to be used in correspondence with friends and relatives in Brazil.

In spite of the war, our work in South America is flourishing. It is expected that at least 30 students will be enrolled in the Porto Alegre Seminary at the beginning of the new school year in February, and we are eagerly awaiting the arrival of candidates from North America to help draw the net.

In Porto Alegre, from 28 October to 10 November, our congregation and the seminary celebrated the Jubilee of the Reformation in nine services. The celebration at the seminary was academic, with two speeches, one of which was given in Portuguese by one of the students there.

In these sorrowful times, let us say with special fervour on Sundays the words in the common prayer of the church: "To your gracious care and concern we also entrust our foreign fellow believers. Be kind to them, O Lord our God, and promote the work of their hands! Protect them mightily in all dangers that threaten them, and uphold them in the one thing, that they may fear thy name!"

F. Pfotenhauer.

To the ecclesiastical chronicle.

Self-made expectations. In a circular letter to the Churches of England, signed by eminent men, entitled "Significance of this Hour," besides thoughts with which every Christian agrees, for example, that we have every reason to believe that Judgment Day is at hand, this is also emphasized, "that Israel in her unbelief shall be brought again into her own land, and that she shall afterwards be converted by Christ, who shall appear for that very purpose." Many people attach similar hopes to the fact that Jerusalem has recently been taken from the Turks and has fallen into the hands of the English. That the Jews will return in bright crowds to the land of their fathers is doubtful. And even if they all went to the last man, no special prophecy would be fulfilled. Even before Israel set foot in the Promised Land, God had Moses tell them that the highest and most severe punishment for their apostasy from their covenant God would be that they would lose the Promised Land and be scattered among the nations.

See Deut. 28, 25. 64. At that time God also told them on what condition he would turn to them again. After Deut. 4:27, "And the LORD shall scatter you among the nations, and ye shall be left a small multitude among the heathen, whither the LORD shall drive you," v. 29 says, "But if there thou shalt seek the LORD thy God, thou shalt find him, where thou shalt seek him with all thine heart and with all thy soul." Then it is, "For the LORD thy God is a merciful God; he will not leave thee nor destroy thee, neither will he forget the covenant which he swore unto thy fathers," v. 31. So when Israel repents, she shall know that her God is an ever faithful God. But of Israel's repentance nothing is noticed; no thought is farther from his mind. Christ, the Messiah of Israel, holds up his record of sins to the unbelieving generation of his day, tells them that they are just now fulfilling the measure of their transgressions by rejecting their Messiah, and then prophesies to them, "Behold, your house shall be left unto you desolate!" and takes leave of them with the words, "For I say unto you: Ye shall not see me from henceforth, till ye say, Blessed is he that cometh in the name of the LORD." Matth. 23, 39. That means in German: I am done with you until you repent and believe and acknowledge me as the Messiah of Israel. That Israel does this at the present time is not noticeable at all. On the contrary, in their hostility to Christ they not only reject Jesus of Nazareth, that they are still waiting for another Messiah, but most of them, as we know, have entirely given up this vain waiting and have become liberal, that is, unbelieving. And to the unbelieving Jews God promised nothing but what is said to all unbelievers, "He that believeth not shall be damned." Yea, to them still more particularly he said, "For if ye believe not that I am he, ye shall die in your sins," John 8:24; and that Christ would bring the Jews in their unbelief into the land of their fathers, and then appear to them for the purpose of converting them, is a self-made expectation, a pure fancy of man. We have nothing to look forward to after his first advent has happened but his second and final advent, his coming again to judgment. "So Christ was once offered to take away many sins. But the second time he shall appear without sin unto them that wait for him unto salvation," Heb. 9:28, and unto them that wait not at all for him unto judgment and damnation. And even in this there is no difference here between Jew and Gentile. Let us remain finely sober, and beware of our own and other people's conceit, that is, own conceits! E. P.

The Use of the German Language in Divine Service. It is well known that there are protests from certain quarters against the use of foreign languages, especially German, in religious services, and that the principle is justified that such services should be conducted exclusively in the English language. According to the *York Dispatch* of November 7 last. Dr. Enders, who has served the large Lutheran Christ Church, founded by the Germans in the beginning of the eighteenth century, in blessing in both languages for about thirty-five years, expressed himself to a reporter, among other things, as follows in this regard: "In our church here German services are held once a month, on the first Sunday, and Holy Communion is also celebrated in German twice a year, because there are still a number of older people connected with the congregation who can understand the German language better than the English, and who deserve our notice. The use of a foreign language has nothing

The question of whether I am pro-German or of any other sentiment does not even enter into the realm of patriotism, Americanism and the like, but is a question of usefulness. I am not called to teach languages, but to preach the gospel. In my pulpit I am guided by what happened on the first Pentecost, where the HEART Himself by His Spirit gave the Word to the people in eighteen different languages and dialects. He spoke to them in their own tongues, and this was the best means, which was also used by the missionaries, to carry the Word of God out into all the world. Today Christianity is spread in every known language. Christianity is not confined to one people or one language, but is intended to embrace the whole world. It knows nothing of nationalism. It is extremely narrow-minded and wholly unjust to call an American preacher unpatriotic who preaches in a foreign language because people understand it better. Such a condemnatory judgment is hysterical and out of harmony with the American spirit, which has always been tolerant and just. There is no need to suppress the German in the Lutheran and other churches; it is dying out by itself. The sons and daughters of German parents acquire the English language of their own accord, and many of them understand no other language. But if their parents and grandparents still prefer German in their worship, they are not therefore pro-German or unpatriotic. They are as good Americans as their children. Four hundred of my communion-eligible members attend the German communion service and six hundred the English. Many of the former understand and speak English, but prefer to partake of Holy Communion in the old German manner. As long as these good people attend the German service, I shall minister to them as well in the German language as to the others in the English." These are sober words, worthy of a servant of God, which is why we have reproduced them here in a somewhat abbreviated form. They are based on facts known to us, and breathe the spirit of Christ's love and American tolerance.

(Alternate leaf.)

The Catholic Church suffered a defeat in the **state of Massachusetts** at the November election in that an amendment to the Constitution was adopted which would henceforth exclude all state support of non-governmental educational and charitable institutions. The head of the Catholic Church in the New England States came out openly against this amendment just before the election, after a committee of twenty-five men, chosen by a constitutional convention, had voted unanimously in favor of the amendment to the state constitution in the summer, after mature consideration of the question. At the convention itself, Catholic as well as Protestant men had voted about 90 percent in favor. Massachusetts is one of the States of the Union in which the Catholic population has the preponderance. This amendment to the Constitution, however, does not preclude the State from paying for certain services really rendered by these or those institutions. It is only intended that the American principle of separation of Church and State shall be accurately carried out. It is quite significant that just before the vote on November 6, the Catholic Archbishop spoke out against it, and that the Catholic laity obviously voted for the most part differently than their ecclesiastical head must have expected of them. In and of itself, the state would certainly have an obligation to participate in the work of ecclesiastical charities as well. For the members of ecclesiastical communities are also citizens. But practice often shows that the influential Roman Catholic Church everywhere knows particularly well how to take advantage of the state.

...to provide them with the support they need. This creates manifest injustices that can only be remedied by clear state laws. The struggle for legal clarification and clean divorce has now been decided in Massachusetts after many years by a majority of 70,000 votes.

(The German Lutheran.)

Shall the lodge idol and the Turk god help us? The *Lutheran Church Herald* reports that recently a Lodge, the Nobles of the Mystic Shrine, sent a dispatch to our General Pershing in France, concluding with the words, "May Allah hear the prayers of America soon!" The Mystic Shrine is a lodge in which everything is furnished and walks in a Mohammedan, Turkish manner. On the altar is the Turkish Koran, and God is called Allah in the Turkish manner. The ornament remarks: "If you take the words of the Sioux City Shriners as they read, they put America down as an idolatrous nation that has forsaken the living God. But if it is a mere vacuous phrase, then surely it is blasphemous and should fill us with horror; for it is written, 'Be not deceived, God is not mocked!' If history teaches anything, it teaches this, that a people who despise the God of heaven will feel their punishment for it. We believe that this terrible world war is a punishment from God because we have sinned against Him. God may use the American people as a chastening rod to punish the Turk and Germany; but our time will also come when we turn away from the true God and begin to serve idols. We cannot worship at two altars. Elijah said to the people of Israel, 'How long do you limp on both sides? If the LORD be God, walk after him: but if Baal, walk after him.' We cannot serve God and Mammon, Christ and Mohammed, the triune God of the Bible, and Allah, the idol of the Turk. A man who wears the crescent moon as his lodge-badge on his breast cannot sincerely sing along in a Christian assembly, 'Wilt thou know what is my price? JEsus crucified.' These Shriners should take to heart the thundering words of Sinai: 'I am the LORD thy God. Thou shalt have no other gods beside me,' should repent of their idolatry and return to the service of the living God who has revealed Himself in JEsu Christ." - Now we do not at all believe that the great mass of the members of such a lodge have converted to Allah, the Turk-god, and hold the Koran to be the word of God, and Mohammed to be the prophet of God. These people would send out congratulations with the same ease as this, "May the man in the moon or the mother-in-law of Caiaphas help you!" if their lodge ritual so dictated. Some of those who connect any sense with such speeches want to indicate that one designation of God is as important to them as another, that God is an object of jest to them at all, that they are quite unbelievers. Most of them think nothing at all of it, and the thought of the insurance or of the hoped-for business profit replaces the rest of the emptiness of thought. But such activity remains what it is, namely, abominable, disgusting idolatry.

E. P.

Religious Freedom in China. The Christian Chinese and their friends are delighted that religious freedom has at last become a fact in the Chinese Republic. In deliberating on the Constitution, Parliament decided to delete the second clause of the 19th Article, which makes Confucianism the basis of all education. This article now reads: "The people of the Chinese Republic shall have freedom,

to honor Confucius, likewise the freedom of worship, which according to the law should be unrestricted." Thus, then, the long and involved struggle over this all-important matter has come to a happy conclusion. The prayers and efforts of the Christian Chinese have been crowned with success. A graduate of Columbia University, namely, Dr. Chen Huang Chang, had been earnestly endeavoring for four years to make Consucianism the state religion. He was opposed by the Society for Religious Liberty, including members of all Protestant and Catholic church denominations, as well as the Buddhists, Mohammedans, and others. These together obtained the co-operation of over a hundred members of Parliament, circulated petitions and sent numerous telegraphic appeals to the members of Parliament, besides printing over 50,000 circular letters and pamphlets. In this way the first struggle was won. All sorts of other very serious difficulties await settlement in that realm. Unfortunately, the country lacks capable and unselfish leaders in view of the domination of certain politicians and the military party in the so-called "republic". The monarchy has admittedly failed to show success, but true democracy has not yet set in. (Messenger of Peace.)

One of the most worrying signs of the times is the progressive dissolution of marriage and family life. This is connected with a whole series of serious and ruinous evils. And on this slippery slope, especially as a result of the war, things are going deeper and deeper downward. A family newspaper rightly complains: "One can hardly pick up a newspaper without coming across the news that here or there again women have taken over the performance of some heavy work. And as if this were the most beautiful progress, on top of it all, the women are photographed in their new 'profession of life'. No one seems to know any more that there is such a thing as a family, as 'America' rightly and aptly writes. Nor does anyone ask what influence this women's work must have on them. The Frenchman Jules Simon said two ages ago: 'Our whole economic organization suffers from an appalling defect, which at the same time produces the misery of the working class and must be overcome at all costs if one does not want to perish; and this is the destruction of family life/ And it is in this direction that our people sin more than ever, instead of thinking of repentance.'" E. P.

Luther's words on the Christian marriage state.

The highest grace and gift of God is to have a pious, kind, God-fearing and domestic spouse, with whom you live peacefully, to whom you may trust all your goods and what you have, even your body and life.

Luther said of his wife that he valued her more than the kingdom of France and the Venetian dominion, because a pious wife was given to him by God. He heard that there were far greater infirmities and faults among husbands and wives than were found in her. This would be reason enough to hold her dear and worthy of faith.

Another time he said: "Oh, how I longed for my family when I was deathly ill in Schmalkalden! I thought I would no longer see my wife and children here. How painful such a separation and divorce was! But because I am now healthy again by the grace of God, I love my wife and children all the more. There is none so spiritual...

done in the name of JESu, in the unshakable faith that in the Lord JESu we have the true, faithful, living God and Saviour, who makes true his promises." Prayer, then, is a matter of faith. "With undoubted faith man reaches into heaven, brings down the omnipotence of God, and arms his arm with divine power." "When such faith is there, there is no man more powerful than he who can pray."

Mission Accomplishments.

Another well-known missionary was Pastor Goßner, the founder of the so-called Goßner Mission. In 1844, his missionaries found their own field of work among the Kols in northern India, which admittedly seemed completely unfruitful at first. After six years of futile work they asked to be assigned a new field of work. But Goßner, the man of prayer, answered them: "Whether the Kols convert or not, it is all the same to you. Go ahead and pray and preach - we want to pray more here, too." What Goßner lacked in missionary experience he replaced with prayer, and his prayers were most gloriously answered in the Kols mission. Already in 1910 this mission counted 77, 535 baptized.

Obituary.

P. Johann G. Holtzen was born at Lake Creek, Benton Co., Mo. on August 27, 1878. After his confirmation he attended the progymnasium at Concordia three years and then the high school at Milwaukee three years. He finished the study of theology at St. Louis in 1901 and accepted a call to Choctaw, Okla. In 1905 he answered the call of the Lord of the Harvest to serve Him in His vineyard near and at Vernon, Tex. Here he labored in great blessing for ten years. In 1915 he had to resign from the ministry he had become so fond of due to illness and sought healing from his serious illness in various sanitariums in Texas and Missouri. But the Lord had decided otherwise; he wanted to deliver his faithful servant from all evil and harnessed him. On December 23, 1917, He took him home to bestow upon him the unfading crown of honors. The deceased reached the age of 39 years, 3 months and 26 days. He leaves a deeply grieved widow and five children. His father, two brothers, four sisters and many other relatives also mourn his passing.

J.A. Birnbaum.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Lutheran Annual 1918. concordia publishing house, St. Louis, Mo. 108 pages 6X9. Price: 12 Cts.

Our English calendar, the worthy side piece to the German one, to which we wish the same wide distribution. After the actual calendar, it contains 25 pages of various, but always well-chosen reading material, from which we highlight articles about the church year, about the death of Luther, about Bible printing, Bible distribution and Bible societies. The indispensable statistical information concludes with the um

The price has only been increased by 1 cent, and both the English and German calendars remain the most common and cheapest printed matter of our Synod. The price has only been increased 1 cent, and both the English and German calendars remain the most common and cheapest printed matter of our Synod. L. F.

The Epistle to the Hebrews. Interpreted by Carl Manthey-Zorn. Northwestern Publishing House, Milwaukee, Wis. 68 pages 7½X10. Price 45 Cts.

A very short, concise, but accurate interpretation of the letter, which Luther rightly calls "a fine, concise epistle, which speaks of the priesthood of Christ masterfully and thoroughly from the Scriptures, and in addition finely and abundantly interprets the Old Testament. The interpretation is laid out like the interpretation of the three Epistles of John, which appeared earlier and is recommended in this place. The text of the Epistle is printed continuously in larger type, and next to it is the interpretation in smaller type. It often suggests questions, the discussion of which, however, does not belong in an advertisement. L. F.

Fifty Years of Grace. Festschrift on the occasion of the fiftieth anniversary of the Evangelical Lutheran Church of the Holy Trinity in St. Joseph, Mich. By L. Nuechterlein, ? . 54 pages 6X9. To be obtained from the author, 903 Church St., St. Joseph, Mich. Price: 75 Cts.

Our church in St. Joseph is the mother church in the southwestern part of the state of Michigan. Its fifty-year history is described in this beautifully illustrated book as vividly as it is instructive. The author not only tells the story, but also includes the Lutheran congregational principles, which should encourage the Jubilee congregation in the years to come to keep what it has, but which can also be read elsewhere with benefit and blessing. 24 pictures are appended to the text. L. F.

Lutheran Soldiers' and Sailors' Bulletin. Issued by the Lutheran Church Board for Army and Navy. 4 pages 6X9 monthly. Price per year: 50 Cts. To be ordered from Rev. F. C. Streufert, 4317 S. Mozart St., Chicago, Ill.

The content and purpose of this pamphlet is sufficiently indicated by its title. Intended for the soldiers from our circles, it addresses words of remembrance and admonition to them and brings reports from the chaplains and from the field camps. May it bring much blessing and keep a sober mind! Fr. Karl G. Schlerf is the editor of the Blätchen. L. F.

Praise the Lord, My Soul. For mixed choir by A. L. Wendt, 2719 8. Karlov Ave, Chicago, Ill. pp. 7X10- Price: 20 Cts. the dozen tzt. 75.

Choir, bass solo, choir, duet for female or children's voices, choir, bass solo, choir, duet for female or children's voices, choir. German and English text. To be used on some occasion, especially at church consecration. L. F.

Open stands the gate of the grave. (Easter.) Festive song for mixed choir by H. B. Röhl, 3616 8. zVoock 8b., ChiosAo, Ill. 6 pp. 7X11½- Price: 15 Cts. the dozen tzt. 75.

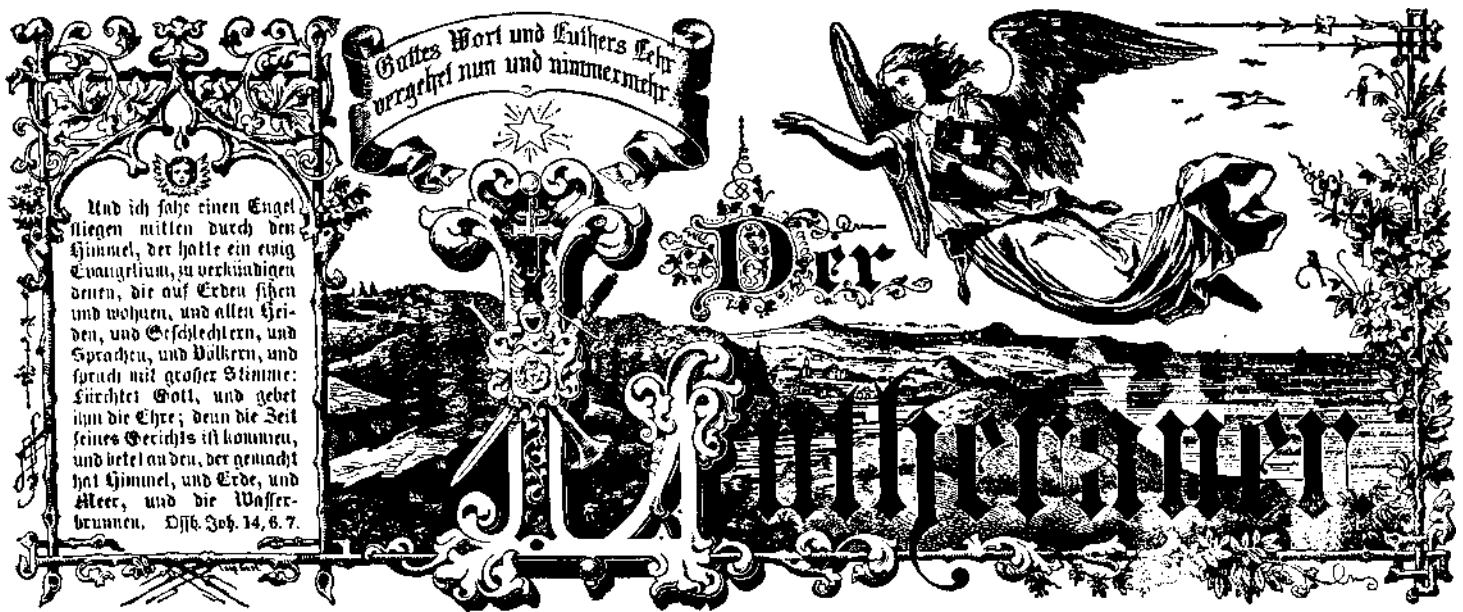
Choir, duet for alto and soprano, choir, soprano and alto unisono, choir. German and English text. L. F.

Ordinations and introductions.

On behalf of the Commission for Inner Mission Abroad were ordained:
Am Sonnt, n. d. Christtag 1917: Kand. H e i n r. Sprengeler (for service in Brazil) in the Immanuel Church at Hamburg, Minn, by Rev. H. J. Bouman. - Kand. G. Hoyer (for the ministry in Brazil) in St. John's Church at Lincoln, Kans. assisted by ?? . Flour, Wacker, and Strickert, by Bro.

Introduced on behalf of the relevant Diftriktspräbides:
On the 4th of Sonnt, d. Adv.: P. A. Kruger in the Salem parish at Buffalo, N. P., assisted, cl> . Sieck and M. Walker by P. A. H. Dallmann.
On Sunday, n. d. Christmas Day- P. C. Bramscher at the branch near Hawley, Minn. by P. O. E. Richter.
On Sun. Epiph.- Rev. P. F. Arndt at Zion Parish, Moberly, Mo. by Rev. L. Acker.

Introduced as teachers in parochial schools were:
On the 22d of Sonnt, n. Trin.: Teacher R. G. A. Vend ick as teacher in the school of the Immanuel congregation at Detroit, Mich. by P. W. Hagen.



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No. 3.

In hard times.

I will not lament in dark
 times, Will quietly bear my
 heartache.

I will not ask, "Why so
 heavy?" I will always say to
 myself, "It is the Lord!"

I will but pray,
 "According to thy mercy
 In all thy afflictions Give,
 O Lord, patience!

"Let thy ways make me
 right, In thy care let me
 go on!

"Strengthen my hands,
 give strength and light!
 Until the end do not leave
 me,

"Till you pulled me up!
 There will I praise Thee
 forever."

Why doesn't God answer prayers for peace?

For three and a half years a war such as the world has never seen has raged on earth, and the end is not yet here. For three and a half years Christians have been praying in their closets, in their families, and in their places of worship for the end of the war, but the prayer has not yet been answered. The longer the world conflagration lasts, the more nations are affected by it, the greater the victims it claims, the more severe the misery it brings, the worse the misery into which it plunges, the more also is cried out and sighed to God, the more thousands, tens of thousands, hundreds of distressed hearts unite in prayer and supplication. But it is not getting better, it is getting worse from month to month. This troubles some Christians, and gives them hours of trial. Why does God not answer the prayers of his children? Where is the efficacy of prayer in the great, wide world? That it helps in the spiritual and in the individual, they believe firmly and certainly and have experienced it, but in the earthly and in the great it seems to fail.

We do not want to be misled by such thoughts and temptations. We want to keep to what we have learned from our youth from our catechism according to God's

We have learned from the Word. We know for certain from God's word that our prayer for the end of the war is acceptable to God, for he has commanded us to pray to him in every trouble, spiritual and corporal, small and great; he has said, "Call upon me in trouble!" Ps. 50:15. Ps. 50:15. We also know assuredly from God's word that our prayer has not fallen on deaf ears, but has been heard; for God the Lord has promised us with a holy and costly oath that he would hear us; he has said, "If they still speak, I will hear," Isa. 65:24. "I will save thee," Ps. 50:15. "This will I do," John 14:13. "He will give it you," John 16:23. But we know also from God's word, that especially in a prayer like that for earthly peace, we are to put all things into his wisdom and will, and not prescribe anything to him. The Saviour Himself taught us to pray: "Thy will be done," Luk 11:2; "Not mine, but thine, be done," Luk 22:42; and His apostle assures us that "if we ask anything according to his will, he heareth us," 1 John 5:14. Finally, we know from God's Word why God sometimes makes us wait so long for His help, and why He seems to call us in vain. Then he reminds us of our disobedience, that we often let him call long and in vain; then he drives us by the delay of his help to all the more zealous and fervent prayer; then he tests our patience and constancy in faith, and nullifies our faith to make it great and strong. In this difficult time let us diligently and earnestly remember in what terrible guilt the whole world stands before God through unbelief, ingratitude, and sinful service, and how the divine rod of correction had to come; just as even now the old prophet's word applies to the world: "You smite them, but they do not feel it; you smite them, but they do not mend. They have a hard face like a rock, and will not repent," Jer. 5:3; just as we Christians also have our share in the guilt of the world and of the land. But let us, as Christians, know the hand that smiteth us, and kiss the rod that smiteth us.

Let us humble ourselves under the mighty hand of God, and be sure that in these times of trouble our faith shall be found righteous, and much more precious than the gold that perisheth by fire, 1 Pet. 1, 7; that the promises of the Lord's help are stronger than the mountains and rocks, Isa. 54, 10; and that it is a precious thing to be patient, and to hope in the help of the Lord, Klagl. 3, 26. And until the hour of the Lord, the hour of help, strikes, let us persevere all the more in prayer, Rom. 12, 12, let us lie in God's ears, pleading ever more fervently, ever more firmly, ever more urgently, that God will look on and put an end to the war with all its hardships and terrors, with all its dangers and tribulations, or - - even better - 'will smash the whole world, which is tottering in its foundations, to pieces and bring about our final redemption. "Should not God" - says the Saviour - "save his elect who call to him day and night, and should have patience over them" (be long-suffering over them)? "I tell you, he will save them in a little while," Luk 18:7, 8.

At the same time, however, we want to continue our calm, quiet walk through the world in these serious times, faithfully and conscientiously doing the works of our profession and calling, and especially taking every opportunity to proclaim by word and deed the virtues of Him who called us from darkness to His marvelous light, 1 Pet 2:9. In these times, when so many minds are agitated and so many thoughtless and unrighteous words are spoken, let us be especially watchful of our tongues. In these difficult days, when the whole world is filled with war and war cries, when all the newspapers and magazines deal only with the one subject of war, let us not be caught up in the present, but let us above all look to the future, not looking to the temporal, but to the eternal. Certainly, we too cannot and will not remain silent about war - we are not only citizens of heaven, but also citizens of the world - but we also bring this terrible sign of the times into the light of the divine word. Yes, in these days of great, general world conflagration, we want to be all the more grateful for the gift of the truthful divine Word, which gives us right information and leads us from one clarity to another. Let us immerse ourselves more and more in this Word, let us read and practice it more and more diligently, let us hear and learn it more and more gladly, and let us thank God that we have a place in our churches where His Word and nothing else is preached to us for instruction and for admonition, for encouragement and for consolation, and where we can pour out before God in prayer with the whole congregation everything that oppresses and distresses us, that frightens and worries us. And let us especially remember our authorities, that they may faithfully and conscientiously do their duty, so that justice and righteousness may dwell in the land, and peace and faithfulness may kiss each other, 1 Tim. 2:1, 2.

O that God would soon hear the prayer of his children and grant them peace, his temporal, spiritual and eternal peace! Amen. L. F.

Christians and the so-called moral spectacles.

Again and again some people, who want to persuade us that the theatre is an important educational institution for the people, make efforts to improve and elevate the content of the plays, in order to keep the better audience for the theatre and, where possible, also to reconcile the church with the theatre. Writers of note, even playwrights, openly confess that most modern plays are worthless, do not teach, improve, or elevate people, but are calculated only to distract them and make them laugh. To accomplish this end, the most sacred is often trodden in the excrement, and the meanest, which excites the basest instincts of man, is paraded before the theatregoers. Nor can it be denied that near the theatrical districts of our great cities are often to be found the brothels and dens of vice. Where there is a carrion, there the vultures gather; the prostitutes of vice know where they can most easily find customers. That is why not only the churches but respectable worldlings are raising their warning voices against the theater as a place of seduction for men and women, for youths and maidens. Last winter in Philadelphia a theatre was closed by the police because the performances were too scandalous, and others were threatened with the same fate if they did not mend their ways. Some years ago a theatre company had to leave the city after the first performance of their play, because the police forbade a further performance. Sensible people, who owe their livelihood to the theater, realize that the theater, just like the country saloon, will dig its own grave and fall into the contempt of the respectable world if it sinks any lower.

That is why, in recent years, well-known authors of stage plays have endeavored to offer the people plays that have an instructive effect and are intended to improve people and yet also to pay for themselves. Thus in recent years moral plays, often taken from the Bible or church history, have been put on the stage, and the pastors of the large cities have been invited to attend the first performance and to press the ecclesiastical seal upon it. Last year the play "Experience," based on the early church plays, made the rounds of the cities of our country, and this year "The Wanderer" will be given. In Philadelphia, pastors not only received free tickets to the first performance of "Experience," but they were also treated to a snack during intermission. This year, "The Wanderer" was performed, and again the pastors were invited to attend and give their opinion of the performance.

Both plays, "Experience" as well as "The Wanderer," have the purpose of showing the audience where gross debauchery leads, "Experience" showing how a youth, beset by ambition, leaves his humble home and bride to gain a high position in the world. In the world he is tempted to all vices, and repentant because he is hungry, broken, and ragged, he returns home and is lovingly received by his relatives. "The Wanderer" is taken from the parable of the Prodigal Son...

Therefore, your prayer is not unacceptable or unheard, even if God is slow to seek and knock you often. (Luther.)

and has the same course as the previous play. The son wants to enjoy his life, demands his inheritance, squanders his property in the most shameful debauchery, finally comes home, but is not, as the Bible tells us, accepted by his father, but (probably because it is more touching and has a better effect on the tear glands) first by his mother.

If the story were presented as the Scriptures tell it, there could be no objection to our Christians attending this and similar plays. The Holy Scriptures do not paint the seduction of the Prodigal Son, but, succinctly, say, "He perished his goods with splendours," and: "who devoured his goods with harlots"; but in these so-called moral plays, which, according to the omissions of many sectarian preachers, are supposed to be of so much use to man, nay, to be better for him, than a sermon on the Prodigal Son, the seduction is so accurately and broadly and distinctly shown, that it must be said that these plays, too, are schools of vice, and after the termination of even such a performance the vultures will still gather and find rich prey. The world remains the world, and the world would not visit the theatre, would not pay two or three dollars for admission, if it did not find there what it seeks, namely, the satisfaction of carnal lust and the lust of the eyes.

Whoever lets his son or daughter attend these so-called moral shows, lets them go where they do not avoid the opportunity and temptation to sin, but rather are taught in it.

E. Totzke.

From our East India Mission.

As we begin again with today's issue of The Lutheran to publish reports from our East India Heathen Mission, we preface it with the remark that our mission personnel has remained unchanged during the year 1917. We have not, thank God, lost any workers; nor, of course, have we been able to send out any new workers because of the war. In the northern area there are the three missionaries Kühle and Hamann in Ambur and Ludwig in Krishnagiri, as well as the nurse Miss Ellermann in Bargur; the vacant station Vaniyambadi is supplied from Ambur. In the southern area there are three missionaries in Nagercoil: G. Hübener, Lutz and Görß, and in Trivandrum also three missionaries: Zucker, Harms, and Ehlers. All have work in abundance; all are convinced of the necessity and importance of their work; all work with right courage and great perseverance and are not misled even by the difficulties and disappointments that befall them in the process; God's blessing rests on the work of all. May the Lord God be their sun and shield in the new year and their great reward, and may they also see the fruits of their labor! And may he help us at home to win ever more gladly the difficult but glorious work of the mission to the Gentiles, to pray ever more fervently for it, to accompany it with ever greater interest, to support it ever more vigorously!

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Missionary Ludwig writes in his last report under October 10, 1917:

"September 9 was a day of joy for us here in Krishnagiri. For on that day, by the grace of God, I was able to baptize Subba Rao, a Brahmin [the Brahmin being the highest Indian caste], who had been in baptismal training for some months, and also Teacher Mutthiah's little child. This little group had not experienced such a day of joy for a long time. The Lord also wants the strong to be robbed. This Brahmin came from Coimbatore, where he attended and graduated from the Lower Secondary School of the London Mission. Even then he wanted to become a Christian, but his parents and relatives hindered him and deterred him from his undertaking. He is now about thirty years old and is a trained lower secondary schoolteacher. In the meantime his parents have died. He asked me several times for employment in the "school" before he reported for baptismal teaching, but I had to turn him down as there was no vacancy. When I was in the mountains, he reported for baptism classes.

"When he reported for baptism classes, he was secretly living with a teacher without being married to her. But since he reported for baptism classes and came to live with me at the compound, he led a sincere life. He studied very diligently, so that I was very pleased with him. I often heard him reciting his sayings and catechism early in the morning at 4 o'clock. The Brahmins always talk loudly to themselves when they are studying. I then also hired him in July in the first school. When Brother Kühle then preached here on September 9, he examined him, and I baptized him on it. He answered the questions put to him aloud and bore witness to his faith. He is an open, simple soul, without all guile. He has told me several times that he wants to be a pastor, but he is too old and not gifted enough for that, not to mention his previous walk. However, I want to keep teaching him so that he will be more established in the teaching room. In the afternoon of the same day Brother Kühle married him to Paripuranammal, the teacher with whom he had lived before. His wife, who comes from the American North Arcot Mission, where her brother is pastor, is now standing here teaching, and also desires to join our church. Immanuel - that is Subba Rao's name now - wanted to make a joy feast for all the Christians on the compound, but unfortunately the caste spirit of the Sudrachists thwarted this. So nian experiences joy and sorrow in one day.

"Our catechumens in nearby Bellampalli (there are now only old Kuppanan Goundan along with his sons) are suffering much. Because they want to become Christians, the head of the caste has ordered a meeting of all the family fathers of the village and all the surrounding villages, and has placed a fine of 4 rupees [\$1.33] on each family head in Bellampalli, because we missionaries would have come to the village, and because one of their number wants to become a Christian. KuPPanan and his family have been fined 100 rupees (\$33.00); he and his family have been excluded from the caste, and no one from his caste is allowed to enter his house, nor to associate with him, nor to assist him in any way, either in tilling the field or in cases of sickness or death, until he pays the fine imposed on him and returns to paganism. Thus he is left all alone with his family. He was also to be baptized on September 9,

but he did not appear that day. So we set out the following day and travelled to Bellampalli, which is always a somewhat arduous journey, as we have to travel eight miles first on a two-wheeler and then walk four or five miles through the jungle. When we got to the village, we learned the sad news that his daughter-in-law had died as a result of childbirth. Since even the village street sweeper refused to help them, he had to dig the grave himself with his sons and then carry the body to the grave and bury it. No one came to the burial. So they must suffer for Christ's sake. But Kuppanan is firm in his faith and wants to be baptized soon. May the Lord strengthen him and his family so that they will remain faithful to their Savior!

"In the first school here (caste school) I had to dismiss the previous headmaster because he did not work very faithfully and was also not sincere. Now I have made the newly baptized Immanuel the headmaster. Then I also hired a school servant there who has to collect the children every morning and afternoon. Since I have employed the school servant, the number of pupils has also increased by about 25, so that now more than 100 pupils attend this school. There has also been a rumour going round the town for some days that the Brahmins and the respected people in the town all want to send their children to this school if I enlarge it and gradually make it a Lower Secondary School. There is a Lower Secondary Board School here in the town, but the people are dissatisfied with this school because the teachers are often at loggerheads with each other. Religious education in this school is still weak because I still have to give it exclusively myself. I have been looking for Christian Lutheran teachers for a long time, but so far I have not been able to get any. Now I want to guide and teach Immanuel so that he will gradually take over the teaching of the Bible, which he is very eager to do. - In the large Pariah school [the Pariahs form the lowest caste and are actually free of charge] things are, thank God, very good with religious instruction, for there the teacher Jesupatham teaches the children daily in God's Word, and I place great hope in this school. There has also been an evening school here again for some weeks, which is attended by about 15 youths, and where God's Word is also taught three evenings a week."

Thus our missionaries work quietly and calmly in their profession, teaching, instructing, preaching, baptizing, and especially taking care of the children, in order to make them righteous Christians. L. F.

noticed, and have made special efforts to draw them into their camp." The *Lutheran* quotes this and remarks, that they also had the same experience in their circles, and wonders where it comes from. He guesses at all sorts of reasons without coming to the real cause. The language question or even preference for a certain order of worship do not explain this phenomenon; the simple reason is that among the synods calling themselves Lutheran there is unfortunately no unity in the true Lutheran doctrine. We expect our people not to join any congregation of a synod with which we are not in agreement of faith, whether the congregation be German or English or Polish. If we are really serious about the struggle for doctrinal purity, then we cannot advise people otherwise. We cannot in good conscience direct people to a place where, according to our conviction, they do not find the whole, full divine truth in doctrine and practice. Whether people join a Reformed congregation or a congregation with similar false teachings but calling itself Lutheran, there is at most a difference of degree. And so it is not strange that people who do the one can also do the other if need be. The fact that doctrinal differences really do separate seems to be difficult for some people to accept. Recently, commissions of various synods for the care of the Lutheran soldiers in the assembly camps had agreed on quite external matters, for example, to erect tents together, in which then separately, at agreed times, each synod could hold its services. Immediately The *Lutheran* takes this to mean: "For years various shades of doctrinal interpretation have divided the American Lutheran Church into different camps; but now the National Lutheran Commission is the living proof that among the Lutherans the spirit of Christ lives, and that the power of the gospel has not failed. They work together as one man; the little differences are forgotten. Men from Walther's school, from Loehhe's school, and from Muhlenberg's school, working hand in hand-Missouri with General Synod, Iowa with General Council, Ohio with Texas, Danes, Swedes, Norwegians, Germans, Icelanders, Finns, Slavs, Americans, or whatever nation they may be descended from, in this commission and its work they have thrown all separative designations into the corner, and stand there as a purchased multitude of believers to execute the commission of the great and living Head of the Church." So all things equal are exploited unionistically! E. P.

The Bible in the Public Schools. The New Jersey State Legislature has passed a law requiring five verses from the Bible to be read daily in the state's public schools. Mau can imagine how this will work out practically. The choice of the five verses to be read is, of course, up to the individual teacher. If he holds that the student body should be instructed in virtue and moral conduct - and this will be the most common idea - then most of the texts will be chosen from the book of Proverbs. If he wishes to please the Jews, or if the teacher is himself a Jew, then he will select passages from the history books of the Old Testament. If he wants to do the rest and also read once from the New Testament, then the speech of Stephen Apost. 7, 1-50 would also not trigger. But yes not one verse further. If the teacher is a Christian who wants to hear as much gospel of Christ the Savior as possible in the few verses he is allowed, then he will choose his lessons from the gospel of John or the letters of Paul;

To the ecclesiastical chronicle.

Because they can't be caught by the mere Lutheran name! The *Lutheran Companion*, the English paper of the Swedish Augustan Synod, says: "We have made the observation that our people do not easily join English-speaking Lutheran congregations that do not belong to our own synod. If they want to belong to an English-speaking congregation, they seem to join a non-Lutheran church with equal ease. Some of the Reformed churches also even soon have this peculiarity of our people

and then he will soon have trouble. If he dislikes the whole institution and wants to make people dislike it, then he can read aloud for 72 days from the first eight chapters of the first book of Chronicles, where all the names are listed. If he does not like the Bible at all, and yet he should and must read it aloud, then he need only do so in the manner in which oaths are usually taken; then no one will understand him. In any case, what the advocates of the institution expect from it will not be achieved: it will have neither much influence on morality nor on the spread of Christian knowledge, nor will it turn out to the honor of the Holy Scriptures.

E. P.

We thank the lodges and dechristianized Christianity for this.

We read in various church papers this news about the spread of Buddhism in our country: "Buddhism is making unexpected progress in the United States. It is truly surprising that in Los Angeles 1200 Japanese have recently declared the religion of Buddha to be theirs. We also hear that in California there are already 74 temples in which the teachings of Buddha are preached. Of course, the Chinese and Japanese are the easiest to win over to Buddhism. But Caucasians in our country are also accepting it. An Inner Mission worker recently attended a Buddhist meeting and was surprised to find such a large and diverse audience. Not only were all the seats occupied, but many of those present had to stand. This was all the more surprising because this meeting lasted from 2 o'clock to half past 5 o'clock. First a priest paid great homage to the Buddha, whereupon two Japanese women, who had climbed the steps to this statue, paid reverence to the image of this idol by numerous bows. Then was continued in a more worldly manner. A man settled in Los Angeles, and formerly considered a Christian, was presiding. The first speaker was a member of the city council, who declared that Buddha and Christ and other great teachers were endeavoring to climb a high mountain, each in his own way and on a different side, but all striving toward the same goal, the top of the mountain, and this, in his opinion, they should do in a peaceful spirit, and instead of quarreling with each other, they should try to outdo each other in climbing. Then spoke a woman from India, a "prophet" from Persia, and the British consul stationed in Los Angeles. The closing address was given by the Japanese consul, who emphasized, among other things, that Christianity had better study Buddhism instead of branding it as superstition, while Buddha teaches the same love and mercy as Christ. If Buddhism is able to attract such men of influence as those speakers to fill to capacity a hall with so many men and women eager to hear their words, then the time seems to have come for more aggressive missionary work to vigorously resist the spread of Buddhism.

How can it be explained that in a so-called Christian country, in which the Christian church is a power and the gospel is preached in almost every town and village and almost everywhere in the countryside, such naked paganism can be imported from the Orient and gain adherents, and that this hardly appears to be anything conspicuous, that everyone is not horrified by it and tears his clothes? We said above: We thank the lodges and dechristianized Christianity for that. The lodges. In them people are to be educated to believe that all religions are equally good,

and that the content and purpose of all religions is ultimately the same, namely, to make people virtuous and thus to lead them to a better hereafter. It is nothing new that lodges give themselves an Indian name, call their God the Great Spirit in the Indian manner, and arrange everything in their use of language as well as in the furnishings of their lodge hall in the Indian manner. Others again call themselves after the Turkish manner, call their God Allah well in Turkish, and furnish everything in Turkish; others again differently. And yet so many believe - they make themselves and others believe - that one can do all this and be a Christian at the same time. People have been used to this for so long that they think it is quite compatible; after all, it is the same thing. So it is no wonder that a resourceful mind should one day come up with the idea of trying Buddhism. - On the other hand, we owe the above to the de-Christianized Christianity, that is, to the external ecclesiasticism which no longer knows what to do with Christ, which no longer recognizes and preaches Christ as the Saviour of sinners, who has redeemed us by his blood and death from all misery, but as a wise, pious man, a great teacher of virtue. How often one hears and reads: "The Sermon on the Mount is my Christianity, my Gospel; this is what Christ taught - a pious life; in this we are to follow him, in this he left us an example; he sealed this high morality with his death as a martyr's death; this is the whole meaning of his death. This is what is preached by many preachers who call themselves Christians. Then people discover that in all religions, even the heathen ones, and in the books of the philosophers, there are also teachings which extol virtue and the pious life, and give rules for them. Yes, one finds thoughts and sayings there that are quite similar to some in the Sermon on the Mount. Is it any wonder that people get the idea that it is all the same? The same vices are everywhere punished and the same virtues taught and praised. The whole difference is this: The one believes and lives thus because Christ said so, the other does the same because Buddha or because Mohammed says so, or even because the state code commands or forbids it. Here it is necessary to hold fast: The essence of Christianity is not the law, but the Gospel. The Gospel is a mystery that has been kept secret from the world; no man of himself knows anything about it. Of the law, on the other hand, of the right law, of God's law, every man still knows a good deal. The law is written in man's heart, and even after the Fall there have remained quite enormous pieces of this knowledge. The conscience still speaks a loud and clear language. And what it says is right, is God's voice. But the gospel which Christ brought, the grace and truth, the tidings that God for Christ's sake, for His suffering and death, is gracious to sinners and makes them blessed, and that this may and ought to be believed, that is Christian doctrine. No man by nature knows this; no false religion teaches this. For this very reason it is false and makes no one blessed. Where this is overlooked, or the Gospel is not known, or is denied, it is no wonder that all religions appear to be of equal value. For this reason our Confession says of a book by the pagan Aristotle, concerning the works doctrine of the papists: "If the doctrine of the adversary is true, *Ethicorum* is a delicious book of sermons and a fine new Bible. For of outwardly respectable living no one will easily write better than Aristotle." And so much is the gospel a mystery, so difficult is it for man to understand, that it is very easy to

The first thing that Luther said about himself was: "If anyone desires to think of me, think of me in this example. Luther says of himself: "If anyone desires, let him think of me in this example which I hereby confess. The devil has caught me several times when I did not think of this main point and plagued me with the sayings of Scripture so that heaven and earth became too narrow for me. The works of men and the laws were all right, and there was no error in the whole papacy. Recently, no one had ever erred without Luther alone; all my best works, doctrine, preaching, and books had to be condemned. Also the vile Mahomet almost became a prophet to me, and both Turks and Jews vain saints." And another time, "For where this knowledge of Christ is gone, the sun hath lost his light, and is vain darkness, that nothing is rightly understood any more, and can neither resist error, nor the false doctrine of the devil." But on the other hand, "Where this doctrine abideth in the pulpit, there is no need; one is safe from all heretics and errors; this article suffereth no error in itself; so also is the Holy Ghost with it, and they that believe such things tolerate no error. But if they are deceived, it is a sure sign that they have not understood the article. Had they rightly apprehended it, they would not have been deceived." - What, then, is the means of firmly securing oneself against logism and all other paganism, nay, of acquiring a wholesome disgust for it? To cleave wholeheartedly to the gospel of Christ, the Saviour of sinners. And what is the means by which one can really and thoroughly work against the spreading of logism and paganism, cut off its root? The faithful, diligent preaching of the gospel. In Christ it comes to decision, this sign that is contradicted.

E. P.

A Bible exhibition in Leipzig. On the occasion of the four hundredth anniversary of the Reformation, the German Museum of Decorative Arts held a large Bible exhibition in October of last year, showing not only the Luther Bible, but also the Bible in all the languages of the world. The collections of the Buchgewerbemuseum also include a 42-line Bible by Gutenberg, as well as the first nine German Bibles and a number of later printings. The latest Bibles were also on display. In the Königliches Landesgewerbemuseum in Stuttgart, a Bible exhibition was held to mark the centenary of the Privilegierte Württembergische Bibelanstalt, the catalogue appendix of which listed 498 languages and dialects in which Bibles and Bible sections had been printed up to that time.

(Church Journal.)

Your pastor's good name.

Paul instructs Timothy: "Do not bring charges against an elder except two or three witnesses", 1 Tim. 5, 19. He is talking about the pastors of the newly founded and young Christian churches. With his rule he protects the good reputation of these "elders" and makes it difficult for slanderers to pin something on them. Every man is to be presumed innocent before the law until proven guilty. This is actually doubly true of a pastor. As a public official he stands before many eyes with his doings; but as leader of the congregation and preacher of justice he must speak many a word of punishment. It is therefore easy for enemies to arise who would secretly accuse and condemn him. But as the holder of such a sacred office, which contains such a serious obligation and responsibility before God, one must assume from the outset that a pastor walks honestly before God and earnestly strives to please the Lord.

and faithfully serve his congregation. An accusation or charge against him is therefore not a trifling matter. It must not, therefore, be readily heard. "Against an elder take no complaint save two or three witnesses." Where, therefore, witnesses are lacking, we have all the accusations that may be brought to be rejected. The apostle draws a protective wall around the ministers of the church.

How necessary is this apostolic rule! How many a pastor's effectiveness has been hindered and disturbed by unwitnessed, frivolous, secret, unfounded or falsely justified accusations. How many a congregation has been deeply damaged because some poisonous tongues have taken offense at the good name of their pastor! Beware, then, of your ears, lest you carelessly give such wicked slanderers an opportunity to bring their poisonous speeches to you! First bring the two or three witnesses and see if their testimony is well founded. Then give the defendant an opportunity to defend himself. Beware also of thy tongue, lest it sin against thy pastor with evil report! Consider thy words well. If thou hast a complaint, bring it in the right place; go to thy pastor, and tell him, him alone; thou shalt be fully satisfied in ninety-nine cases out of a hundred. Also, never carry on the falsehood of others, but chastise such people, and take the accused in defence. Every congregation should be earnestly concerned for the good name of its pastor, and the protection of the same, after the manner of the apostle.

(Lutheran Church Gazette.)

Carrying hands.

Luther spent whole hours on intercession. Spener prayed in the mornings from 5 to 6 o'clock and had made a note of individual persons, congregations and institutions. Oberlin had written the names of those for whom he prayed on his chamber door and stood in front of it. Theodor Fliedner had wrapped a strip of paper around his finger as he prayed, often for hours, so that no name would be overlooked. Georg Müller in Bristol, England, told us he had been pleading for individuals for thirty years, but at last success had come. The Roman Catholic Queen Mary of Scots said, "I fear the prayers of John Knox," the Scottish preacher, "more than 10,000 men." Sriver relates that his pious mother prayed in the morning for her children alone, but aloud; fervently for him, too, that God would bless his studies, keep him, and prepare him to be the instrument of his grace.

A mother's wages.

The following words of a faithful Christian mother should be a spur to many a young mother to follow her beautiful example. She says:

"When my children were young, I became convinced that I could do nothing better for them than to give myself entirely to them. So I made no effort to teach them, to tell them stories, to pray with them, in short, to be a loving companion and friend to my children. In short, to be a loving companion and friend to my children. I had no time for some of the things I would have liked to do. I was so occupied with this care of my children that I did not find much time to adorn them with fine clothes, though they were always nicely and neatly dressed. Now, however, I have my reward for what I have done. My sons are preachers of the gospel, my daughters adorn their

Christianity with their change. Now I have time to do what I could not do before. For this I have in my hours of rest thousands of fond memories of the past. And now that my children have gone out into the world, I am glad that I have done what I could to make them fit for the work in which God has placed them. of whatever kind it may be."

"I have set before me, I will take heed lest I sin with my tongue."

Pambus, quite unlearned - so the old church historian Socrates tells us - went to one to learn a psalm. After hearing the second verse of the 39th Psalm, "I have set before me, I will beware lest I sin with my tongue," he would hear nothing more, but went away, saying that this single passage was enough, if he could learn it by the deed. Three months passed without his being seen by him who had read the verse to him. As the latter reproached him for his long absence, he gave in reply, "I have not yet learned the verse with the deed!" He lived on for a long time, and when, after many years, one of his acquaintances asked him if he had now learned the verse, he said, "In nineteen years I have scarcely learned to practice it!"

Erase the stains, inside and out.

The other day a man walked in front of me whose skirt clearly showed that he was leaning against a white wall. I called his attention to it. "I want to go into the courtyard quickly," he said, and when he had almost disappeared around the corner, he called after me: "Thank you very much!"

Yes, that is how we people are: if someone draws our attention to a spot on our dress, we give thanks; but how unruly we can be if someone draws our attention to a spot on our soul! There is often a resentment, as if one were one's worst enemy.

Obituary.

"Yes, come, Lord Jesus" were the last words of the last sermon written by Father Julius C. Kretzmann of New Haven, Conn. before his end, and which was found on his desk after his death on the morning of January 4. But no one who knew him, least of all he himself, would have guessed that the Lord would answer his prayer so soon, and in such a way as only the hidden God can do. On the evening of January 3, he had sat up late into the night over his sermons for the following Sunday, and had talked with members of his family until after 11 o'clock. Because of the severe cold, he had turned out a gas stove in his bedroom, connected by a hose to the gas tap in the wall above his bed. In an unexplained manner, probably by the sleeper turning over in his sleep, the hose had been torn loose from its connection and the deceased asphyxiated in the gas. When the members of his family noticed the smell of gas, all human help was already in vain. The Lord had taken His servant out of the middle of his work to the

Feierabend called out. "It is the Lord; let him do what is good in his sight." - Julius C. Kretzmann was born July 11, 1865, at Dassel, Hanover, the son of Heinrich Kretzmann and Marie, née Grube. At the age of fifteen months he came to America with his parents. The family settled at College Point, N. Y., where the deceased attended the parochial school and was confirmed by Father A. Ebendick. After his confirmation he attended our high school at Fort Wayne, and later continued his studies in the seminary at Springfield. In the summer of 1887 he was ordained in the congregation at Richfield, N. J. After a short time he followed a calling to the congregation at Bleecker, N. Y. In 1890 he was called to St. Matthew's congregation at Hudson, N. Y., where he ministered for fifteen years. From 1905 to 1909 he served the congregation at Waterbury, Conn. and the last years of his life he was the pastor of Zion parish at New Haven, Conn. from which place he also supplied the congregations at Southington and Madison with the preaching of the word. His age brought him to 52 years, 5 months and 23 days, over thirty years having served the church according to the gifts God had given him. - His death is mourned besides his congregations by his widow, Marie, nee Mappes, and five children, including a son who is pastor of our synod at Miles City, Mont. and two who are students at our institutions; also seven brothers and sisters, including C. Kretzmann at Schenectady, N. Y., and P. R. Kretzmann at Corunna, Ind. The funeral of the body was held Jan. 8. S. Wehmeyer officiated at the home in the morning, after which the casket was carried to the church by members of the board and laid in state. At the funeral service in the afternoon Prof. H. Feth consoled the mourners with the words of the Saviour Joh. 11, 25, and Fr. W. Köpchen delivered an English speech. Rev. Wehmeyer delivered the condolences of the Connecticut Valley Local Conference, and Vice-President Rev. Rösener spoke on behalf of the Atlantic District Pastoral Conference. P. Ed. Merkel of Waterbury read the biography of the deceased, after which the mortal remains were laid to rest in Evergreen churchyard with a large following until resurrection morning. K. K.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Prophecy and the War. "Was It Foretold?" An Answer for Questioning Christians by *Th. Graebner*. St. Louis, Mo.: Concordia Publishing House. 5x8,, bound in cloth with spine and cover titles. Price: 50 cts. postpaid.

In times of great excitement, religious or secular, people have always enthusiastically picked out difficult books and chapters of Holy Scripture and understood and interpreted them according to their own thoughts. So it was about the year 1000, so it was in the thirteenth and at the close of the fifteenth century, so it was further at times in the nineteenth century, and so it is again in the present time of war. Instead of the "bright and certain texts," one has recourse to the difficult pictures and visions and figures of the Revelation of St. John and of some of the prophets of the Old Testament, in order to inscribe his fears and hopes in them. Luther's good, excellent advice, "He that cannot understand the dark, let him abide by the light" (v, 338), is not heeded, but turned to the contrary. What has been read and calculated from Ezekiel, Daniel, and Revelation in regard to the present war, and what has been said in ecclesiastical and secular publications? How has the old chiliasm, the doctrine of an earthly millennial war, which was already rejected by the Augsburg Confession (Art. 17), been rejected in particular?

Reich and a general conversion of the Jews! And this is done in part by people who could and ought to know better; they are engaged in false interpretations of Scripture and confuse Christians, not only arch-enthusiasts like the Russellites and unionist pamphleteers like the *Christian Herald*, but also Lutheran preachers. It was therefore a meritorious work that Professor Gräbner set about to expose and refute these sometimes downright mad ravings and shenanigans that are carried on with God's holy Word. Whoever has heard or read of such things and desires knowledge or an answer to them can find it in this freshly written book. In six chapters is treated: Prediction and Prophecy; Israel's Restoration and the War; The Millennium; Gog and Magog; The Days and Years of Prophecy; How to Read Prophecy. The arrangement of the book is excellent, and the price cheap.
L. F.

Favorite Hymns. Stories of the Origin, Authorship, and Use of Hymns We Love. By W. L. Hunton. Philadelphia: The General Council Publication House.. 261 pages 5X8, bound in cloth with gilt title and cover decoration. Price: H1. 35.

Dr. Hunton, one of the co-editors of the "Lut/ter" of the General Council, and lately head of the publishing house in Philadelphia, a member of the committee which has been preparing the new (7ommonBook rortk Li/mirak The idea of writing and publishing this book came to him precisely through his work as a member of this committee. Songs that have become especially dear to him and others are presented here according to their historical origin and their blessed use, and indeed according to the course of the church year, similar to our hymnal and many others. Among them are a number of excellent Lutheran hymns, which, in good translation, mostly by the well-known Catherine Winkworth, belong to the iron stock of the hymn treasury in the English Lutheran Church of our country, hymns by Luther, Paul Gerhardt, Eber, Rinckart. In addition and mainly, however, English hymns are presented which, although they never come close to the Lutheran hymns, are definitely among the better English hymns and have therefore often been included in our English hymnals, hymns by Watts, Ken, Wesley, Wordsworth, Doddridge, Newton, Heber, Montgomery, Reale, Lyte, Palmer, Toplady, Charlotte Elliott, Keble, Perronet and others. In all, find 148 songs reprinted and treated according to the points of view indicated above. Such a selection is, of course, always more or less influenced by the point of view of the editor and his personal taste. While in most cases we can agree with his selection, he has also included some which we cannot rate so highly. But always one will read Hunton's remarks with interest, if not always with approval, e.g. in the case of the songs of Unitarian! writers such as Taylor ("God of Mercy"), Bowring ("In the Cross of Christ I Glory"), Mrs. Adams ("Nearer, My God, to Thee"). He rightly points out that the last-named, much-sung song has been decidedly "Christianly improved and corrected" by Dr. Jacobs, and in this improvement has first become a distinctly Christian song. The whole work is freshly and vividly written, and is intended to be a guide to the larger and more learned works on English hymns. The decoration is very tasteful, and the 21 pictures, chiefly of hymn poets, but also of some incidents in the Saviour's life, after paintings by Heinrich Hofmann, find a welcome addition.
L. F.

American Civil Church Law. By Carl Zollmann, LL. B. New York: Columbia University. Longmans, Green & Co, Agents. 473 pages 6X9. Price: H3. 50. in cloth, with gilt title, hardback, H4.00.

Every one who has had to do with ecclesiastical disputes, which have then been brought before the secular court, knows that it is rare to find a jurist who is at home in these questions, and that, when the ecclesiastical matter has been presented to him with much difficulty, yet a want of understanding always appears. It was, therefore, a meritorious enterprise that the author of the present work, who has for a number of years been engaged in this special subject, should have treated the whole of American ecclesiastical law in this learned work, which bears witness to penetrating study. We cannot, of course, judge of the juristic value of the work, as we lack the necessary knowledge in this field. But we are assured of the value of the work in this respect by the fact that a number of chapters have already appeared in recognized journals, such as the *Yale Law Review*, the *American Law Review*, the *Michigan Law Review*, the *Illinois Law Review*, and, above all, that the whole work forms the 72nd volume of the great anthology *Studies in History, Economics, and Public Law*, published by Columbia University in New York. But such the not

The reader with a legal education soon notices that the author understands his business, approaches his task from the right principles and has gathered everything with great diligence that relates to the question. And there is one more thing we would like to emphasize: Mr. Zollmann is familiar with our ecclesiastical conditions and principles. He comes from a Lutheran pastorate, has studied in our institutions, has himself been a pastor in our synod and is now a member of one of our congregations. He rightly remarks in the preface that he has written his work not only for lawyers, but also for pastors and officials of church bodies. We think that especially for our synodical officers, who often have to give advice in such ecclesiastical matters, the work is very valuable. We need only mention a few of the 17 chapter headings to justify this judgment: Religious Liberty. Forms of Corporations. Nature of Corporations. Powers of Corporations. Church Constitutions. Schisms. Church Decisions. Tax Exemptions. Disturbance of Meetings. Contracts. Clergymen. Officers. Church Cemeteries. We have read quite a number of sections, have been pleased with the clear, sharp, luminous exposition, and will appreciate the work as a valuable reference work. L. F.

Selected readings for upper grades. Compiled by a committee of the Chicago Teachers' Conference. St. Louis, Mo.: Concordia Publishing House. 48 pp. 5X7½. Price: 10 cts. postage free; in lots a little cheaper.

A supplementary booklet for the teaching of reading in German, which meets all requirements, especially in content, but also in equipment and price, and will be welcome to our teachers back and forth. It contains 9 poems, 4 fairy tales and stories, 6 natural history and 3 history readings.
L. F.

Up, up, my heart, with joy. Easter Song for Mixed Choir, composed and to be obtained van H. A. Schumacher, 808 Vino St., Watertown, Wis. Price: Single 25 Cts. the dozen K2.00.

It is the twelfth of these compositions for mixed choir, which the teacher H. A. Schumacher, who has long been well known to our choir directors, has now published. His Easter composition is not short; whoever wants to practice it does not have much time to lose, since Easter falls early this year. It is kept quite fresh and lively. Text in German and English.

Introductions.

Introduced on behalf of the respective District Presidents:

On Sunday. Epiphany: Father Kaiser in his parish at Clara, Tex. by Father J. A. Birnbaum.

On the 1st of Sonnt, n. Epiph: 8. G. E. Hageman in the Eüuroü ok tüo 6ood 8üopüord at Brooklyn, N. P., assisted by the 88th Lindemann, Pannkoke and Prof. Heintzes of? F. C. G. Schumm.

On 2 Sonnt, n. Epiph.: 8. W. Groth he in Christ Church at Peoria, Ill, assisted by ???. Zagel, Kirchner and Schleef by 8. E. Flach.

Introduced as teachers in parochial schools were:

On the 1st of Sonnt, d. Adv: Teacher L. Dänzerals teacher in the Tabor parish school at Detroit, Mich. by 8. H. A. Quitmeyer.

On Sunday, n. d. Christ Day: teacher A. Schumann as head teacher at the Bethlehem parish school at Chicago (103rd St.), Ill, of 8th Tr. Thieme.

On Sun. Epiph. teacher F. W. Finke as head teacher at the school of St. John's parish at Palmer, Kans. by? J. G. B. Keller. - Teacher H. W. Schaars as head teacher at the school of Zion parish at Wausau, Wis. by 8. G. C. Schrödel.

Groundbreaking.

The cornerstone of the new church was laid on 4 Sonnt, d. A,dv. by the Slovak Lutheran congregation at Detroit, Mich. (? A. Daniel).

Anniversary.

The 50th anniversary of the consecration of the church was celebrated on the 2nd Sunday, Adv. 1917, by the Cross congregation at St. Louis, Mo. (? C. C. Schmidt). Preachers: TT. H. Erck, A. Lange and Prof. M. Gräbner.



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No. 4.

Passion thoughts.

Jesu, your passion I will now consider, Will you give me spirit and devotion from the throne of heaven!

When the divine thoughts sink into our hearts, it becomes a blessed devotion; and the wonderful divine thought, which is revealed to us in the Passion of Christ, is captured in the word: the love of God in Christ.

From eternity the thoughts of God were occupied with the death of Jesus Christ on the cross, and they were thoughts of love. From eternity God's heart was turned toward sinners in love, and this love of His was actuated by the giving of His Son. "God is love. In this the love of God toward us appeared, that God sent his only begotten Son into the world, that we should live through him," 1 John 4:8, 9. It is a hot love; he desires the salvation of men. An all-embracing love; it passes by no man on the wide face of the earth. An incomprehensible love; it longs for those who are thoroughly unlovable, the lovers of sin, the enemies of God. A saving love; it has purged our sin by the vicarious suffering of JEsu. A divine love; God, for the sake of His enemies, gives His own Son away to death and damnation. These are the divine thoughts of love which the Saviour holds up to our devotion when He points to His cross and says: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3:16. Now this is the business of faith, that we consider the love of God in Christ; this must be our first and last thought of passion, that we may grasp it with faith. Everything depends on this, that we recognize the love of God. Otherwise we do not know God and remain eternally far from him. For God

is love, so much so, says Luther, "that if anyone wanted to paint and meet God, he would have to meet such a picture, which would be love in all its glory, as if the divine nature were nothing but a furnace of fire and the fervour of such love, which fills heaven and earth. If this love of God is not before our souls, then all the thoughts we have of God are wrong, and we would be driven into eternal despair. What matters is that we come to the knowledge of the love of God in Christ, and "by this we have known love, that he laid down his life for us," 1 John 3:16. This knowledge does not grow on the soil of the natural heart; what the love of God has prepared for us remains hidden from all natural thought. But when God plants the gospel of the cross of Christ in our hearts, the new and wonderful thoughts come alive. It is our desire to paint the love of God quite large before us. And when we want to paint it right and meet it, we paint the cross before our souls, and the song resounds, "Love taketh hold of me."

For we are not concerned to have the mere knowledge of this love. Rather, our thoughts of passion are soon clothed in the form of a plea: "Lord, remember me when thou comest into thy kingdom!" Luk 23:42. This, however, is a bold thought which we thieves utter. We make a request of the Saviour to make his kingdom a kingdom of thieves, and to appear at the head of thieves before the holy angels and before his heavenly Father. But it is not an ungodly thought, it is a godly thought, the echo of the thought that stirs mightily in the heart of God, "Ah, would that all sinners would come unto me! The thief heard this thought in the Saviour's words, and read it in his eyes. Faith does not make this request at random and in vain; it implores the Saviour to remember it, because it knows that the Saviour has long since remembered it in love. This petition is nothing other than a confession and praise of the salvation he has received in Christ.

revealed love. We confess that we are lost unless Christ remembers us in grace. We know that if God apportions to us what our deeds are worth, the gallows and damnation must be our portion. Only his sin-forgiving grace and love can save us. And how should she be able to refuse the petition she has entered? In a moment it is granted, and we refresh ourselves with the thief in the thought of faith: it goes up to Paradise.

And we do not let the thought be suppressed by the tribulation that still oppresses us. Rather, they are blessed thoughts that occupy us when we begin our Passion and go up with Jesus, so that all may be accomplished that is written of the cross that Jesus' disciples must take upon themselves. The natural thoughts that arise then, however, are thoughts of displeasure and despondency. But there it is necessary to recognize God's thoughts. And these are not thoughts of sorrow, but thoughts of peace, that he would give us the end of which we wait, Jer. 29:11. While we suffer, we hear the assurance, These things must serve you for the best. By the way of trial and purification I will lead you to paradise. And we think with faith: "Love takes care of me!"

This gives us firm support even in the most difficult things that can befall us. We know not only that it is for our salvation, but also that the faithful Saviour stands by us to strengthen us. The apostle does not conceal from us what is in store for us: tribulation, fear, persecution, hunger, nakedness, peril, sword, Rom. 8:35. This may befall us on the paths of our calling, which God now leads us, or for the sake of our confession. Will we be able to bear it? Will we persevere in faith in these great afflictions? These are the thoughts of the flesh! God's thoughts are these: To those who are called according to purpose, all things must be for the best, for glorification, Römi. 8:28-30; and I will strengthen and fortify them therein, 1 Pet. 5:10; and our passion thoughts break forth in the faith-filled shout of victory, "But in all these things we greatly overcome for the sake of him that loved us. I am sure that . . . no creature can separate us from the love of God which is in Christ our Lord," Rom. 8:37-39.

Efficient community schools.

The need for a parochial school is, after all, clear among us. The best solution to the difficult question of how we can educate our children for godliness and at the same time for civil life is found in the Lutheran parochial school. There our children can be educated to be godly Christians and capable, useful citizens in a way that can be done in no other way so thoroughly and successfully. Therefore, as Lutheran Christians who have the spiritual and physical well-being of their children at heart, we should spare no sacrifice to preserve for them the expensive treasure of the parochial school.

But if we have a parochial school, we should also do our utmost to ensure that it is a good, an efficient, an excellent school, a school that is not only run by friends, but also by the people of the parish.

praised, but must also be judged approvingly by any opponents. We owe this to our children, our church and our country. When children are entrusted to one of our schools for six to eight years, it is only natural that they do so with the expectation that they will not be neglected, but that they will receive sufficient instruction as preparation for their later life or for further, higher education. If this expectation is not fulfilled, if, for example, such children do not receive a thorough education for civil life, they will later complain that they have learned nothing in the parochial school and refuse to send their children to such a school. If a parochial school does not perform as well as it should, then all kinds of difficulties arise when inadequately prepared children want to enter one of our educational institutions or a public school, grade school or high school. We ourselves know our schools, and we know that they generally do a good job. But those who are far from us easily judge our whole school system by the inferior exceptions which come to their notice. Our whole school system can be discredited by a school that does not do what it should do.

The requirements imposed by the State upon our schools in Minnesota are as follows: Our schools must be kept without interruption as long as the public schools in the districts concerned; the instruction in all schools must be English, except, however, that German is permitted as a medium of instruction in religious instruction and in the teaching of German; instruction must be given in English Heading, Language, Composition, United States History, Arithmetic, Geography; the teacher shall have a first- or second-grade state certificate, or a diploma from an accredited school; also the necessary must be reported to the superintendent of schools concerning the school.

We certainly meet these requirements in most of our schools, where capable teachers teach the whole time required by law, and indeed full weeks, and where English is the medium of instruction not only in the above-mentioned subjects, but even, as our time demands, in religious instruction. Such schools rightly exist, for they pass the test. All others will be denied the right to exist. The futile attempt to demand equal rights for an inferior school with a good school would be regrettable. Where there should be a lack, the slogan must be: Work, work, work, that every instruction which claims the name of school may really be a fully valid school! Dear as our parochial schools are to us, we should exert ourselves to bring them up to the height of the times, and to keep them at that height. We want and must have good schools. That is why we do not want to wait until the state forces us to remedy any problems we find, but we want to take care and work ourselves in good time, so that we not only meet all the requirements that may be made now or later, but so that our schools are praised even from the mouths of our enemies, and the work of our church is recognized for the good of the country.

Everywhere, then, there should be an efficient parochial school. Where this is not yet the case, parents will have to send their children to the public school. Religious instruction and any German instruction must then be provided elsewhere. There is nothing to prevent such instruction from being given every day or on Saturdays, or even in the summer, after the legally required school hours; nor is there anything to prevent it from being given to children who are not yet eight years old, or who are already past sixteen. But children from eight to sixteen years of age must attend either a proficient parochial school or the public school. A four-day school cannot expect to be recognized as a school. Surely our children need the fifth day as much as others. And surely they could not be sent to public school on one day a week. A teacher at a public school, who would have to take in such children, would certainly not know what to do with them, would rightly feel their appearance in his school as a disturbance, would naturally be displeased, and it would not be surprising if he complained to his superintendent, and the latter took legal action against the four-day school. The other case also presents difficulties, namely, where a church school is kept only a few months, so that children attend the public school for a short time, then the parochial school, then the public school again. The teachers of the public schools will be obliged to accept such children, but in consequence of the difficulties which arise in teaching they will be reluctant to do so, unless, on the basis of previous consultation on the part of the teachers on both sides, the children have kept pace with each other in both schools and can continue to work together without any noticeable difficulty. Where only confirmation instruction can be given, whole days should not be set aside for this instruction, but the time should be arranged with the principal or teacher of the public school and, if necessary, with the school superintendent. A friendly discussion will lead to the best possible results.

We want to educate our children in such a way that they, as faithful Christians, capable people and brave American citizens, will lead a Christian life, be their husbands and enjoy the full respect of their fellow citizens. May God, by His grace, bless and prosper our work!

At the request of the Twin Cities pastoral and teaching congregation with a announce wnW . J. Joseph,

Secretary of the Minnesota District School Committee.

sionary Conference of our Southern Territory of September 1917, it states among other things:

"Brother Harms delivered a paper on the use of church funds, to which a lengthy discussion followed.

"It has been decided that our communities, even if they are still far from being able to raise all that is necessary for their maintenance, let alone to give considerable sums for external purposes, should be educated and therefore already now be encouraged to give for various purposes, according to their importance, to the best of their ability.

"2. Resolved, That each of the brethren should specially instruct his congregations in this matter in an evangelical manner, and seek to teach them the knowledge (this is not to be understood as if this had not been done before), that they should grow up into independent congregations in obedience to God's word, and that they should avail themselves of the help of the mission in financial matters only so far.



Our dispensary in Bargur, East Indies,

...where our nurse, Miss L. Ellerman... Ellerman, takes care of the poor and sick.

as the expenses necessary for the spreading of the Word of God are beyond the powers of the congregations.

Resolved, That each missionary shall report at the next conference what has been the success of this special teaching, also what the churches have given hitherto for all sorts of purposes, and what may be expected from them in the future."

"4. The parishes are to be urged to use, at first, about half of the money they collect to pay their catechists.

"5. Where one-half of all the money raised by a congregation in a year exceeds 50 rupees [\$17.00], the congregation shall be required to apply a part thereof to teachers' salaries.

"6. Such things as hosts, communion wine, candlesticks, pews for the members of the congregation, church bells and books for worship, lamp oil, ink and pens for the use of teachers in the schools, shall be paid for by the congregations without missionary aid.

"7. Resolved, That every missionary on the first

From our East India Mission.

2

Our missionaries in India teach, preach, baptize among the native Christians and among the blind heathen, as we have again seen from a report in the last number of this paper. But they are also, from the very beginning, daxsent on educating their little congregations in the right way. In a protocol of the Mis

Conference in the year is to report how much its congregations have raised and expended in money during the Lause of the past year." -



Missionary residence on our mountain home in Kodaikanal, East India.

We leave a few more messages from the missionary reports to follow. Missionary Lutz in Nagercoil writes:

"Religious instruction has been regularly given in all my localities during the past quarter. Attendance at the weekly classes leaves much to be desired, in spite of all our efforts. During the day the people have their work, and then in the evening they are very tired-these poor half-fed pariahs among whom we labor. Sunday service is well attended in most places. Holy Communion has been distributed and quite a number of children, about ten, have been baptized. In several villages newcomers from the Gentiles have been admitted to the catechumen classes.

"School teaching everywhere goes its course, which still leaves much to be desired. God grant that we may soon have enough teachers from our own midst who have the kingdom of God at heart above all things, and that he may keep them and all our workers, together with us, in true humility!"

Missionary Goertz in Nagercoil writes in one of his reports:



Baptism class in Vellamadam near Nagercoil (Missionary N. W. Görß).

The six youths seated on the bench were killed on the

"I now have four good indentured catechists in the villages, whom I serve from here. Would to God we had another large band of such catechists! Work is enough

and we do not need to look around for new work. In this quarter and shortly before, about 12 to 15 new villages have come to us and asked for instruction, and they are not all pariahs [members of the lowest caste]. If we were to send our native evangelist out on his actual work and thus make our mission more and more known, I am convinced that the number of our listeners and catechumists would soon be in the thousands. It hurts one's soul when one has to tell whole villages again and again: We cannot come to you because we do not have the teachers. Recently a man from a large Shanar village [Shanar are a slightly higher caste] came and brought me a petition with 72 signatures and signs. They asked me to build them a pandel [roof] and give them a catechist to teach them. These 72 signers represent about 400 souls. Very, very much we would have liked to start in this village, also for the reason that they are a higher caste. But what can we do? I have been thinking about it for a long time.



Paria school girls in Krishnagiri, East India, in clothes sewn and sent over by our women's missionary societies.

I wondered if I could at least go there Sunday night and tell them about the gospel (it's a full thirteen miles from Nagercoil). But with a heavy heart I had to tell the man who brought me the petition that I couldn't do it now. We could not burden ourselves with more work without overburdening ourselves. He then asked us to build a pandel, from which the people would conclude that if more workers were available for missionary work, we would surely come to them. I could not promise him this either, as much as I would have liked to.

"Thus the Commission sees how great our task is, and to what beautiful hopes we are entitled in regard to the spread of our work. What an encouragement, then, not to grow weary in this work, which, though difficult, is certainly glorious! How much reason to employ a man especially for the Outer Mission, who can warmly recommend the work of the Gentile Mission to the Christians at home! Even though America has now been dragged into the maelstrom of war, our

Let us not be weary in our zeal and sacrifice for the mission to the Gentiles. Let us commend the cause to Him who gives the clouds, the air, and the winds, the way, the course, and the way; but let us not grow weary on our part in doing what we are able to do."

Our prayer is that we may soon be able to send out new laborers into a field that is white for harvest, and win immortal souls for the Lord and His kingdom. L. F.

The first missionary festival in Delaware.

As recently as five years ago, there was little prospect in the State of Delaware that Missourian congregations would ever be started. The few scattered Lutherans were served by our pastors in Philadelphia "as best" they could. But since the Eastern District Missionary Commission has placed Father C. Ohlinger in this field, it seems as if new spiritual life is about to blossom in Delaware. The missionary does not let the pioneer work spoil him; he preaches in several places on Sundays and weekdays, teaches the children catechism and Biblical history, and seeks out new settlers. That the people are thankful for this, and glad to hear God's word, was clearly shown on the 18th of November last, when, as far as we know, the first missionary feast was celebrated by co-religionists in Delaware. It was held at Rising Sun, six miles from Dover, the capital, where a small congregation in their own church now regularly gather around the banner of pure doctrine. Visitors from other mission stations had gathered from within a radius of thirty miles: from Chesnold, Magnolia, Viola, Owens Station, and Dover. P. O. Burhenn, of Baltimore, chairman of the Missious Commission, preached in the morning on Mark. 16, 15. 16. 20, and the writer of this report in the afternoon preached in English on Acts. 8, 1-4. A noble-minded member of the congregation entertained nearly all the visitors at the noon hour, and even insisted on paying the traveling expenses of the festival preachers, so that the whole collection might be used for missionary purposes.

The missionary has already had an opportunity to see some of the fruits of his faithful labors. May the sun of the gospel rise from Rising Sun and enlighten many more souls in this old state to eternal life! And may the present Lutherans there preserve their inheritance better than the original Lutherans of Delaware, the Swedes, who settled in Christina, now Wilmington, but who, unfortunately, with the extinction of their native language, bade farewell to their Lutheran faith and turned to the Episcopalians.

As in the present time of war some are moving from the large cities in the East to the country, we hope to be able to report later on in the "Lutheran" further progress of the mission work in Delaware. L. J. R.

Church is. For example, pious Christian parents had a godless Sohu. For many years he had fallen away from God's word and the church and had even lived in public sins and vices. And as he had lived, so he now died. What should the parents do now? In other similar cases they found it quite all right that the pastor should most decidedly refuse to bury the deceased with Christian honors. Yes, they would have taken great offence if the pastor had allowed himself to be induced to do so. They also know very well that their son died in sin and unbelief, and that he does not deserve a Christian burial. And in spite of all this, they come to their pastor and tearfully ask him to officiate at their son's funeral.

How should the pastor act? It would be unjust and unloving if the pastor were to come down hard on the poor parents, perhaps even condemning them as hypocrites. He should rather mean what a terrible battle is now raging in the hearts of the poor parents, a battle between Christian conscience on the one hand and natural parental love on the other. To this must be added the fear of disgrace in the eyes of their fellow-men. Just notice the cries of pain from such beaten parents: "Oh yes, Pastor, it is true what you say. We have done everything we could to bring him up in a Christian way and to keep him in God's Word and in the Church, and it has all been to no avail. But, Reverend, he's our child! It's too hard to bury him without any song or sound! And what will the people say?!"

Oh how difficult, how terribly difficult it is for a preacher to say "no"! How the struggle between Christian conscience and natural compassion surges within him! And yet he must declare in a firm, earnest, yet cordial manner that he cannot, nor must he, grant her request, because in so doing he would transgress God's clear word and sin against the holy second commandment. In a loving way he will instruct the poor parents from God's Word, heal their bleeding hearts with the balm of the sweet Gospel, but at the same time warn them earnestly not to deny their faith on this sad occasion and not to make God's Word and the preaching ministry a cover of shame for wickedness and unbelief.

With sincere Christians he will in most cases succeed in calming the waves with God's help. With dishonest people, however, he will have to be prepared for aversion, even bitter hatred and apostasy from his congregation. But this must not mislead him. He should then remember the words of St. John: "They went out from us, but they were not of us; for if they had been of us, they would have remained with us," 1 John 2:19. One never gains anything for the kingdom of God by yielding anything from God's word.

Of course, the pastor has to act quite differently when, as often happens, openly worldly people demand that he officiate at the corpse of one of their comrades. There argument and instruction is not in place, but there the pastor is to say "no" briefly and clearly with the declaration, "Let the dead bury their dead!" Luk 9:60, F.

Tough situation.

Probably the most painful, embarrassing situation a pastor can find himself in is when dear confessors come to him in their pain and ask him to do something contrary to God's Word and the public confession of the

To the ecclesiastical chronicle.

Lutheran Cathedral for Lutheran Students. Such a one people of the General Council want to erect at Madison, Wis. for P100,000. The "Lutheran Church Gazette" brings from the Wisconsin *State Journal* a notice of this proposed cathedral, which gives the impression "that this article was clerically inspired," and passes this judgment on that article: "This article reveals such unionism and arrogance that a plain Lutheran-American Christian is astonished at it." The submitter gives these samples: "No church can do our country much good which holds its services in a foreign tongue." "No man can become a true American who does not think in the language of our courts." "If a church makes a man think in Norwegian or Swedish or Danish or German, it makes its members Scandinavians or Germans." "The church which continues to preach in a foreign tongue contributes nothing to the cause of patriotism in this time of war; it does the contrary." "While the English, Scandinavian, and German branches of the Lutheran Church are distinct organizations, they are identical [the same] in doctrine, and therefore should form an organic whole under the Stars and Stripes." "This church in America should have but one language, the language of this country; the church of a foreign language builds foreign allegiance." "The purpose of the Lutheran Cathedral [of the General Council in Madison] is to Americanize every branch of the Lutheran Church (faith) and to send the students back across the state as American Lutherans, having come here as German Lutherans or Norwegian Lutherans or Swedish Lutherans." "We should all help to bring those Lutherans who are now divided by language into one great American church, where all Lutherans will stand on one ground of doctrine, language of country, and flag." "Any part of the Lutheran Church that works against this work is against America." The "Church Gazette" then gives its verdict: "There we have the task which the General Council set for itself at Madison, Wis. All the congregations in Wisconsin that still worship in a language other than English cannot raise good Americans; the P100,000 cathedral must make up for that to the students. There is really no difference in doctrine in the Lutheran Church; the real difference is only in the languages. Once the languages are thrown out, a wonderful harmony will settle in, and then there will be loyal Lutherans and loyal Americans." The only thing to be said about this is that on the language question not everyone in the Council takes this position. To this the "German Lutheran" is a witness. Also, as we reported in the number of November 20, 1917, the President of the General Council, precisely in order "to counteract a false report," made a public statement which concluded with the words: "Just as on the first day of Pentecost the Gospel was preached in many languages, so also today the General Council preaches the same, and it will not stoop to propaganda for any language."

E. P.

One "Lutheran" Pastor a Supporter of Billy Sunday. The "German Lutheran," the German paper of the General Convention, reports, "The only Lutheran pastor who took part in Billy Sunday's campaign at Paterson, N. J., was Bro. Arthur N. Bean of the General Synod. He even had his child baptized by Billy Sunday in the process." With all kinds of sects

For some pastors of the General Synod it seems to be a real private pleasure to cultivate fraternity with the "gushers" and "enthusiasts". Whether such occurrences do not give some people in the General Council something to think about when it comes to the planned unification of the three synods? Especially the German components, also of the General Synod, declare again and again that they are conservative, that is, consciously Lutheran, and that they stand up for Lutheran doctrine and practice. Surely they cannot approve of such occurrences. And they should not indulge in the thought that they will improve much by their testimony after the unification has taken place. A proper understanding in doctrine and practice must be reached beforehand. Otherwise there is rather a danger that the contagion will take place in the opposite direction.

E. P.

A new zeal seems to be stirring everywhere for **the provision of the retired pastors and teachers of the Church** and their survivors. It has been calculated that nearly P75,000,000 has been raised for this purpose in the last three years. The Episcopalians made the beginning of a great effort when they undertook to raise a pension fund of P5,000,000; they have now nearly P9,000,000. The Presbyterian Church has solicited ^10,000,000 from its members for the purpose, and reports that P15,000,000 will soon be received. The Methodist Church has set itself the object of raising H15,000,000, and its papers report that to all appearance the sum will come to P20,000,000. The movement seems to be excepted with enthusiasm; this provision is recognized as a duty owed. Several of its most prominent men have spoken to that effect. Governor Lowden, of the State of Illinois, declares that "it is the sacred duty of the Church to provide for servants who have been consumed in her service." He says, "Men who enter the preaching ministry do not do so for the sake of gain. Usually they get small salaries. It is hard even for those who get the highest compensation to save anything from their salaries. The office of a preacher of the gospel involves his coming in contact with suffering and unfortunate humanity more than other people. The more closely he follows in the footsteps of his Lord, the less he will have left of his salary at the end of the year. If he tries to get a side-earnings somehow, experience teaches that his usefulness as a pastor is greatly diminished by it. Yes, shipwreck was usually the result among pastors who sought to enrich themselves personally. It seems that money-making and preaching just don't mix." This is true and worth heeding for both congregations and pastors. Our last Synod of Delegates also acted in the matter, and the Association of Lutheran Laity, of which several gratifying achievements have recently been reported, intends to assist the Synod in this vigorously.

E. P.

The "Christian Apologist" reports on **the work of the Methodists among the immigrant Italians**: "There are at present fifty-three Methodist Italian congregations in the United States, with fifty-two Italians and two Americans serving as preachers. Since the last General Conference, this work has been under the supervision of the Board of Domestic Mission and Church Building. Besides the above-named, there are also nine American and one Italian deaconess working among these people, and three American and two Italian lay brethren. The number of members in full connection is 3402, and of probationary members 1839. The 42 Sunday-schools have 4927 members. Our church spends about H45,000 annually on this work. There are two groups of Italian churches. To one belong the independent organizations,

From St. Anthony. January 17 is the day of honor of this great saint in the Roman Church. On his day of honor a Catholic paper dedicated to him a poem with these disgusting sentences: "Hail a thousand times, praised without number! You are a patron saint to God's son of grace. Sin's threefold lust thou smother'st in thy breast. Help us to the celestial chamber, hear all our pleas! In sickness and in health, in life and in death, Protect us faithfully, with God be our Advocate!" This is one of the things God has forbidden in the first commandment, and serves God and Christ to dishonor. Our confession tells a good story of St. Anthony. The legends of the saints are, after all, useless reading matter. Poor man, who seeks edification for heart and soul in them! Luther preferred to call them "liars." But the following instructive legend is worth recounting in our confession: "At one time St. Anthony asked God to show him how far he could come in the life of perfection. A shoemaker in Alexandria was shown to him, and he was told that he was like the craftsman in holiness. Soon the next day Antony set out and went to Alexandria.

"Monasticism is no more a state of perfection than farmers' and husbandmen's, tailors' and bakers' lives. For all these are also states of seeking ecclesiastical perfection. For all men, in whatsoever state they may be, each according to his profession, ought to strive for perfection as long as this life lasts, and always to increase in the fear of God, in faith, in love toward their neighbor, and such spiritual gifts." (p. 278.) Thus the Reformation has already saved the Christian righteousness of life; and this cannot be paid for with any money. Most of all, of course, the righteousness of faith, that Christ, with His doings and sufferings, remains the only Saviour, and that His sufferings are not ascribed to the monastic life, or to any other work of man, for man's blessedness. "God does not do glory to his own law, that by the works of the law one should merit eternal life." (P. 277.)

E. P.

Variegated Freemasonry. The *Lutheran Companion* reprints the following from a Masonic journal. A Freemason from India reports: "Four years ago I was the guest of honour of a Masonic Lodge

Variegated Freemasonry. The *Lutheran Companion*
reprints the following from a Masonic journal. A Freemason from India reports: "Four years ago I was the guest of honour of a Masonic Lodge which held its meeting in the third degree in its great temple in Calcutta. There were about 150 Masons present, people of almost all nations and creeds. Three apprentice masons were present at the-

promoted to the master's degree at the same altar. One was a Christian and took his oath with his hand on the Bible, the other was a Mohammedan and took his oath on the Koran, the third was a Hindu and took his oath on the Shastras. An English Lord, a member of the High Court, took the oath, and assisting him was the Grand Secretary, my friend Ruskomjee, who is a Parsee, a successor of Zoroaster." - The Lodge correspondent does not mean by this news to record a terrible occurrence which should serve as a warning to everybody, but that is interesting and dear to him. This is so much in accordance with the fundamental view of the Order: the one universal, true religion is the natural knowledge of God, that there is one God, that He rewards the good and punishes the evil. In so far as all religions agree in this, they are of equal value, and the object is to make them all superfluous, and to reduce everything to the so-called original, natural religion, and to unite in it. And the other Lodges, as the lesser brethren, all have this sentiment of their greater, elder brother. He who does not think that the natural knowledge of God is sufficient, and that everything else is human addition or corruption, but believes that Christianity is truth revealed from heaven, should know that his spirit is different from that of the Lodge, and therefore has nothing in common with it.

E. P.

The excellent writer for young people, Margarete Lenk, who is also widely known in our circles, was released from severe suffering by a gentle death on October 30 of last year. She died in Dresden, where she had lived since the death of her husband, I". E. Lenk, a number of years ago, lived in seclusion, and has reached the age of 76 years. Officiating at her funeral were the Revs. R. Kern and O. Willkomm. The latter says in the "Freikirche": "Her numerous delightful stories, by which she has already bestowed many blessings, secure for her a lasting memory in the large circle of readers which they have found. We, however, know and honor her as an earnest Christian believer, faithful confessor, great friend of children, and patient cross-bearer, and thank God that He has now delivered her from all evil and helped her to His heavenly kingdom .

The Cross of Christ.

The Church of Christ is preparing to accompany her Lord on his journey of pain into his Passion.

At Epiphany the glory of God in Christ shone forth before us fully and completely; but already shadows of His future sufferings rise up and oppress the soul of the church believing in Christ; it sighs:

Thou, O Lord of glory, wilt die, that I may
inherit the eternity of heaven.

The Lord of glory laid aside his splendor, glory, and fame, and took upon himself our iniquities and sins. He clothed himself in our robes of iniquity, and gave us the robe of his righteousness in exchange; he took up the cross and made atonement for us.

He carried his cross, which was to be our cross.

See him hanging between heaven and earth, who became a curse for us! Every drop of blood that trickles from his brow encloses a sea of our sin; every sigh that springs from his heart laments over a world full of guilt and transgression.

But, thanks be to God forever, with His final cry, "It is finished!" the partition that separated us from God has fallen. The curse is extinguished, the debt of sin paid- Christ's cross is henceforth our victorious Spaniard!

He bore his cross, the curse is taken from us; but still gloom and anguish dwell in the dwellings of the earth-born, sorrow and anxiety in their hearts. We call them "our cross."

But our cross is also consecrated by Christ's cross. It is, as our ancients said, a "holy cross".

"O Lamb of God innocent."

This beautiful hymn is an extended translation of the old Latin chant "Agnus Dei" (O Lamb of God) according to Joh. 1, 29: "Behold, this is the Lamb of God who bears the sin of the world", written by Nikolaus Decius in 1524. When Luther established the "German Mass and Order of Divine Service" in 1526, he also recorded, among other things, those words of the old Metzgesang: "Christe, thou Lamb of God, who bearest the sin of the world, have mercy on us!" He decreed that these words should be sung immediately after the consecration of the bread and wine, so that the communicants should then come to the altar during this chant. This "German Mass" is in use among us with slight changes, but has not found its way into the Protestant Church everywhere. On the other hand, Decius' song has become and remained the actual communion song in many Protestant churches. It is used as a congregational hymn in the Passion services and on Good Friday in many places, and it was a beautiful, solemn custom of many congregations that the entire hymn with its three verses was sung at the end of the service on the day of the Lord's death, with the bells ringing.

Concerning the threefold repetition of the one verse, Valerius Herberger, the preacher "at the little manger of Christ," makes this sensible remark: "In this we are to consider, 1. how the HER JESUS hath taken away our sin from us, 2. how he hath borne the punishment of it himself for us, and 3. how he hath brought his merit into us by his word and sacrament."

There are many traces of blessing in the Christian experience of how the song has also proven itself at other times to be a comforter in times of need and to strengthen the faith. Of these, only the following will now be communicated.

D. Heinrich Müller in Rostock, known through many witty edifying writings, among which the "Geistlichen Erquickstunden" is the best known, sang this song with great joy of heart when he enjoyed Holy Communion shortly before his death on September 23, 1675, and comforted his own with the reference to the reunion before the throne of the Lamb.

About getting rich.

One day, writes a pastor in a large city, an old, God-fearing woman came to me. She told me how things had not been going well for her. She had always had her daily bread, thank God, but it was often very meager. When she married at a young age, she had only the most meagre household utensils. Her husband had been a shoemaker in the village, who had had so little work and so little income that there was nothing left of the golden soil of the trade.

had been discovered. He had to get down from his stool, put away his slats and leather, and look for other work, which he found, but hardly enough to feed the flock of nine children. As a result of the great poverty, she was often despondent and sad. One evening she was alone with her nine-year-old Christian. The boy, an awakened child, was learning the great multiplication table, and when he reached the number 1000 in his exercises, he called out to the grieving mother, "If only someone would give us 1000 thalers!" The mother replied, "Yes, my son, then we could feed ourselves well, pay all our debts, and be rich people." "But, mother," the boy interrupted her, "poor Lazarus did not have a thousand thalers, and yet he came into Abraham's bosom." The word penetrated the mother's heart; she had the whole story of the rich man and poor Lazarus read to her, and knew from then on that one did not need to have a thousand thalers or any fortune at all, that one could enter the kingdom of heaven.

The boy was taken from this world and certainly became a comrade of poor Lazarus; the now aged mother still walks here on earth, still cares righteously for her child, does not think of getting rich, but certainly of entering God's kingdom one day. The simple faith of her son raised her up in difficult times and gave her heart the right direction to the Lord.

"Out of the mouths of young children and babes hast thou wrought a power," says the 8th Psalm, and that this is true is taught by this little story.

Wise and true.

As an excellent pastor who "had the right ointment for every wound," Prelate Albrecht Bengel was sought after from near and far by people of every rank and station. To a man whose pious wife lay ill, he once said: "You now have a shrine in your house," and the word never left his mind. - To a noble lady who had been ill for a long time with emaciation and complained that God did not want to bring her home, he answered: "You are like one of my pupils the other day. He would have liked to go on vacation, but he had to wait until the last lesson was over." - A faithful pastor complained that, in spite of years of work, he saw no excitement of life in his congregation. To him Bengel gave the consoling answer, "If a woodcutter, after he has done a hundred axe blows on the oak tree, rests wearily in the grass, and after him comes a second, who with the tenth blow brings the tree fully down, who has felled it? But chiefly the first, who at first was not allowed to see any success from his work." - When his own wife was away, and in her absence one of their seven children had died quickly, he answered her anxious question as to the child's condition on his return with the word, as sweet as it was full of faith: "It loves and praises."

Good advice.

In hot sufferings and deep darkneses, nothing is more healing, comforting, and strengthening than looking to Jesus, the suffering and crucified Savior. Therefore do not look to and fro and do not seek your comfort here and there from men and creatures; seek it where it is to be found, where it is for you.

look to Jesus, who began the work of faith in you; he will and must also be your finisher. Behold him suffering and dying; behold him to whom all joy and glory in heaven were eternally at his command, and yet who voluntarily forsook all joy and chose for thee the cross and death, but through the cross and death entered again into his glory. Follow him with your gaze from the Mount of Olives to the right hand of God, and let his power work mightily in you, and you too will enter with him through suffering into glory.

All the way in.

The priest Oberlin, who worked in the Stone Valley near Strasbourg until 1826, had to make every effort, especially in the early days, to make his listeners understand him, and he condescended to them as if they were children. Once he showed them a knife that was completely covered with rust. Then he brought out a small bottle, dropped a few drops from it on the blade of the knife, and in an instant it was as bright as a mirror, and the rust had disappeared. "Behold," he said, "as unclean and stained as this knife is our heart; but by the blood of Christ it can be cleansed, that it may appear bright and shining. 'The blood of JESU Christ, the Son of God, makes us clean from all sin.' "

"A little lamb goes and bears the guilt."

Professor Gottlob Christian Kern, the poet of the song "Wie könnt' ich sein vergessen," prayed, as he lay on his deathbed early in August, 1835, in one of his last and most grievous nights of suffering, the words, "Yes, Father, yes from the bottom of my heart; lay it on, I will gladly bear it I," beseeching the Lord, "Oh, let me fight the good fight of faith to which thou hast called me; help me to keep faith and finish the race, that the crown of righteousness may be laid up for me! Yea, give me a quiet, deep desire for eternity in my heart!"

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The Lord is my shepherd. Prayer booklet for children. Edited by John Blanke. Concordia Publishing House, St. Louis, Mo. . 48 pages 4^X6, bound in cloth with cover picture and title. Price: 15 Cts.

A very attractive and excellent booklet in content. **It** contains general prayers and special prayers, morning and evening prayers, table and school prayers, prayers in church, for the Christian feast days, on birthdays, in illness, in short, prayers for all occasions and circumstances in children's lives. The equipment is exemplary, the price very cheap. L. F.

Sermons on the Catechism. Vol. II: The Apostles' Creed. By R. E. Golladay, A. M. Lutheran Book Concern, Columbus, O. X and 461 pages, 5X7^4 bound in cloth with gilt title. Price: H1. 50.

The author has already published a volume of catechism sermons on the Ten Commandments, which has not come to our attention. The present part, however, shows that Fr. Golladay has the gift of a popular preacher.

sermon style. There are 38 sermons in all, 2 introductory, 10 on the first, 15 on the second, and 11 on the third article. We have not been able to read all the sermons, but the very fact that the author allows a lengthy series of sermons on the Catechism to appear deserves all recognition. Doctrinal sermons in English to English congregations are as desirable as they are necessary. A few sentences in the sermons on the Third Article show the doctrinal standpoint of the pastor belonging to the Ohio Synod. The furnishings are good, the price cheap.

L. F.

The Academy for Princes. By *Olaf M. Norlie*. Augsburg Publishing House, Minneapolis, Minn. 240 pages 5X8, bound in cloth with spine and cover cltline. Price: Pl.OO.

The whole book, written by a well-known Norwegian pastor, is an eloquent, warm defense of a? Christian education in lower and higher Christian schools. This is also the meaning of the title: for Christian children, for baptized and confirmed Christian children, Christian education is the only right thing, education in a school where God's Word rules. The book breaks down into four parts: The Princes; The Means of Training; The Time to Train; The Cost of Training and is presented in conversational form throughout. This makes the account all the more lively and interesting. We do not subscribe to every execution in the book, but the point around which it all turns is of great importance.

L. F.

The Lutheran Church Year Book for 1918. Compiled and edited by *Rev. W. M. Kopenhaver, Miss Grace M. Sheeleigh, and Prof. Carl Ackermann*. Published by the Lutheran Publication Society, Philadelphia, Pa.. 253 pages 6X8 1/2. Price: 25 Cts.

This calendar, which has been published for years and is known far and wide, appears this year for the first time "under the auspices" of the General Council, the General Synod, the United Synod of the South and the Ohio Synod, and is therefore also edited by three persons belonging to the various synods. The actual calendar fills 31 pages, followed by 40 pages of reading matter, which refers especially to the history and relationships of the four church bodies mentioned, but also to the anniversary of the Reformation. The end is made by statistical lists and name lists of unique richness, which fill no less than 180 pages and make the calendar for many an indispensable reference book. One will hardly look in vain for anything that relates to the statistics, the institutions and the ministry of the Lutheran Church in our country. The lists of names are so clearly arranged that one can quickly find one's way around. We appreciate and value the outwardly inconspicuous work that goes into these lists.

L. F.

The book is a collection of the most important books in the field of **dogmatics**. Edited for printing by his sons *Walter and Otto Hönecke*. Index volume. Northwestern Publishing House, Milwaukee, Wis. 92 pages 6 1/2 X 10 1/2. Price: 75 Cts.

The comprehensive work of the meritorious theologian, who just died nine years ago, is now completed in print, and those who have so far purchased the individual deliveries will also not want to miss the index volume, through which the work becomes even more useful for reference. This index has obviously been worked diligently and thoroughly and is divided into four parts: subject index, name index, scripture index and index of works used for citation.

L. F.

A new picture of Luther has been published by the Lutheran Book Concern, Columbus, O.. The artist is *H. Kröning*; the picture is dated "August, 1917," and represents Luther in his manhood, climbing a flight of stairs with his Bible under his arm. The size is 10X12, the actual picture size 5 1/2 X 8, the execution in "sepia print", suitable for framing. Under the picture is written (German or English): "The word they shall let stand and have no thanks." Price: 35 Cts.

L. F.

Proehl's Collection of New Organ Music. Vol. III. *B. Proehl*, 3616 pp. Wood St., Chicago, Ill. 30 pp. 9 1/2 X 12. Price: tzl.OO.

Contains 15 numbers: 9 preludes, a postlude, 4 marches, including a wedding march, and one piece, titled: "Ein feste Burg ist unser Gott." We recall what we have said about such music on another occasion.

L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:
On II Sonnt, n. Trin. 1917: *Kand. H. Klinkenberg* in the church at Grand Rapids, Minn. by *P. W. Sievers*.

In the exchange of the respective district presidents were introduced:
On the 25th of Sonnt, n. Trin.: *P. T. h. Schliepsiek* (Negro Mission) in the Lottnt Aion (Nnrroü z" New Orleans, La., assisted by *U? . Krämer* and *E. H. Schmidt* by *Prof. H. Meibohm*.

On the 1st Sunday, n. Epiph.: *Rev. C. A. Behnke* in St. Mark's parish at Rochester, N. P., assisted by the *I'U. Oldach, Rohde, and Nabold* by *P. H. F. Wind*.

On the 2nd Sunday, n. Epiph: *I'. T. h. Mary's* in the parish at Superior, Wis. by *P. W. Sievers*. - *P. O. A. Brunswick* in Christ Church at Lincoln, Nebr. assisted by *UU. Gerike, Firnhaber, Bartusch and Gülker*, by *P. W. F. V. Bäder*.

On Sun. Septuagesimä: *P. H. F. Eggers* in the parish at Gwinner, N. Dak. by *P. D. W. Rohde*. - *L. E. K o ch* in St. Paul's parish at Wine Hill, Ill, by *L. F. H. Melzer*.

On Sunday. Sexagesimä: *L. A. Schlifke* in the St. Paulsgemeiude to Woodland, Ind., from *P. W. Rösener*.

Introduced as teachers in parochial schools were:
On the 1st Sunday, Adv.: teacher *F r. A. Döpke* as teacher in the school of the Orphanage at Indianapolis, Ind. in Trinity Church there by *P. J. D. Matthius*.

On the 2nd of Sonnt, n. Epiph. teacher *E. G. Becker* as teacher in the school of Trinity parish at Madison, Nebr. by *L. H. F. Hensick*.

On Sunday. Septuagesimä: Teacher *H. F. Klink ermann* as teacher of the upper class at the school of Trinity Parish near Paola, Kans. by? *F. Drögemüller*.

Initiations.

Dedicated to the service of God were:
Churches: On 22 Sonnt, n. Trin. 1917: The new church "83x54 feet) of the Zion congregation at Marys ville, Nebr. preachers: *Prof. Weller, L. Brammer* and *Dir. Jesie*. The dedicatory prayer was said by *Bro. Rittamel*. - On the 2nd Sunday, n. Epiph. the new church (24 X36 feet) of St. John's parish at Lovell, Wyo. Preachers: *LU. Zetzer* and *Chr. Germeroth*. *Bro. Germeroth* also said the dedicatory prayer.

ConferenMNMgen.

The Mixed Conference of St. Louis and vicinity will meet, w. G., on the 22d of February, at the Cross School, St. Louis, Mo. Works: ^lission ok Our Voun^ Ueoazrl's 8ocwt): x>. Will, ^ttituds Lntkerank 8üonlcl Dak" toward IVoinan's 8uÜ'ra'o: x>. Sieck. How important it is for a teacher not to be discouraged by dismal experiences: Teacher *Windisch*. Active interest of the pastor in his school: *Fr. Schulze*. Christian school discipline: Teacher *Kühnert*. In case of lack of work, *Prof. Gräbner* will deliver a paper on the subject: Ooopsration ok Onr tüüurelms rvitti tks Ooovormont: in 14ms ok IVar. *U. Mießler, Sekr.*

The Baltimore teachers' confcren; will meet, Iv. G., Feb. 22 and 23, at Teacher *Trettin's*, York, Pa. Work: vavi<I'8 k'ull and Oonkossion (praotioal).- Teacher *Trettin*. Mio IUistds.-dppj Livsr (ooniinuo): Teacher *Nottke*. Enemies of the community school: teacher *Ebert*. What can a teacher do to keep interest alive in the classroom? Teacher *Reuß*. Locv Oan a Doaeüor Iniprovo Him.->olk in 11. 8 EaUin\$? Teacher *Kaufmann*. *K. E. K a u f m ann, Sekr.*

Synodal Constitution.

Since many congregations were unable to hold meetings due to the unfavorable weather in the month of January, the vote on the Synodal Constitution is not yet concluded, but the congregations are further given the opportunity to deliberate on this matter. To date 436 votes have been sent in. So there are still about 1500 missing.

Chicago, Ill, January 31, 1918.

*F. Pfotenhauer,
President of the General Synod.*



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No. 6.

For the holy season of Passion.

It was a beautiful, wholesome custom of our fathers, that in the time of Passion, in addition to the regular home devotions on one or the other evening, on Wednesdays or Fridays, they got together for a special devotion in the family circle and united for a special prayer, just as the time circumstances suggested. In some homes and families this way still exists today. A rich blessing rests on it, as on all home devotions, as those know who follow the apostle's words: "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual and sweet songs, and sing unto the Lord in your hearts." Col. 3, 16. And if ever there was a time in the memory of our readers when such united, sustained prayer was needed, it is the present serious, evil time.

In front of us is a church bulletin from a bygone era. There it says soon at the beginning:

"Let us then also in this year unite ourselves in prayer with our households every Thursday evening at 7 o'clock. If it be not done at this hour, let it not be done at any other time, and let us continue until we come to Calvary on Good Friday, under the holy cross, and lay it all down before the face of him who took upon himself the affliction of his people, and made a clear way for us."

And then a guide to such prayer is given, which we print here with some modifications and additions. It will perhaps be welcome to many a reader, and will become an occasion for him to bring the distress of the time before the throne of grace in the same or a similar way.

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Make haste, O God, to save us: Make haste, O Lord, to help us!

O Lord, deal not with us according to our sins: And repay us not according to our iniquities.

O Lord, show us your mercy:

And give us thy salvation!

O LORD, help thy people: and bless thine inheritance.

Create in us, O God, a clean heart: And give us a new and certain spirit!

Cast us not from thy sight:

And take not thy Holy Spirit from us!

Comfort us again with your help:

And thy joyful spirit strengthen us!

The sacrifices that please God are a fearful spirit:

A troubled and a bruised heart thou, O God, wilt not despise.

O Lord God Almighty, who hast not spurned the sighs of the wretched, nor despised the desire of the afflicted in heart, behold our prayer, which we bring before thee in our affliction; and hear it graciously, that all things which the devil and man strive against us may be destroyed, and be cut off according to the counsel of thy goodness: that we, being whole in all our afflictions, may give thee thanks in thy church, and praise thee always; through Jesus Christ thy dear Son our Lord. Amen.

Thus saith the LORD; Though mountains depart, and hills fall down, yet shall not my mercy depart from thee, neither shall the covenant of my peace fall away, saith the LORD thy merciful God."

Oh stay with us, Lord Jesus, because it is now evening: let not your divine word, the bright light, be extinguished in us!

In this last, sorrowful time, Grant us, O Lord, constancy, That we may keep thy word and sacrament pure unto our end!

Grant "115 Peace graciously, O Lord God, in our time! For there is no other who can fight for us, but you, our God, alone.

Give peace and good government to our country and all the authorities, so that we may lead a Christian, honourable, peaceful life among them in all godliness and truth. Amen.

Our Father. Blessing.

Appropriate scripture passages to read in conjunction with these prayers besides the passion story would be: Isa. 38:9-20; Ps. 85: Dan. 6:6-28; Dan. 9:3-19; Matt. 24:4-14; John 15:12-27; 2 Cor. 6:1-10; 1 Thess. 5:5-18; Heb. 12:1-14; Heb. 13:8-21; Rev. 5:5-14; Rev. 7:9-17. L. F.

From our Synod.

Our statistician, Fr. E. Eckhardt, is hard at work compiling the "Yearbook" of our Synod for 1917. He has already calculated the receipts of offerings and collections and is communicating his compilation to the "Lutheran." The following table shows the sums raised during the past year by the several districts of our Synod.

have been:

Atlantic	\$116.
.....	036. 75
California and Nevada	17, 389.
Canada	11. 653. 12
English	30, 507. 56
Iowa	94, 346.05
Kansas	52, 477. 79
Michigan	96,041. 23
Minn	121, 361. 65
Middle	134th 974th 37
Nebraska	113th 759th 19
Northern Illinois	109, 354. 21
Northern Wisconsin	41, 205. 52
North Dakota and Montana	14, 221. 13
Oregon and Washington	12, 265. 99
Eastern	45, 354. 66
South Dakota	19, 532. 37
Southern Illinois	39, 563. 41
Southern Wisconsin	71st 836th 34
Southern 6	828. 14
Texas	28. 932. 38
Western	85th 953. 17
Central Illinois	68. 621. 89
District undetermined	15. 601. 43
Lutheran Laymen's League	113,000.00
Walther League	13,000.00

\$1, 473. 818. 26

Eckhardt remarks: "This is an increase of ^578, 312. 35 over the previous year. This large increase comes from our Jubilee collection for the Reformation, from the Lutheran Laymen's League and from the special efforts for the care of our soldiers. So the Jubilee collection was really an extra offering and did not detract from the other funds. The above sum, however, is not all that has been given in our Synod for outward purposes. Thousands more were given to charitable institutions and for the negro mission, which we were unable to account for. Our synod has also

and the individual charitable institutions have had many other receipts which are not included in this list. The total income of the Synod may amount to about ^1. 600,000. We would almost wish to celebrate one jubilee year after another."

A rich source of income for our mission coffers are the mission festivals, which are celebrated almost everywhere in our congregations. What was collected in the individual districts during the past year is shown in the following table.

Table:

Atlantic	\$1 . 786. 37
California and Nevada	870. 40
Canada	824. 63
Iowa	12, 364. 62
Kansas 7	211. 69
Michigan	10. 927. 26
Minnesota	14,018. 75
Mean	12. 760. 37
Nebraska	11, 484.09
North Dakota and Montana	2. 806.00
Northern Illinois 6.	705. 71
Northern Wisconsin 4	508. 53
Oregon and Washington	1. 928. 15
Eastern 1.	991. 40
South	99th 20
South Dakota	6,025. 98
Southern Illinois 6.	031. 24
Southern Wisconsin 5.....	921.09
Texas 4	856. 36
Western 9.....	036. 97
Central Illinois 7.	851. 22
District indeterminate 1	376. 26

\$131, 386. 29

P. Eckhardt still remarks: "On 12 mission festivals the income amounted to more than P500, It 4 mission festivals to more than H1000. The highest income was P1252. 43."

These are beautiful sums, which show us that the Gospel has made many hearts willing to offer gifts for the spread of the Gospel, which should move us to praise and thanksgiving to God, but which can also serve to encourage many a circle in the Synod, many a congregation, many an individual, when they think of the degree to which they are involved in these sums, to give more eagerly and abundantly in the new year for the great Kingdom cause of our Lord. The needs of the various funds are not diminishing, but increasing; especially now the funds of the Inner Mission, the general funds as well as the individual district funds, need sooner and stronger support. We are hopeful for the future. The Jubilee collection has now reached the amount of \$300, 287. 77. The work of the Lutheran Laymen's League is going on so freshly, contributions are coming from everywhere for the great fund contemplated, new members are joining, and each member is recruiting new members; the work connected with it is growing to such a degree that at present the necessary steps are being taken to secure a suitable person to devote all his time and strength to this work. -

We have just mentioned the Inner Mission. In one district of our Synod, an envelope collection for the Inner Mission was taken up in all congregations at Christmas time. A pastor of this district, who is also a member of the respective mission commission, gives an account of the collection of his congregation in his congregational bulletin and comments on it:

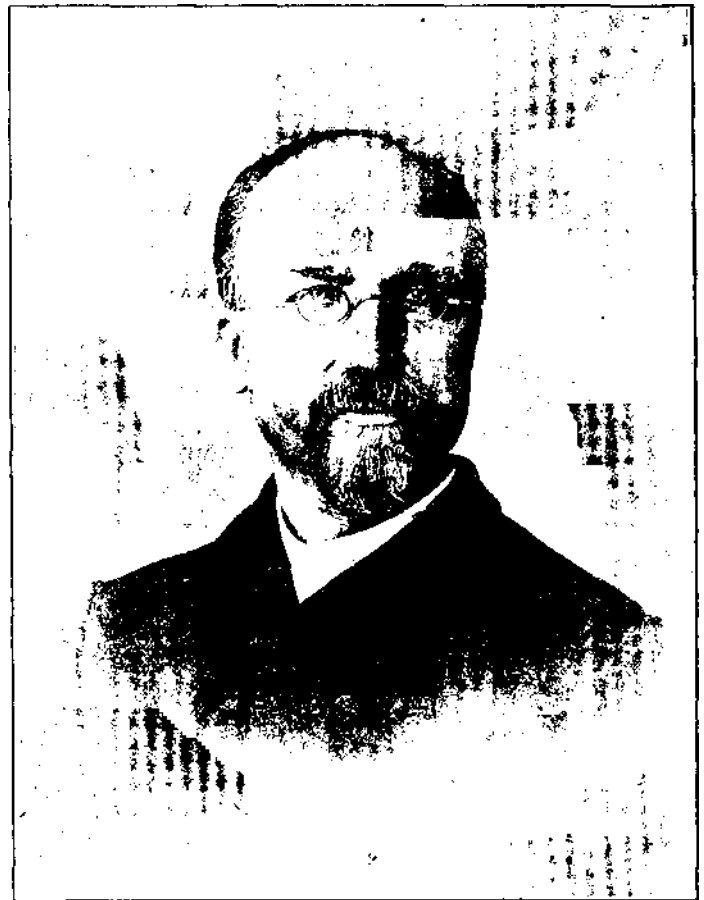
"The collection was good. One or the other who gave abundantly would like to wonder about others who give meagerly. Well, I wondered as I thought about this: Who do you think gives the most? When one asks, Who does the most in a war? one usually names the commander. And it's true, a great deal depends on him. But I think that the soldier who is in the trenches does the hardest work, even if he usually does not receive the recognition he deserves. It is the same in the mission field. There are many to help, and all the work that is done is important for the kingdom of God; but the missionary who goes out into the distance to preach the gospel does the hardest work. It is well, therefore, that we should always remember once in a while what others are doing, in order to provoke ourselves to become more and more zealous in the service; that we should not look at those who do little or almost nothing, but always look at those who do more. Here is an example.

"Two traveling preachers in the far north set out to preach the message of the infant Jesus in a new settlement at Christmas. The people had called one candidate; he did not accept the calling, and it is in missions as in churches: if one or the other does not do his duty, the other must do more. So it was here. The two traveling preachers arrive at the railroad station in grim cold. No one was there to pick them up, as had been promised. The people had thought that no preacher would come after all. Now what to do? The two went to the local pawn shop to rent a wagon, but they were charged twenty dollars for a twenty-mile ride. That was a fortune to poor traveling preachers; they had not that much in their possession together. They knew, however, that there was a crowd of children at the preaching place who would have no Christmas party if they did not come. So they set out to walk the distance. It was cold, and snow was on the ground. They covered a great distance late into the night on the first day, but were then so wearied that they thought they could get no farther. But on the afternoon of the next day they set out again in a strong storm. They got on ten miles in five hours, and then had to turn in, for they were so tired that they could go no farther. They were able to drive the last distance. They then held the Christmas services. There came another terrible storm. The two traveling preachers lived in an abandoned earthen hut; it was bitterly cold. They had to fetch water half a mile away. So washing had become a luxury they could not afford for three days. Both were ill. One's pulse was beating 134 times a minute; he had a strong fever. Three days they had to spend here. God kept them, that they did not suffer any harm. One stayed there and still lives in the hut, preaching and teaching the children in this remote area. The other traveled on as soon as he could, and was only sorry that he had been kept from holding the services promised elsewhere by the storm. Who did most for the mission? - God keep our traveling preachers by sea and land in all their ways!"

L. F.

† Pastor P. Brand, †

On January 11, the Lord of the Church, according to His counsel, unexpectedly opened the door of heaven quickly to a faithful servant, a father in our Synod, and called him to enter into his eternal rest. Father Brand, or, as we were better accustomed to call him, Praeses Brand, passed on this day from faith to eternal vision after 78 years, 2 months and 8 days of his earthly pilgrimage. He was quickly transferred from the contending to the triumphant church. Apart from the immediate family, only a few knew of his serious illness. On Sunday



P. Brand.

Before that he had still served his congregation with preaching and communion and the introduction of the newly elected officials. On Monday, in spite of the great cold, he had been on his way to his sick until late in the evening. On Tuesday a severe cold made itself felt, which developed into a severe tracheitis by Thursday. The following night the Lord's purpose for him was clear in his mind. He declared to his own, "I shall not recover; but I am ready." And again, "I will soon go home to my Saviour." And so it was. The next dawn brought him the dawn of the day that has no end.

With his departure a hard-working, active and blessed life and work of a servant of the Church, especially pardoned by God, has come to an end.

He was born as the son of Karl Friedrich Brand and his

Wife Barbara Katharina, née Roos, born on 3 November 1839 in Ansbach in Hesse-Nassau, where he also received Holy Baptism. He was confirmed by Father Hermann Ebert, preacher of the Lutheran Church in Cologne on the Rhine. In Cologne he also attended the Gymnasium and received his first theological instruction. Later he attended the seminary of Pastor Löhe at Neuendettelsau in Bavaria. In 1857 he came to America and lived at first for a short time in the state of Iowa. Soon, however, he accepted a call to St. Elair, Mich. where he was active in the mission for about two years. He then followed successive callings to Eden Valley, Jarnham, and Buffalo, N. J. In 1869 the church at Washington, D. E., called him, and enjoyed his ministry until 1876. Then the Lord of the Church transferred him to the First Lutheran St. Paul's congregation at Pittsburgh, Pa. where he has ministered continuously to the end of his days. For 41 years he has been pastor of this congregation, sharing with it joys and sorrows. A rare thing indeed in the history of our churches.

We know only a few cases where a pastor like the deceased was not only in general his office, but also according to the duration of his pastorate actually a father to his congregation. A whole book could be written about his many years of activity in the First St. Paul's Parish alone. The picture of the life of the accomplished man sketched in it would have to portray him as a righteous minister of the word, who knew in an outstanding sense how to rightly divide the word of truth for his congregation; as a preacher who proclaimed the gospel of Christ, the Saviour of sinners, with proof of the Spirit and of power; as an untiring teacher who knew how to encourage the simple in the wisdom of God and to rebuke the erring; as a rich comforter, who from the treasure of the Word of God and his own Christian experience knew how to lift up the downcast and strengthen the despondent; as a wise counsellor, who was always ready to help the helpless with advice and action; as a self-sacrificing pastor who did not spare himself when it was necessary to bring the bread and water of life even to the least of the sheep commanded to him; in short, as a servant of JESUS CHRIST, whose only concern was to be found faithful in all things and to be allowed to depart in the faithful fulfillment of the office so dear to him. Thanks be to God, his heartfelt wish has been granted. But to his congregation, through the departure of this spiritual father of theirs, God's admonition is held especially clearly before the soul: "Remember your teachers who have told you the word of God, whose end look on and follow their faith!" Heb. 13:7.

But the effectiveness of the deceased was not limited to the narrow circle of his congregation. During his long life, by God's grace, he was able to take an outstanding part in the history of our Lutheran Church in America and to contribute to the shaping of our Lutheran Zion today. In the early years of his sixty years of pastorate he was successively associated with the Iowa Synod, the Buffalo Synod, and the Ohio Synod. These were eventful times in the church, when many were maneuvering to and fro until they found a firm and sure anchor ground. Brand, by God's grace, was early to

He has come to a living conviction of the pure doctrine of Luther, as it is laid down in the confessional writings of our church. In the strength of his conviction he therefore also held high and defended the banner of Lutheran doctrine with rare fidelity. In the Buffalo Synod he was the one who, along with Blessed Hochstetter, took a stand against the hierarchy, which was becoming more and more arrogant in this Synod, and defended the doctrine of church and ministry according to the Scriptures. In these days of severe affliction he sought communion with the fathers of our Synod, Walther and Sihler, and found strengthening through them until, as one of the colloquists at the Buffalo Colloquy in 1867, he helped to bring about a godly union between Missouri and the confessional portion of the Buffalo Synod. The controversy over the doctrine of election by grace, which broke out in the early eighties of the last century, found the deceased with his congregation as a member of the Ohio Synod. The "by grace alone" was indeed to be stricken from the banner of the Lutheran Church. How difficult it was then for our fire to have to appear against brethren in our own camp and to wield the sword of the Spirit! Because his testimony was not heard, he and his congregation resigned from the Ohio Synod in 1881. At the same time, however, other pastors and congregations had clarified their withdrawal and now founded the Synod of Concord under Brand's leadership. For four years he was president of this synod, which then, because the general situation of the struggle had cleared up, dissolved itself in order to release its members to our synod. Here, then, the deceased was soon elected to the Presidency of the Eastern District, and, as the holder of that office, through a series of years, developed an exceedingly blessed efficacy. His rare gift of wisdom and prudent government having been noticed, the General Synod elected him to the Vice Presidency, in which Office he has, with great self-denial, helped to loose the most difficult and important issues of the Synod, and has served uninterruptedly until a few months ago. No effort was too great for him, no journey too far, and no brother minister or congregation knocked at his door in vain. He always remained the same. His winning love and kindness made hearts warmly respond to him.

Nowhere, of course, did these main characteristics of the deceased father, his love and kindness, emerge so clearly and touchingly as in his immediate family circle. On June 6, 1859, he had united in marriage with Anna Wilhelmine, née Hein. This marriage was blessed with eight children. But on November 12, 1881 his partner was taken from his side. So on December 15, 1882 he entered into a new marriage with Emilie, née Schember, with whom God gave him four children. There was no lack of crosses in this parish family. But the heavier the cross pressed, the firmer and more intimately love put its arms around husband and children. Especially in the last years, when God, according to His all-wise advice, had imposed a special task on the housemother, how concerned the deceased was about her! How he sacrificed himself to take care of her personally, so that she would not lack anything! Even in his last illness, when he saw his end coming, his last temporal concern was for his beloved wife. But God has also here

everything well done. For not only did he relieve the deceased of all worries through a blessed death, he also did not let him wait long for his beloved wife in eternity. Only a few days later, on January 17, she too was allowed to close her tired eyes, and the Lord delivered her from all evil and helped her to his heavenly kingdom. Her body now waits next to her husband on the graveyard of the First St. Paul's Parish for the resurrection morning.

The funeral of the blessed deceased took place on January 15. After a prayer service had been held in the morning by the undersigned in the house of mourning in the presence of the closest family members, the body was brought to the church, where it lay laid out for several hours. In the afternoon at two o'clock the memorial service was held in a crowded church. In the German sermon, Fr. F. Engelbert faithfully reproduced the image of the deceased on the basis of 1 Cor. 15:10, for whom this very word of Paul had been the motto in life and in death: "By the grace of God I am what I am, and His grace in me has not been in vain." In the name of the Presidium of the General Synod, Vice-President H. P. Eckhardt dedicated an obituary in English to the deceased, following those other memorable words of the Apostle Paul: "Christ is my life, and dying is my gain", Phil. 1, 2t.

Thus he now rests in God. We, however, who still walk in the vale of tears, as congregations, as a synod, as fellow ministers, want to thank God from the bottom of our hearts for the glorious gift with which He has so richly blessed us, especially in the one who is now caught up to the eternal inheritance. But we also want to learn from the example of the blessed father, pastor and president the right faithfulness, faithfulness in: Faith, faithfulness in struggle, faithfulness in suffering, until we too, according to God's gracious counsel, may enter into His rest. W. Bröcker.

From Camp Grant.

The following entry comes from the large soldier camp at Rockford, Ill, mentioned in the heading. It bears witness to the fact, which is also confirmed by news from other camps, that our Lutheran soldiers are not content merely to come to the services arranged for them, but are also anxious to find as many of their fellow believers in the camp as possible and to bring them under the sound of the Word and pastoral care. Thus these soldiers at Camp Grant have organized themselves as into a congregation. This is very gratifying. If there is such unity of effort on the part of the home and home church, on the part of the Synod committee and its appointed chaplains, and especially on the part of the Lutheran soldiers themselves, the important field ministry will be quite successful under God's blessing and will be richly blessed.

L. F.

Soon after the soldiers were drafted to Camp Grant, care was taken to preach the gospel to our Lutheran soldiers here as well. This certainly serves to

Reassurance to many parents, relatives and friends who have loved ones here. We remember the word of the Lord: "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves. So also in this camp there would be many dangers for our souls if our Lutheran soldiers were not helped so that the bright light of the gospel would shine for them here as well.

Late in October, Father A. J. Soldau of Fort Leavenworth, Kans. was called here as pastor, and has since labored among our Lutheran soldiers in this field. Out of the 3943 Lutherans here-which number was recently ascertained-we have quite a large list of names. The exact number, however, cannot be given, as every movement of troops reaches into our lifts. It is also exceedingly difficult to revise the list. Thus we feel compelled to ask all pastors, if possible, to ascertain from the parents, relatives, or friends of the soldiers in their congregations, who of these are still here, and who have moved away; further, to send in all the names of those who will be sent to Camp Grant in the future, and to give them accurate directions. Therefore the following names and addresses of the Board are herewith co-cited, that every one may know to whom to apply. This is an urgent request, and we repeat that it not be translated.

Services are held every Sunday at half-past nine o'clock in the Y. M. C. A.. building No. 2; Holy Communion is also celebrated regularly. Parents are requested to remind their sons of these services quite often.

P. A. J. Soldan, Y. M. C. A.. 2, President; Capkai von Renner, Rase Do8pital, Vice-President; Dioutenank Frank, Depot UiiKaäe, Secretary; Walter Krause, Co. D, 342ck Inkantrv; L. Gemmer, Co. 342ck Inkautr^; E. Mihr, Co. .V 342<l Inkantrv; Georg F. Meyer, Doackquarters' Co., 3418k Inlantrv; Georg J. Schmidt, Lactation 331, Ikielck ^rkillorv; A. Hemmrich, Lattalion 332, Diolck ^rtilloi v; Harrrt) Klick, 311 Treneü Nortar.

From our China mission.

JEsu's entry into Hankow.

Under this heading our missionary Arndt writes in the great city of Hankow in China on the first Advent (December 2, 1917):

"This is not to say, 'How JEsu made His entrance into Hankow'; for that was done long before us, at a time of which we know not much; but this is to say, 'How does JEsu's entrance appear, if you dwell in Hankow, and look upon it from thence?'

"Our mission at Hankow has now been in progress for a little over four years. Nearly all this time two small chapels, each of which holds about 50 to 60 people comfortably, have been in daily operation in the evenings, and they have been nearly always full in favorable weather. Schools we had at first two, then soon four, in time five, and there have been several times about a hundred pupils or more in them, all paying school fees, though in some cases very little. That this cost work

and hard, often sour work, everyone will be able to imagine. But, asks every friend of our mission and first of all the missionary himself: Has Jesus also found entrance among the Gentiles?

"To this question we can, thank God, confidently say: as far as human eyes can see, yes. A small group, albeit a rather small and small one, has found itself willing to learn Luther's Small Catechism and to be baptized. This little group could make quite a nice little congregation if there were not so much to and fro among these people, none of whom owns property in the city, and almost all of whom are very poor, and if all of those who have been baptized had proven themselves to be zealous, consistent honorists. But in spite of all caution, neither the one nor the other could have been avoided, and will hardly be avoided. Thus it comes about that while our friends are perhaps quite satisfied with what they have achieved, we ourselves often have very gloomy hours and sometimes even want to think with the prophet that we are working in vain. This is true not only when we look at the number of those who hold to God's Word here, but also when we look at how much they still lack. For in spite of the fact that we have asked almost every sermon and have had a main passage recited in almost every service this year (also by the adults), even the knowledge is still weak.

"We could not suppress such thoughts, especially today, on the first Advent. We can even understand that there have been missionaries here who unceremoniously abandoned their work and went to people where they expected more thanks and success.

"But yet - is this right? How might the Lord JEsu have felt when he heard the Hosian calls and thought of what Peter, what Judas, what John, what all his disciples and all the people would do four or five days later? We know that his heart was heavy. We know that he even wept over Jerusalem.

"But was that why he stopped the train, to return to his father enraged? Not at all. He put up with it all, grasping tightly from his ass until he had completed his entry, and declaring even to such as would criticize and silence the Hosian shouting: 'Where these will be silent, so will the stones cry out.'

"So we also want to continue to work in Hankow and the surrounding area under the leadership of Jesus and supported by the grace He has shown us here. Thank God, we have not yet had to experience such terrible things as our dear Saviour experienced with His disciples and His people. But even if it should happen again, then grit your teeth and go forward! We have come to China not as people who want to wear soft clothes, but in the spirit of John the Baptist; we want to prepare the way for your King of kings. There may yet be dim experiences. War is not a social entertainment. Some may even pay for it with their lives. But the price is to storm one of Satan's strongholds, and the price is worth all that it will cost.

"But we need more crew. Have you, dear reader, a son for us? "
L. F.

To the ecclesiastical chronicle.

Yes not to establish a Lutheran papacy! One contributor to the *Lutheran Church Work and Observer* discusses the proposed unification of the three Eastern synods and says that in writing the new constitution for the church body to be formed, one should see to it that the synod is given quite a large and extensive authority over the individual pastors and congregations. He says: "Our church in this country is too democratic" (that is, leaves the people, the individual congregations, too much freedom to order their own affairs), "too individualistic" (that is, takes too much account of the individual, leaves him too much freedom and does not have enough power over him). "This defect has done more harm to our church than anyone knows. In its institution the Lutheran Church is perhaps the most broad-minded of all churches. She recognizes every outward mode of baptism as valid; she preaches the gospel with or even without ecclesiastical vestments, with or without liturgical [worship] forms; she has many a form of church government. But it has not always adapted itself to circumstances, and in no case is this more striking than in our American church regiment. Here we have miserably failed; we have not been as wise as the serpents, and thus have not fully and completely observed our Lord's ordinance. What the church seriously lacks in this respect is the authority of the synod over the local church and its pastor." He wants to make this clear by an appropriate example and at the same time justify it. If things were like this in the state, if the authorities had as little power over the individual and over the family as we grant to the synod over the congregations, then there would be no regiment at all; there would be anarchy. He says, "The most important community in a nation is the family. The nation exists for the purpose of protecting the family and the persons who compose it, and demanding their welfare; and yet neither the individual nor the family has any rights towards the nation. The citizen who rebels against the state is an anarchist. The church is there for the good of the community, or the people who make it up. If they now rebel against the united wisdom of the church, what have we to prevent it?" This the submitter feels to be a serious defect, that there is no one in the church whose word is decisive, under whose saying, precisely because he has said it, pastors and congregations and individual members must bow. He says, "On every side we see the evidences of our impotence. How often have we seen a congregation cut up and torn asunder by a petty quarrel between neighbors. There ought to be a higher authority that has power to intervene and settle the dispute, as a judge in a court of law brings the matter to a decision. Certainly, some would be displeased. This is a free country, after all. A few would leave the church. Well, let them go." "Another example. A pastor cannot preside over his ministry, either because he is too old or for other reasons. His once-thriving congregation is fading away. He loses his influence on the youth, the people lose themselves to other churches or to the world. The pastor is the only one who can't or won't see the conditions. The people love him too much to push him aside, and so the misery drags on. Who could think of such conditions in a Methodist church?" "Here is an example of a somewhat different kind. A minister is a hothead; he has a little quarrel with an overseer. It becomes a public quarrel. The overseer has the third

part or more of the community on his side. The whole town is appalled at the bitter enmity. The pastor should be transferred elsewhere for Christ's sake, but he will not go. He wants to fight it out to the bitter end, and if the congregation perishes over it. The latter is what happens. The president of the synod bids him come and settle the matter; but the pastor writes him to stay where he is, and mind his own business." Another. "A pastor has a grudge against his synod, and stubbornly refuses to help raise money for the synod. The synod should somehow have power to tackle him and, if necessary, remove him; but with our weak church government, the synod doesn't have that power." He concludes, "What do the fathers and brethren think of the proposal?" The submitter does not exaggerate; these are such things as are unfortunately not unknown in the Church. We have reproduced his examples at length because they are so fairly taken from life. These are incidents which grieve every one who means well by the church of God, and who is not indifferent to the harm of Joseph. Above such experiences it may also happen that one works himself into a mood and disposition by which he earns the name of a tonner child, Luk. 9, 54; Mark. 3, 17. What the sender desires, however, would actually be establishment of a papal power. Even this would not be sufficient, as the pope has experienced since it is no longer possible to give weight to the word by interdict and pyre. In his view, the only way to really help would be to equip the synod with police power. But Christ did not equip his Church with such power. And yet he has endowed his church with sufficient power to deal with these and similar cases, quite apart from the institution of a synod, which is at the discretion of the Christians. The congregation, yea, every Christian, has the power of the divine word; he can, may, and ought to admonish and punish. The congregation also has supreme judgment, may exclude, put in ban. The church also has power over the ministry given to it. The church is more than the ministers; the congregation is not there for the pastor's sake, but the pastor is there for the congregation's sake. The congregation can kindly tell a pastor who does not realize that he is incapacitated; it can take away the office from him who is a detriment to the kingdom of God. If a pastor puts on his thick head, and wants to starve the synod and the mission, surely not all in the congregation will be so minded as to rejoice that they need not do anything for Christ's kingdom, but can keep their mammon; and those who do not so stand, let the pastor be disciplined. Also, the pastor, and every one in the church, have brethren, who have right and duty to set him in right ways. All this also before and without any human institution, such as synod or the like. - More than the power of the word, which the congregation and every Christian has, the officials of the synod should not have. They will know how to use this power. That a pastor who is in need of punishment, as all such people often are, should forbid himself to be punished, and should write to the president that he should stay at home and mind his own business, will by no means deter him, since the pastor is not the congregation, and is even a very part less than Christ, who commanded such punishment. If a whole congregation will not suffer the teaching and punishment of the brethren, the synodal officers, then it must break off fellowship with the brethren, or the brethren must denounce fellowship to it, And if then still the lusts arise,

otherwise somehow weed out the weeds, then we have the instruction: "Let both grow until the harvest!" Matt. 13:30. The synod has all the power it needs, and which is salutary to the church, when it is a deliberative body to the pastors and congregations, and thus has only the power of the divine word. Otherwise there is an unpleasant tyranny and bondage of men, and this is neither according to the will of the Lord, nor good to the church. E. P.

Christianity or Pharisaism? Prof. Giddings, in the *Independent*, comes to speak of the war between the greatest Christian nations, and raises the question so much discussed in recent years, Has Christianity failed? He answers, "There is a Christianity that has failed, and there is a Christianity that never fails." That is true. But it now depends on which is the real Christianity and which is the pretended Christianity. He writes, "Christianity that has collapsed is the misbegotten of a gospel of the blessedness of the unfit (unfit). There is no message of any hope, no help offered is ever proclaimed, which is not immediately seized upon by the foolish and ungodly on the spot to carry out their evil purposes and save themselves from indebted ruin. The Christian gospel, which is to save the sinner from sin, was very early perverted into a promise of blessedness to the sinner, which is a moral impossibility. This very inversion is preached by the vile revivalists (revivalists), and I fear this is the only Christianity that half or even more of the whole membership of the Christian churches have ever grasped. I am only a layman and claim no theological education. But all my life I have read and enjoyed the books of the Bible, and I claim to know pretty well what they mean. With a fair degree of confidence, therefore, I venture to assert that one will look in vain in the discourses attributed to Christ and his apostles for the adulterated Christianity which I have just described. They taught a religion of the blessedness of the fit (the fit). Never, under any circumstances, did they hold out the prospect of blessedness to the morally unfit." - The professor not only lacks theological education, but he lacks all Christian understanding. Christ and His apostles, conversely, only told the morally unfit, poor sinners, the gospel of their blessedness. There is no other than the morally unfit among men, and the first step in Christianity is precisely to recognize this, to consider oneself a lost sinner, to declare oneself spiritually quite bankrupt in repentance. Those who think themselves morally fit are the most unfit, because they are just as wretched and miserable, but do not recognize it. They are quite far from the kingdom of God. To them the Lord Christ says to their face, "Verily I say unto you, that the publicans and the harlots may as well enter into the kingdom of heaven as you." (Matt. 21:31) These, who thought themselves morally fit, strong, and not needing a physician, were angry with Christ, and sneered at him, "This man receiveth sinners, and eateth with them." And yet Jesus, the Saviour of sinners, is a greater enemy to sin, and far purer than all these morally fit ones put together. He also delivers from the service of sin, and that thoroughly, but in such a way that He first forgives sin out of pure grace, and then says, "Depart, and sin no more!" and gives His Holy Spirit, who inwardly makes the heart free and clean from the service of sin, and gives air and ability, willing and accomplishing, to every good work. That this gospel is abused, and made by many into a comfortable pillow for sin, that, having received forgiveness, they are not freed from sin, and that they are not made to believe in it.

but willfully remain in sin and yet pretend to hope for salvation through faith in Christ, we also know this. This is an old experience. Paul already deals with it. In the book to the Romans, after he has set forth in detail the doctrine of righteousness and blessedness through God's grace and Christ's merit and faith in Him, he introduces such people as say in all keys, "Let us sin, that grace may thus become more powerful! With these the apostle does not argue at all long, but says, "Which condemnation is altogether right," Rom. 3:8. But in this he does not at all cease to preach the unabridged gospel; which we also have not at all in mind, notwithstanding the opposition of the imaginary morally fit. And this very arnesinner gospel is the gospel that has never failed and never will fail.

E. P.

Figures about the Lutheran Church.

According to the *Church Year Book for 1918*, the whole Lutheran Church in North America numbers 9788 pastors, 15, 266 congregations, 3. 639, 208 baptized and 2, 448, 412 confirmed members. Church property has a value of \$19,990,293. 195 new church were built last year. For parochial purposes \$17,090,970. were spent, and for charitable purposes \$4,274,569. Lutherans are numbered in Europe 58, 106, 319; in Asia 355, 580; in Africa 384, 566; in Oceans 200, 372; in South America 622,000; in Central America 1000; in North America, including Mexico and Greenland, 11, 730,016; in the whole world 71, 399, 852.

The American Bible Society, which celebrated its centennial in 1916, announces that it needs a number of new Bible houses. The Society wants new buildings in Rio de Janeiro, Buenos Aires, and Santiago in South America, one in the city of Mexico, in Japan, Korea, and at least three buildings in China, one finally in Manila, where the demand for Bibles is greater than expected. The work of printing and translating the Bible is to be resumed and extended with zeal. For this purpose \$85,000,000 are requested for new purchases and an increase in the annual income of a quarter of a million.

(The German Lutheran.)

The Christian Science people want to erect a monument to their founder, Mary Baker Eddy, and have collected \$172,000 for the purpose. According to the annual report of the Fellowship, 109 new churches were organized last year.

(Wbl.)

An Anti-Protestant Stove. In the municipal museum of Salzburg, as we read in the "Daheim," there is kept in the so-called emigrant's room a stove which dates from the beginning of the eighteenth century and illustrates in a distinct and original way the haste of the Romans of that time against Protestantism. Resting on four seated lions as supports, the stove is in blue and points enamelled clay. The cube-shaped furnace box symbolizes a book collection; the white book spines bear the inscriptions: Opera Lutheri, Opera Calvini, Opera Zwingli (that is, works of Luther, Calvin, Zwingli), etc., i.e. a collection of the works of the Reformers, to whom Wiclif, Hus, Arius and Nestorius also do injustice. Above this, on the front, is a wagerechtes, flying banner, with the inscription: Bibliotheca vulcano consecrata, that is, the collection of books consecrated to hell. The idea of decorating an oven with the titles of books by these writers, who were worthy of death by fire, is characteristic and, from the point of view of the Roman heretic judge, not at all badly chosen. On the upper part of the stove

is a preaching Lutheran pastor in a black church skirt with a white ruff, standing on the pulpit. This is probably meant to symbolize how the sermon of the Reformers is a message that does not come from God, but from hell and leads to hell! At the very top, as a top piece, there are again two ministers, one beating a large drum while the other holds it. On the open book in front of it are the words: Corpus Doctrinae, the Latin name of the Book of Concord, the collection of confession books of our church. So from the bottom to the top there are biting mockeries of our faith. The stove used to stand in a Catholic rectory.

(The German Lutheran.)

How many confessors of Islam are there? Since the Teutons have been fighting side by side with the Turks, since the holy war has been declared, the question of how many Mohammedans there are has increased importance. Alone it is not easy to answer. A thorough expert on the situation, Davis Trietsch (Berlin), deals with it in the newly founded journal "Die Islamische Welt," edited by Sheikh Abdul Azis Schausich and Abdul Malik Hamsa Bev, which is beginning to appear in Berlin in the publishing house of the same name. As far as Turkey is concerned, certain figures are available; while for Morocco alone a population of between 8 and 26 million was until recently assumed, more recent, apparently careful estimates have given only about 3¹ million, and on the other hand the population of Afghanistan and the population of Southern Arabia have been greatly underestimated. It must be added that in the case of Africa one has to rely on figures which vary by many millions as to the total population and the spread and increase of Islam. According to the English Missionary Book for 1907, Africa has a population of 158 million, including 51 million professors of Islam, and the total number of Muslims according to this source is 217 million. Davis Trietsch arrives at somewhat higher figures; for 1914 he gives: for Africa, at least 53 million, at most 100 million; for America, 108,000; for Asia, at least 173, at most 210 million; for Australia and Oceania, 20,000; for Europe, 9, 145,000. This makes a total of at least 245 million, at most 319 million.

(The German Lutheran.)

The Lamb of God.

This is how our Saviour Jesus Christ is called by John the Baptist, when he shows him to his disciples with the words: "Behold, this is the Lamb of God, who bears the sin of the world! Joh. 1, 29. We can never understand it with words, nor even with our thoughts. But in that life we shall have our joy and delight for ever, that the Son of God should stoop so low as to take my sin upon his back; yea, not my sin only, but also the sin of the whole world, which is done from Adam even to the very last man, which he would have done, and would suffer and die for it also, that I might be without sin, and obtain eternal life and blessedness. Who can speak or think enough of this, that the whole world, with all its holiness, righteousness, power, and glory, is closed up under sin, and is of no account at all in the sight of God, and where anyone desires to be saved and to be rid of his sins, knowing that his sins are all laid on the Lamb's back?

Therefore John points out to his disciples this lamb and

saith, Wilt thou know where the sins of the world are laid, that they may be forgiven? Look not unto the law, nor unto thy works, nor to the works of any man, neither run thou to the devil: for there thou shalt find sin, and thou shalt be confounded and damned. But if thou wilt know and find a place where the sins of the world are put to death and taken away, behold, upon the cross and upon the back of this Lamb hath the Lord laid all our sins, and upon no other. He set the Lamb to bear the sins of the whole world.

On this saying a Christian should remain simple and not let himself be deprived of it. This is the foundation of all Christian doctrine: He who does not believe this is not a Christian, and he will find his portion. It has been said clearly enough: this is the little lamb of God, which bears the sin of the world; and this word is the word of God, and not our word, nor is it something we have thought up, that God has slain the lamb for this purpose, and that the little lamb, out of obedience to the Father, has taken upon itself the sin of the whole world. But the world will not go near; it will not grant the little lamb the glory, that we alone may be saved, because it bears our sin. It also wants to be something, and the more it wants to do and to bear sin, the worse it makes it. For apart from this little lamb there is no one who repents of sin; God does not want to know about anyone else.

(Luther.)

From God's treasury.

"O grandmother, why does the good God lead such dark, hard ways, and why do some people have it so good: everything succeeds for them, all is happiness and joy about them, and from others he takes away the very dearest thing they have, and leaves them lonely and forsaken? O grandmother, God is difficult to understand and to comprehend!" It was a young girl who spoke thus in a deeply sad tone, and with eyes wet with tears looked up inquiringly at the old woman at whose feet she sat. Softly the withered hand of the old woman stroked the blonde crown of her granddaughter's head. "My poor, beloved child," she said, "I know well you cannot grasp it yet, but only hold your peace with the Heavenly Father, and believe He loves you after all, though He strikes!" "Yes, grandmother, I will; but oh, it is so hard!" And inexorably the tears streamed down the pale face.

How happy she had been! How sunny life had been since she had become the bride of a young, richly gifted and pardoned preacher! The day was already set when he should have led his Maria home to his happy parsonage, but God the Lord had called his faithful servant from the earthly to the heavenly home, and Maria stood at the grave, her heart full of bitter sorrow.

"But wärn, grandmother?" she began anew. "You still haven't told me why God puts me through such hard things and leads others through such easy ways."

The old woman was silent for a moment, then she said, pulling her granddaughter closer to her: "My child, behold, the great God in heaven distributes his gifts of grace among us human children in different ways. They are all precious stones; there is the fiery ruby of great, radiant happiness, the emerald of sweetest hope, the turquoise of most faithful love. But the greatest jewel of the heavenly treasury, which the great God himself says he gives to those he loves, is the pure white pearl of quiet sorrow. It looks inconspicuous, and we short-sighted people often despise it and want to throw it far away from us! But one day, before God's throne, it will shine in glorious splendor.

And pour out their glory on those who have humbly borne them on earth. Blessed are we if we quietly suspect their worth, and take them out of God's hand to bear them for God's glory! 'Blessed are they that mourn: for they shall be comforted.'" Matt. 5:41.

The grandmother was silent; Maria had her hands folded in her lap and was gazing silently before her. "Grandmother," she said at last, "I thank you. God help me to wear my pearl in humility, for His glory!"

"I haven't heard a single sermon!"

The Scottish preacher Thomas Guthrie (born 1803, died 1873) has been called the "father of ragged schools." His thought was: for the neglected youth, not prisons by which they are further corrupted, but rather asylums and schools which can guide them in the way of good. He himself, who was a minister in a squalid slum of Edinburgh, founded the first "ragged school" in 1847, and this institution soon spread all over Britain. When Guthrie died, about three thousand mourners were counted in his funeral cortege. Of the words spoken on this occasion, none is so heartfelt and handed down to memory as the sobbing cry of a little boy: "I never knew an ower father than him."

This preacher Guthrie once heard a surprising confession from the mouth of a dying man. He knew the man as a regular church-goer. How astonished he was, therefore, when the terminally ill man, who was evidently troubled by great anguish of soul, uttered, "I never heard a sermon!" Guthrie could at first think nothing else than that he was hearing words from a maniac. But closer examination of the matter, which evidently occupied the dying man much, led to a result likely to make others thoughtful. The invalid repeated, "It is as I told you: I have not heard a single sermon. I was present at most of them, but as soon as you began to preach, I let the business of the past week pass my soul and made plans for the new week. So I remained empty."

Yes, so one remains empty, and the grace that the soul seeks finds a closed gate. Read what is said in Luk 8, 11-15 about how the word of God and the hearts fare.

Obituaries.

On the 7th of February, after a prolonged illness, passed away to the joy of his Lord, Ist Ferdinand Sievers, faithful pastor of the Immauel congregation at South Chicago, Ill, and was laid to rest in the Concordia churchyard at Hammond, Ind. on the 11th. He was born in Frankenlust, Mich. on March 17, 1858, the son of Ist Ferdinand Sievers, a pioneer and missionary well known from the older history of our synod, and his like-minded wife, Karoline, nee Koch. Educated to confirmation in the parochial school of his birthplace, he received his education at Concordia College, Fort Wayne, and at St. Louis Seminary, entering the holy ministry in 1880. In his nearly 38 yearsu of ministry cr has pastored two congregations-.

served first the congregation at Monitor, Bah Co., Mich. from 1880 to 1896, then the above-named congregation from 1896 until his blessed end. He repeatedly received other callings, but as a matter of principle he did not think much of many changes and only followed one calling when he and his congregation were convinced that the Lord of the Church was calling him and wanted to transfer him. Thus he was able to edify both his congregations outwardly and inwardly through zealous, conscientious activity, and both know what they had in him and will not forget his faithful, sacrificial service. Great kindness, right determination, tender conscientiousness, rare faithfulness even in small things, earnestness against sin, but compassion with sinners - these were the outstanding character traits of the Blessed, which he then also practiced in his diligent preaching activity, in his untiring private pastoral care, in his sincere Christian walk. In addition to his congregations, he also served other circles, made many a journey in Michigan in the interest of the Inner Mission, and spoke and worked in Chicago for higher education. Twice he was called upon to serve the cause of the Gentile Mission, in which he had a special interest and understanding from his youth, once as director, the other time as visitor; since the last Synod he has been a foreign member of the commission for this mission and was allowed to serve it for a short time, until a severe stomach illness, which he did not recognize at first, made it impossible for him. For months he had inwardly finished with life and waited devotedly, patiently, as a peaceful child of God reconciled by the blood of the Lamb, for the call of his Lord. - At his funeral, Father E. Werfelmann officiated in the house; in the church, Praeses F. Pfothhauer, in a comforting funeral oration on Rom. 14, 7-9, showed that with the departure of this servant of God a rich earthly life has come to an end, but that just with it an even richer and more glorious heavenly life has taken its beginning; Father A. H. Kaub, the pastor of an English congregation founded by the deceased and branched off from his congregation, spoke in the language of the country; Prof. W. Herrmann spoke words of appreciation as representative of the Luther Institute, to whose board of directors the deceased had belonged for years, and Missionary R. Freche, who had cared for the congregation during the illness of its pastor during the last five months, read the curriculum vitae; P. J. H. Haake officiated at the grave. The Blessed One brought his age to nearly 60 years and leaves his widow, Martha, nee Bünger, with whom he had been happily united in marriage since 1881, one daughter, one son-in-law, one grandchild, four brothers and four sisters. - "The law of truth was in his mouth, and was no evil found in his lips. He walked peaceably and uprightly before me, and converted many from sins," Mal. 2:6, "The teachers shall shine as the brightness of heaven, and they that guide many to righteousness as the stars for ever and ever." "But go thou till the end come, and rest, that thou mayest arise in thy portion at the end of the days." Dan. 12:3.

L. F.

On 19 December 1917 the blessed hour struck for teacher Eduard Friedrich Rolf, in which he was allowed to enter after a long period of suffering, as we may confidently hope, to the joy of his Lord. On December 23rd the funeral service took place, in which the whole congregation participated. The undersigned delivered the German funeral sermon on Ps. 73, 1a, while P. O. H. Horn preached on Hebr. 13. 7 in English. His mortal body was then laid to rest on our church graveyard. - Eduard Friedrich Rolf was

was born in Marysville, O., November 20, 1867, and baptized two days after. In his fourth year his parents moved to Farmers Retreat, Ind. There he attended the parochial school, at which his father served as teacher. On April 10, 1881, he was confirmed. After working on the farm for four years, a decision matured in him to devote himself to the teaching profession. In September, 1885, he entered the teacher's seminary at Addison, and graduated in June, 1892, having helped out in the school at several places during his college days. At Evansville, Ind. was his first place, where he was inducted August 14, 1892. In 1893 he entered into marriage with Miss Emma Sautert, and soon afterward accepted a call to the Negro school at Concord, N. C., where he served faithfully for six years. In 1900 he accepted a call from Seward, Nebr. and in 1906 the call made to him from the Immanuel church at Rock Island, Ill, at which school he served faithfully until, in consequence of a severe kidney ailment, he was compelled to discontinue his work in June last. For six months he hovered between hopes and fears until the Lord delivered him. He lived for 50 years and 29 days and leaves behind a son and two daughters in addition to his widow. May his memory remain in blessing!

P h. W.

New Drurrksurhen.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The Book of Books. A Brief Introduction to the Bible for Christian Teachers and Readers. By *John Schaller*. Concordia Publishing House, St. Louis, Mo. 332 pages 5X7 bound in cloth with spine and cover titles. Price: H1. 35 postage paid.

A very useful book, which we have known for twenty years in its first German edition, and which now, somewhat enlarged and improved, appears in English garb, in order to serve especially teachers at English Sunday schools and Bible cloisters, but also diligent Bible readers in general. We recommend it to such for reading and continued study. According to the title, it is a so-called introduction to the Holy Scriptures, a Bible study, which tells what is known about the origin of the individual biblical books and their collection into a whole, which also leads directly to a more thorough study of the Bible through a description of the contents and classification of the individual writings. Thus all books of the Old and New Testament are treated. But the work contains more, which, though not, strictly speaking, belonging to such an introduction, will be greatly appreciated by readers. With the Old Testament, it also treats of the Apocrypha, surveys Old Testament history, presents the geography of the Holy Land, and explains Biblical matzos and weights. In the New Testament it also deals with the miracles and parables of the Lord, individual persons mentioned in the New Testament, the so-called apostolic fathers and the church year. The price for this rich content and excellent equipment is in any case very acceptable. We would like to comment on individual points, but such a discussion does not belong within the scope of this sheet.

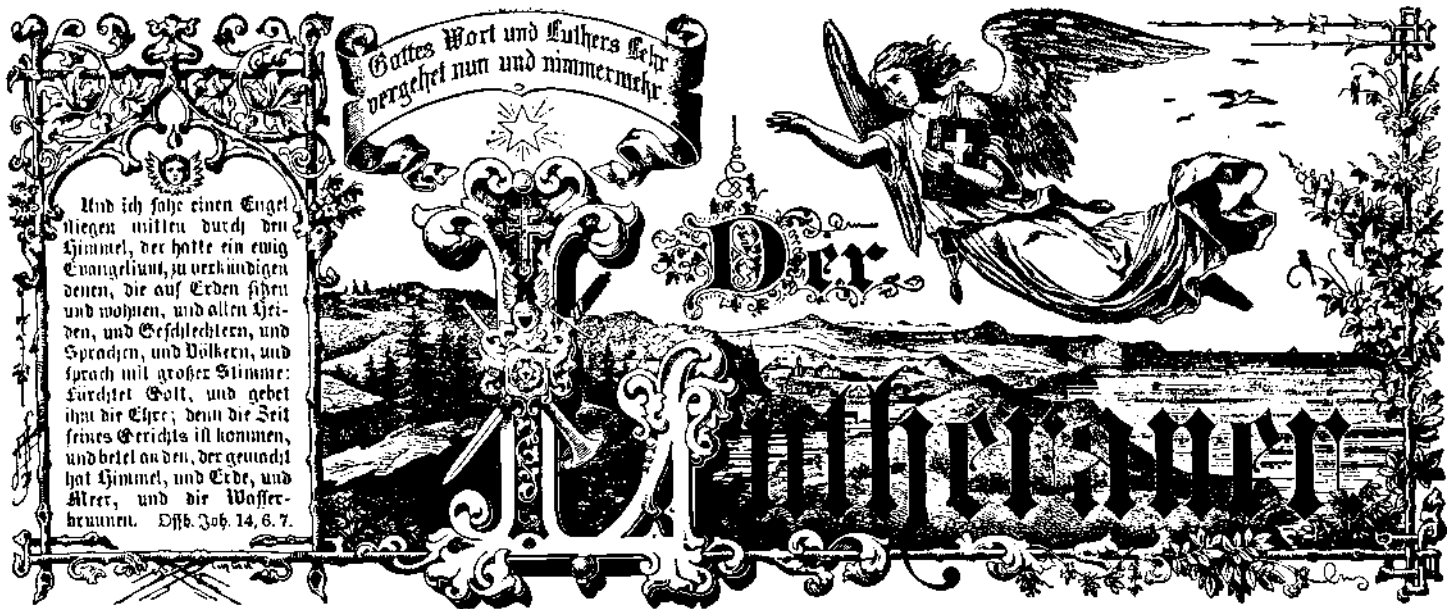
L. F.

Proceedings of the Thirtieth Convention of the Ev. Luth.

Synod of Missouri, Ohio, and Other States 1917. concordia publishing house, St. Louis, Mo. 88 pages 6X9. Price: 30 Cts.

The official English report of our last Synodal Assembly in Milwaukee, Wis. in June 1917. It is necessary for all who wish to inform themselves about the work and the decisions of the Synod and yet cannot read the German report which was published some time ago. But it is also desirable for others who look to the future and wish to leave their children and descendants an account of the work of the Fathers. It is also a good report to use externally.

L. F.



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No. 6.

To the Holy Passion.

Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will commune with him, and he with me. Revelation 3:20.

I knock! No one else knocks so softly.

There in the silent streets, where the pains
 Heavy, hard, echoing footsteps I listen to, I hear the heart's cry, sudden
 And fearful, When mute the joys go, the sorrows come, There I knock!

And if one opens, if one hears my voice, Then I take off the dusty shoes
 and hold communion in their midst - And hearts torn with grief without rest
 And burning hot eyes without tears, I take them to my heart full of love and
 longing.

And comfort them

So motherly! Broken on Golgotha, I ask not much, I know of the pains of
 my soul, And lessen them, scare away night and horror. The bloody price I
 went to pay on the cross. - Now I carry my treasure of grace to every door
 on the quiet path of the cross.

And knock.

S. E.

Light and shadow in Lutheran congregation.

We want to draw, according to truth and reality, a Lutheran congregation that is rightly said to be a good one. But we do not want to envisage any particular one. We want to draw one of the larger of such congregations.

The pastor, a man in his prime, gifted, learned, experienced, is faithful. His preaching is excellent in content and form. He presents to his congregation the pure and wholesome teaching of the divine Word. He preaches intelligibly; every word is understood in the farthest corners of the church; every, yes, every listener can also grasp and comprehend what he says. He preaches simply, briefly. And yet, how deep is his preaching! Deeply rooted in the Scriptures.

Through them one divine thought after another rises in the heart of one who is learned in the Scriptures. And one notices how the pastor earnestly wants to feed his congregation in the best possible way in the hour of public worship when he has them gathered before him. That grips, that captivates, that attracts. He does not want to let his own light shine, but Christ's light, which shines in him, 2 Cor. 4, 6. His Christian teaching and his confirmation classes correspond to his preaching. And see him in pastoral care! He is very friendly, kind, sociable, without in the least appearing as "the Lord Pastor"; but he is always the shepherd feeding his flock, waiting for the weak, healing the sick, binding up the wounded, fetching the lost, seeking the lost, Ezek. 34:4. 34, 4. Much, much is he out of the way for home visits, visits to the sick, exhortations, consolations; many a dying man hears the last word of Jesus from his lips and falls asleep in his arms. Young and old, child and aged, man and woman, rich and poor, the learned and the unlearned experience his pastor's, his shepherd's faithfulness. Does he also pray for the flock among which the Holy Spirit has placed him (Acts 20:28)? Only he knows who sees into the hidden. But should it be different?

The eight-grade parochial school is a good one. The teachers are capable, diligent, Christian, faithful; the word of Jesus dwells in their hearts: "Feed my lambs!" Joh. 21, 15. And the school is recognized as good even by the state school authorities. From their testimony the children who have passed through the school are readily admitted to the High. School exempt.

The board of the congregation is composed of Christian, tried, sensible, zealous, and very industrious men in their service. They also do the collecting for the church budget. And in thus, each in his district, coming much into the houses, they seek not only the money, but the best of the souls of the members of the church, and stand faithfully by the pastor. This then shows itself in the meetings of the church council or board.

Things are fine and peaceful in the community meetings.

Now the church itself. We are talking about what is dominant and what corresponds to the circumstances of the church. The congregation wants to have God's saving word, nothing else, not false doctrine, not worldly talk, as one hears from so many pulpits. The church, which is not too small for the congregation, is always well filled. And one notices. Gifts for church and school and outward purposes of Christ's kingdom flow abundantly. Some members give very much. And this is true not only of those who have very much, but especially of those who earn their daily bread by their hands' work. And it is very clear that this church is to be called "the church of God, sanctified in Christ Jesus, called saints, who call upon the name of our Lord Jesus Christ," as for example the church at Corinth, 1 Cor. 1:2.

All that is light.

But as in the church at Corinth just mentioned, so also in this church there are shadows.

Not all the members of the church attend the services regularly. Not all of them pay attention to the sermon in the services and pray and sing along. Not all send their children to the Christian parochial school, but some send them to the state schools and only to the Sunday schools of other Lutheran congregations. By no means all voting members regularly attend congregational meetings. And the Christian teachings, the Christian teachings that are so instructive? They are very poorly attended by those for whom they are primarily intended: by confirmed youth, by those who have newly joined the congregation and those who are not yet founded, and by adults in general.

But the one great dark shadow is that God's Word is not used in many homes. Certainly, grace is said. Certainly also, individuals in these homes may read their dear Bible, or a postilion, or a devotional book to themselves. But some think it is enough that they go to church. And the public services are not to be the only spiritual nourishment, but they are rather to guide and lead Christians so that they feed on God's Word at home with desire, love, and longing. And the common home services are lacking in many homes, indeed in many. There is no light for the family as such. The family as such sits there in dark shadows throughout the week. And now consider those who do not read God's Word at home, who do not have devotions together, and who do not listen in church, as a man once confessed: "My parents sent me to church every Sunday, but for years I did not hear a word either" - they go year in and year out without the light of God's Word. And what is the consequence? What must be the consequence? Obsolete Adam grows up without restraint, the new man dies. The indifference to God's word becomes greater and greater, the learned word of God falls more and more into oblivion and disregard, the lusts of the flesh grow high and ripen and bring forth fruit, the inward apostasy is near, there, the also manifest apostasy is only

a matter of time - it comes as soon as the right opportunity. - Do not you see such?

What shall one do? Yes, what shall one do to drive away such corrupting shadows and let light, light shine?

The pastor can do no more than what he does, always exhorting and encouraging home devotions. Whoever sees such shadows and recognizes their ominous meaning may, and should, exhort in a right, friendly, humble, evangelical way, taught by the love of Christ. Especially he who, as a child of light, dwells in a house where such shadows prevail, let him quietly, lovingly lift up his finger and point to the light and pray. But this we will say. Say? Say where? Here, in the "Lutheran". But that is not read everywhere it is held; least of all in the shadow-houses. O, one knows not what to do! God help us! But let us say here what is to be said. Let it be told. It may be that someone who has learned from bitter experience what the shadows bring forth will then hear, read, and take to heart. So this is what we want to say here, that the main thing must be done by the heads of the family, by father and mother.

Now then, O beloved, bring light into your hearts! Nourish yourselves and your children with the Word of God, which is spirit and life, John 6:63. Let us ask you, for the sake of your own blessedness and that of your children, to begin now! How do you begin? Like a rich, distinguished gentleman fifty years ago, who had always lived in the shade with his family. He said one evening after dinner: "I am the father of the family. I have just given you food for your body and for your temporal life. Now I will give you food for your soul and for the eternal liver:. I should have done this all along." And he also gathered the company together, and took a devotional book, and read a short piece, and a little prayer, and a little hymn. That was the beginning. Make it so! It must be short. Why should it be short? The meal lasted a good while, didn't it? Yes. But there was hunger and appetite. For the word of God, it is spoiled in the shadows. Short must it be, lest the poor flesh, especially of your children, should grow weary and listless. Stuffing does not help. It rather harms. You can see that too. But such a short daily ray of light may, by God's grace, awaken light, make it light in the hearts, create hunger for more of God's word, ward off the flesh, work blessedness. At any rate, then the light is with you.

C. M. Z.

Our Synod.

The back story.

The church reformation of Luther, whose four hundredth anniversary we celebrated last year, has borne many glorious fruits as a fruitful tree. One of these, which is gratefully enjoyed by hundreds of thousands, will be dealt with in the following. It is the founding on the soil of America in 1847 of a pure Lutheran church system on an apostolic basis, sound in doctrine and practice.

Der Lutheraner

In those days the Lutheran Church of America was exceedingly sad. It was little more than a mere name. Her honor of being the Church of the pure Word and the unadulterated sacraments was all but universally surrendered. The largest Lutheran church body at that time was the General Synod, with thirteen district synods, to which belonged well over half of all the pastors calling themselves Lutheran. This "Lutheran" synod did not hesitate to mutilate the Christian questions in its English translation of Luther's Small Catechism and to simply omit the confessional questions: "Do you believe that the true body and blood of Christ are in the sacrament?" and "What moves you to believe this? Eminent members of this Synod - Professors D. S. S. Schmucker and H. D. Schmidt, D. B. Kurtz, the editor of the *Lutheran Observer*, and the Pastors D. H. N. Pohlmann and D. J. G. Morris - sent a printed report of the condition of their synodical body to Germany in 1845. It says: "We stand in most of our ecclesiastical principles on common ground with the Uniate Church of Germany. . . . Luther's particular view of the bodily presence of the Lord in the Lord's Supper has long since been abandoned by the great majority of our preachers, although a few of the older German teachers and church members still retain it. As to the nature and meaning of the presence of the Lord in the Lord's Supper, liberty is allowed, as in the Protestant Church of Germany." Without blushing, then, these theologians confessed their apostasy from the doctrine of the church whose name they still used as a figurehead. In the constitution of this synod no confessional paragraph was found; only in the part dealing with the business of the synod is it remarked that Lutheran synods "who believe the fundamental truths of the Bible as taught by our church" may become members of the General Synod. Later, it is added that preachers of the gospel should not be harassed because of differences of opinion concerning doctrines that do not belong to the fundamental truths. On these propositions the necessary light is shed by the above statement of men who had the insight and the standing.

In doctrine, then, the General Synod was a community that had fallen away from the Lutheran confession. The doctrinal position asserted itself in life and in practice. There in Marburg, the reformer stood by the grace of God and, in accordance with the recognized truth, struck out the offered brotherly hand of Zwingli, who held fast to the error. Who, to whom Lutheran blood still runs in the veins, must not be ashamed to hear how servants of the Church, who called themselves after Luther's name, flirted with Zwingli's disciples, offered them the hand of brotherhood, and almost humbly begged to be considered as equals in their community?

More. The Methodist conversion machinery - camp-meeting, protracted meeting, anxious or mourners' bench - was marketed to Lutherans under the name of "new measures" and as a means of transporting living Christianity to market criers.

...of a kind. And what other evils hung around it! The decay of the church school and of Christian youth instruction, the lack of discipline in synod and congregation, the service of mixed congregations of Lutherans and Reformed, the employment of untested and unworthy pastors, the licensing system, because inexperienced and unknown people were allowed to handle the congregations on a trial basis, the appointment of pastors for a certain period of time or on notice, and so on.

Now there were synods, however, which took a better position on the Lutheran confession than the General Synod, but unfortunately only on paper, and in other respects about the same defects showed themselves here as there. Attempts were also made to patronize the congregations and to establish a synodal or priestly

The distress

the

German Lutherans

in North America.

to your fellow believers in the homeland...

Ms. Wyneken,

First American Impacts.



Pittsburg 1844,
Lutheran Church Newspaper Printing
Office

to establish dominion were not lacking. So there was room for a faithful, quite Lutheran synod. Space? This was a crying need.

God brought together for this work here in the new fatherland men whose paths, according to the usual course of events, would never have crossed in the old fatherland. There was the Hanoverian Wyneken. In 1838 he came to America to minister to the abandoned brethren of the faith with word and sacrament. He found the spiritual need of them so overwhelmingly great that he could wear himself out in self-denying work, but could not eliminate the need. In order to recruit helpers and co-workers, he returned to Germany in 1842 and held lectures in many places, in order to warm the hearts of his German fellow believers by describing the desperate ecclesiastical situation in this country, so that help could be provided. To

To reach even wider circles, he had an article published in Harleß' "Zeitschrift für Protestantismus und Kirche" with the headline: "Appeal to the Lutheran Church of Germany for the Support of the Brothers in Faith in America." This cry of distress, which found wide circulation in a reprint from the aforementioned journal under the title: "The Distress of the German Lutherans in America," as well as in a reprint in Pittsburgh (facsimile of the title page p. 95), did not fade away without effect. Associations were formed in various places to provide relief for the ecclesiastical need in America.

It was also a fruit of Wyneken's effectiveness that Sihler, a Silesian, came to America in 1843. He found employment in Pomeroy, O. Pastor Löhe in Neuendettelsau, Bavaria, who since Wyneken's visit to Germany had been very concerned about the ecclesiastical care of the Lutherans in America, had advised him to contact the Synod of the Lutheran Church in Pomeroy.

It was a trombone that gave a clear, distinct sound. Joyfully he waved his flag:

God's word and Luther's doctrine now and never, and from the first number on he stood up clearly and surely, firmly and decisively for the confession, for Lutheran doctrine and its corresponding practice. When Wyneken had read the first number, he exclaimed exultantly: "Thank God, so there are still true Lutherans in the country!" Like him, many others greeted the paper with joy. It became a means of unification, a rallying cry for faithful, resolute Lutherans.

Like gladly joins like, that teaches the daily experience. The same conviction, the same attitude, the same goals form a powerful driving force for unity. In Christians, the Holy Spirit who inspires them drives them to seek unity and fellowship. This was also evident in the case of these



F. C. D. Wyneken.

Born 13 May 1810, died 4 May 1876.



C. F. W. Walther.

Born 25 Oct 1811, died 7 May 1887.



W. Sihler.

Born Nov. 12, 1801, died Oct. 27, 1885.

of Ohio to join him. Sihler followed this advice, sought and found lodging in this synodal body, but did not find this house particularly homelike, so he soon left it again. In 1844 he had letters to the German Lutherans published in the "Lutherische Kirchenzeitung" published in Pittsburgh, as well as "Gespräche zweier Lutheraner über 'den Methodismus'" ("Conversations of Two Lutherans on 'Methodism'"), which have gone through four editions and have been translated into English, Norwegian and Swedish.

Of far more importance, however, was another printed publication which came to the public in the same year. For on September 7, 1844, appeared the first number of the "Lutheran," edited by C. F. W. Walther, pastor of Trinity Parish in St. Louis, Mo. He was one of the Saxons who had emigrated in 1838 under the leadership of Father Stephen. When, after Stephen's exposure, there was general confusion, and dissolution threatened the immigrant Saxon congregation, he had been the instrument in God's hand to bring clarity and avert the threatened disintegration. Now he was to have the opportunity to influence further circles. The means for this became the "Lutheran".

Lutheran men of America working separately in unity. As early as 1845 Sihler, together with the friends who had left the Ohio Synod with him, had met with Wyneken in Cleveland to discuss the formation of a Lutheran Synod; but no result had been achieved. Already encouraged by Pastor Löhe to enter into ecclesiastical union with the Saxons, this idea, promoted by the "Lutheran" and by correspondence, now came to fruition. Thus, according to an invitation received, in the spring of 1846 Sihler and the pastors Ernst and Lochner set out for St. Louis, where they met the Saxon brethren Walther, Löber, Keyl, Grüber, Fürbringer, and Schieferdecker. Walther in particular set forth with clear spirit the principles of a right synodal union and revealed his considerable organizational talent. It was here in the conferences that the outline for a right-believing, that is, Lutheran, congregational association or synod was formed. The next month a new and more numerous meeting was held at Fort Wayne. Of the Saxons there appeared Loeber, Walther, Keyl, Brohm, and Mr. Barthel, a parishioner from St. Louis. Besides Sihler, there were then present from the East and.

North came: Bürger, Selle, Crämer, Hattstädt, Lochner, Bürger, Ernst, Knape, Jäbker and Husmann. The main purpose of this meeting was, in the presence of and with the assistance of the Eastern Brethren, to go over anew and bring to a conclusion the outlines of that draft of an orthodox Lutheran synodal constitution drawn up by Walther in St. Louis. To the general satisfaction of all, this purpose was accomplished in about a week. This synodal constitution was published in the "Lutheran" of September 5, 1846.

J. S.

To the: ecclesiastical chronicle.

Already in April, some of the districts of our large, widely ramified Synod will meet, and then one meeting after the other will follow, until in October the last of the 23 districts will have held its meeting. At all these Synodal meetings doctrinal discussions will be held, as was indicated in the last but one issue of the "Lutheran"; but also the general Synodal work will be discussed in more detail or more briefly. Now, considering that seventy years have already elapsed since the founding of the Synod, that all the founders and fathers of the Synod have already entered into the rest of God's people, that a new generation, for the most part already the third generation, has grown up and is engaged in Synodal work, it will not seem superfluous if the history of the founding and expansion of our Synod be presented in a few articles to the present circle of readers of the "Lutheran." It is a divinely guided, instructive, interesting history, which "should not remain unknown to the present generation, who have entered upon the work of the fathers. Add to this the fact that the "Lutheran" numbers a large number of new readers, who have heard or read little at all of the past times. These articles are at the same time a certain preparation for the meetings of the District Synods, and may help to awaken, promote, and maintain an interest in the Synod and a love for the various works assigned to it.

L. F.

A Critique of Sunday School. According to the report of The *Lutheran*, an Episcopalian pastor had the following harsh words to say about Sunday school: "Sunday school is to the church what the appendix is to the human body. What it has to do there, no one has yet been able to say with certainty. Often it causes suffering and pain to the body to which it belongs; and when the suffering becomes bad, there is no other help than the removal of this limb. After trying it here and in England for two hundred years, we are in a position to judge whether the success is such that the church would be wise to continue the Sunday-school. It cannot be denied at all that the Episcopal Church in this piece is in a miserable condition: it is losing its hold on the children, and its influence over them. A cursory glance at the congregation that attends our churches for communion, morning and evening services, is enough to show us that the children are absent from our pews and do not come to the altar. We observe every year how confirmation classes of various sizes receive confirmation at the hands of the bishop; but when we later look in the pews for these children, who were then admitted to the enjoyment of all the rights of the church, we do not find them there. Then

we come up with all sorts of sad reflections, and we probably come up with excuses. The Sunday School is a piece of the apparatus of the church today. The main problem now is that Sunday School is seen as the children's church, or as a substitute for the church. This thought is in most children and also in many parents, no matter how much the pastors zeal against it. One pastor of a large city church said just about the saddest sight he sees on Sunday mornings is to see the children of his Sunday school quietly turn their backs on the church and go home when the adult congregation gathers there for worship." *The Living Church* reprints this, noting, "Sunday School is not a pity; but it is often allowed to become such. And conditions are not such that it would be advisable to abolish this institution conducive to the Christian instruction of the youth of the congregation, but the proper thing to do is to put run-down and inefficient schools in good repair." - We are not in a position to say we have tried the Sunday school for a very long time. It is comparatively new with us. Even where it has been in existence for a long time, a congregation is probably still, more than it knows itself in the end, feasting on the fruits of a perhaps despised, but much more effective institution, the Christian church school. Certainly, the Sunday school is what you make of it. It may be a real scgen, but it may also be a real detriment to the church. This depends above all on the pastor and the teachers of the Sunday School. The healthy view still prevailing in our synod is this: for the youth of the church a full Christian parochial school is not too good, but neither is it too much for a really thorough training in Christian knowledge and for a truly Christian education. The children should live under the influence of the Word of God, as in a wholesome spiritual air, on all school days, and in every subject all the time. Thus we hold fast to the parochial school, sparing no sacrifice for its preservation and continual elevation on the one hand, nor for the preservation of teaching institutions for the training of men who can be employed as real teachers and educators. Besides these, there is a legitimate place for the Sunday School. In this we do not think both of the church's own children, unless nothing better can necessarily be provided, but rather of missionary opportunity. Experience teaches that many parents have a prejudice against the church school for this or that reason. No power on earth will bring their children to the church school. On the other hand, it is very easy to induce them to send their children to a Sunday school. Indeed, it is almost impossible to prevent them from doing so. It is certainly wise for a congregation to say: "We have missionary duties to the youth growing up around us. We owe it to the children, to their temporal and eternal salvation, to the church and to the state, not to let a herd of heathens grow up there. Sunday school offers little, but little is better than nothing. Then they will establish a Sunday school, make it as effective as possible, also try to fill the weekly school out of the Sunday school. And if the latter does not succeed in the individual case, then so much is gained: the child sees a connection between himself and the congregation, finds the way to the church of this congregation, and the parents perhaps also. After longer attendance at Sunday school and thorough confirmation instruction, the knowledge necessary for confirmation and communion and for the full use of all the rights and duties of the church can be acquired. An understanding pastor will, of course, always remember how it is with the

The roots of this spiritual plant have been formed. Therefore, we do not speak of the Sunday School as dispositive as that Episcopalian. On the other hand, we do not expect so much from it as he expects and does not find. We know a better institution: the Christian church school. We will not let it be so easily supplanted by the makeshift of the Sunday School. We can only pity those who would try this and imagine that they have taken a step forward; they are lacking somewhere. E. P.

on the prosperity of the Indian mission of the General Council, the *Lutheran* reports: "In spite of the war conditions in India and in spite of the fact that the General Council has not been able to send new workers into the field, the statistics of the last two years, as compiled by Karl M. Walters, show progress in every way in the field of our Telugu Mission. These figures are for the year 1916. The number of native Christians in this mission has grown to 25,057, an increase of 657. There are 2600 in the classes. We have 14, 192 communion members and 11,067 pupils in our mission schools. The number of indentured Christian helpers, including pastors, catechists, evangelists, teachers, and Bible women, is 563. The contributions of the churches composed of Gentile Christians to charitable causes during the past two years amounted to P20,039." - Our mission report, after all, is similar. On the one hand, we too must lament the fact that despite all the fervent pleas of our missionaries for new workers, and despite all the earnest deliberations and attempts of the Commission, we too have not been able to bring about the sending out of new workers. On the other hand, however, we can also thank God that in spite of the unfavorable conditions of the times and the greatly reduced number of workers on the mission field, the work has not only not declined, but by God's grace has made beautiful and steady progress. Would that God would have mercy and restore orderly, peaceful conditions to the world, so that access to that heathen land might again be opened to the messengers of the gospel! E. P.

Is that right? The *Continent* is printing a letter from a Pastor, in which he announces that he has resigned from his office and gives his reasons for doing so. The passage in question reads: "I have resigned my office because the prices of all means of life are so high. I have eight children under eighteen and an old mother to support, and then my wife and myself. Besides, one has to buy books and magazines, for the purposes of the Red Cross, H L H. etc. one should give as well as for all kinds of needs in the community and church. There P1500 and flat would not do. I have found employment in a store with an annual salary of P3000 and have a good prospect of more, as a share of the net profits. I hope to earn enough this way to pay my debts and provide for my children's education; then I have in mind to return to the preaching ministry. I am 38 years old, enjoy vigorous health, and am considered a capable preacher. Is there not something lacking somewhere in our institution? During my ministry, 75 new members were received in the course of about two years; but the congregation did not raise the salary. When she saw that I was going to leave her, she asked me if I would stay if she would give me P300 a year more. I said, No. If they had offered it to me earlier without compulsion, I would have stayed." - Of course, when the *Continent* says to this, "Is that right?" he means, as that pastor did, there is something wrong with the institution, that is, with the church. Certainly after the

There is much lacking on that side. A congregation should give its pastor and also its teacher, if it has one, what is necessary and not skimp. But in a case like the one before us, we will all be of the same opinion: there is something wrong here on the other side, too. If in our synod all pastors who do not receive more than P1500 annual salary wanted to resign, then you could probably count the congregations on your fingers that still retained a pastor. Yes, there would be a lot of vacant churches if you were to divide the total by 2. That our pastors do not write such letters in this, do not throw away their office, in this is stamped a great faithfulness, which we ought to credit them with, as God credits them with. They think much too highly of their office, and look too much to their Lord, who has yet become poor in another way, and remember his word, "The disciple is not above his master." They know that Paul did not write in vain that godliness and the ministry of the word should not be thought of as a trade. "If we have food and raiment, let us be content!" Paul preferred to work with his hands, and if it had to be by night, wove carpets and tent-cloth, so as not to have to throw the ministry at his Lord's feet. In a case like the one mentioned, not only the members of the congregation, but also all our pastors would say to such a brother minister, "No, it is not right," when asked, "Is it right? Admittedly, there is another side to the question which is not right either, as we have often enough pointed out. E. P.

exaggerated hopes are not fulfilled. The well-known Washington Gladden complains of deceived hopes: "In the first months of the war one read on all sides of a great religious revival going on in all the belligerent nations, of full churches and the great devotion of the multitudes attending the services. Such temporary revival is wont to appear at the outbreak of war; but it is usually followed by a lull; the churches become emptier, and the enthusiasm dies away. After our war for independence the churches had become almost empty; at the close of the Napoleonic wars religion was at a low ebb; our own civil war was followed by lean years in the ministry. All the indications are that, after the present war is over, a decline in religiosity will set in among all the belligerent nations. The disillusionment after the great hopes that had been entertained is already there. So far as our English-speaking and Protestant peoples are concerned, it is plain to see. We approach the end of this .war-at least I hope we approach the same-with less religion than we had at its beginning." - We need not be disillusioned out of exaggerated hopes, because we have not indulged in exaggerated hopes. That at the beginning of such a terrible visitation there is such a thing as a spiritual revival which has taken hold of the masses, is an old experience. Already the prophet says: "Lord, when there is tribulation, they seek thee; when thou chastenest them, they cry out in anguish," Isa. 26:16. The same prophet says that this does not bring about a real conversion and correction in most of them, but at best produces a servile fear, a fear of asses, which lasts only as long as the rod is on their backs: "Neither do the people turn to him that smiteth them, nor inquire of the LORD of hosts," Isa. 9:13. 9:13; and though the judgment was severe, yet it is said, Therefore hath he poured out upon them the fury of his wrath, and a power of war, and hath set them on fire round about, but they know it not; and hath set them on fire.

So Jeremiah also complains after a terrible visitation: "You beat them, but they do not feel it; you afflict them, but they do not mend their ways. They have a hard face like a rock, and will not repent," Jer. 5:3. This is connected with what is now much talked and printed about the new tasks of the church after the war. One can only speak of a new task of the church in the sense in which the apostle calls the commandment of love "the old commandment, which ye have heard from the beginning," and then, speaking of the same commandment, continues: "Again a new commandment write I unto you, which is true of him, and of you," 1 John 2:7, 8: the old and yet always new commandment. Thus the church also has the one old and yet always new task. This consists in the preaching of the divine word, the law and the gospel. The newness can only consist in the Church's ever more energetic and renewed zeal in carrying out this task. And then it will happen after the war, as it did before the war, that some will believe and be saved, and others will despise it, remain unbelievers, and be lost through their own fault. And the despisers will always be the great multitude. Christians should already know this from God's Word and experience.

Proves not depravity to the Lutheran Church, but his own ignorance or wickedness or both. The *Outlook* recently discovered the abomination of depravity in the Lutheran Church of Germany, and named as specimens Harnack and Eucken. Upon this the *United Presbyterian*, lets him have this little instruction: "Recently the *Outlook* carried a fierce article against the Lutheran Church in Germany, and listed among its pastors Harnack and Eucken, and spoke of the latter as a professor of theology at Jena. These men are neither Lutherans, have never been such. They are enemies of orthodox theology and belong to the Prussian Union Church. Eucken is not professor of theology at Jena, but of philosophy." Thus, once again, the *Outlook* has grabbed the knife at the wrong end.

E. P.

The Federal Council of the Churches of Christ in America has issued a warning to the congregations of this country to be on their guard against the countless Persians and other Orientals who are traveling through the country at the present time, claiming to be collecting for the support of their needy countrymen. Several have already been found to be impostors and arrested. It is always a risky thing when a community allows such freebooters. Only well-credentialed representatives of recognized authorities and organizations should be granted the right to collect.

(Apologist.)

"O head full of blood and wounds!"

This glorious Passion hymn has its origin in a Latin hymn composed in the twelfth century. The poet's name was Bernard of Clairvaux, whom Luther called the most pious monk. Paul Gerhardt based his Passion Song on this chant, which began with the words: "Salve, caput cruentatum" (Hail, bloody head!).

A believing Christian who sings and prays this song with devotion places himself in spirit under the cross of his Saviour. There he humbles himself, for he recognizes and feels guilty of the sin that brought the Lord to the cross. But he is also lifted up and comforted, for he believes that the grace obtained through the sacrifice of Christ is also his, and that he can be saved.

has been made a partaker of the same. He recognizes that under the clear cross of Christ is the right place for him and asks for the grace to remain in the contemplation of his crucified Saviour even at his end, in his agony:

Appear unto me for a shield, For comfort in my death, And let me see thy image In thy need of the cross!
Then I will look after you, then I will press you tightly to my heart with faith. He who dies thus, dies well!

Many a sorrowful sinner has come to rest and peace through this song. A Roman Catholic man, who had been groaning in the bonds of Antichrist, heard it sung the first time he visited a Lutheran church. He felt then as if some one were saying to him, "Cast all thy sins upon the Lamb of God!" "I swam," he tells us himself, "in tears of joy. I saw in the spirit JEsu, as if he looked kindly upon me, and asked me, /Will you still be saved by your own righteousness?' /No, no, Lord JEsu!" I replied.

Look, here I stand, poor man, deserving of wrath;
Give me, O my merciful one, The sight of thy grace."

How many a Christian has this song been a refreshment in the dark valley of death! A preacher was severely challenged because of his official sins. He thought it would have been more advisable for him to have become a simple clothier than a preacher of the gospel; then he would not have so heavy a burden of responsibility on his soul, and could depart more quietly than now, when so many immortal souls lay on his conscience. "How shall I," said he, "be able to account for all? How else," he added, "than with the words:

Look here, poor me!"

Rich with traces of blessing are especially the last two verses of this song. The prayer of death:

If I shall depart, then depart not from me: if I shall suffer death, then stand thou here;
When I shall be most anxious for my heart, Then snatch me out of the fears
Power of thy fear and anguish!

has comforted many dying people and accompanied their souls to heaven.

When in the year 1798 the time of departure had come for Christian Friedrich Schwartz, who had worked with such great blessing as a missionary on the Malabar coast of the East Indies from 1750 onwards, his Malabar assistants stood around his deathbed, on which he was still a faithful teacher and an example of humility, faith, patience and hope to all who were around him. When he felt the approach of death, he cried out, "Into thy hands I commend my spirit; thou hast redeemed me, thou faithful God!" from which the Malabar missionary assistants then sang to him in their language the last verses of this song to his dying sleep. He often joined in, until his breath died out and he passed away in the arms of his faithful and heartily grateful co-workers.

In the last line of this song, "Wer so stirbt, der stirbt Wohl," Gerhardt may have had in mind the memorable words of Luther, which he said to Melanchthon when he came in 1542 from the funeral of his thirteen-year-old daughter Magdalena, whom he loved dearly: "If the child should come to life again and should bring me the Turkish kingdom, I would not accept it. O, who so

he that dies, dies well! Blessed are the dead who die in the Lord!" The maiden had answered him shortly before her passing away, when he asked her, "Magdalen, my little daughter, you liked to stay here with your father, and do you also like to go to that father?" "Yes, dear father, as God wills!" and had then passed away in childlike faith. Therefore Luther also, as deeply grieved as he was at their loss, declared to the people of Wittenberg, who expressed to him their pity at his affliction, "Let it be dear to you; I have sent a saint to heaven, yea, a living saint! O, if we had such a death! Such an end would I accept at this hour." And when the little daughter was laid in the coffin, he said, "Thou dear Lenchen, how well thou art done! Thou shalt rise again and shine like a star, even like the sun."

May our Saviour also grant us, when our hour comes, a blessed journey home! Therefore we pray him, and say:

I thank thee from my heart, O JEsu, dearest friend, For the pain of thy death, Since thou hast meant so well. Oh, grant that I may cleave to thee and thy faithfulness, And if now I grow cold, in thee be my end!

Luther words for times of need.

We are all called to death, and no one will die for another, but each must be armed and prepared in his own person to fight with the devil and death. We may cry in one another's ears, and comfort him, and exhort him to patience, and to strife, and to fight; but we cannot fight and contend for him, but every man must look to his own fortress, and contend with the enemy, the devil and death, and lie alone with them in battle. I will not be with you, nor you with me.

4> **

Let every man so arrange his life and all his deeds that he may be sure they please God, and so live that he may always be ready to die. This assurance can never come from our works, but only faith assures the heart that it is pleasing to God, even though it does many things that God disapproves of, as often happens, for the life of man is such that he does many things he would not have liked to have done.

** O

God's word and work are always considered impossible before they come to pass. Nevertheless, when it comes to pass, it comes to pass and is exceedingly easy and effortless. But before that, one should neither know nor understand, but believe.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Church Hymnal for Evangelical Lutheran Congregations of the Unaltered Augsburg Confession, Therein Containing the Most Common Hymns of the Blessed D. Martin Luther and Other Spiritual Teachers find. Concordia Publishing House, St. Louis, Mo. medium format. School edition with appendix, 520 pages 4X6, bound in cloth with gilt title. Price, 80 Cts.

This is the revised and enlarged edition of our Synodal Hymnal. In order that these two expressions may be correctly understood, and not be

If there is any concern that the hymns have been changed, we add that the revision does not apply to the text of the hymns. The 443 numbers of the hymnal have been left unchanged. The revision refers only to externalities. The rules of language and spelling in use today have been observed, the melody indications as well as the information about the poet, the time of origin and the first printing of a hymn have been changed in accordance with the state of modern research, and an explanation has been added to ancient expressions. The increase consists in the fact that 43 songs and 36 antiphons have been newly added, but in such a way that the previous order and numbering have not been disturbed, so that the old edition of the hymnal has not simply been pushed aside, but can continue to be used; the new songs and antiphons will later also be available as a special small booklet and can be placed in the old edition of the hymnal. While one may differ in opinion as to the addition of the new hymns and antiphons here presented, and indeed we differ in opinion, the accurate biographical index of the poets of our hymns is a very estimable addition. The notice of our order of worship at the beginning of the book will also be welcome to many. The Appendix contains, as before, a number of prayers and brief forms for emergency baptisms, the Small Catechism, the three ancient creeds, the Augsburg Confession with a brief and readable prefatory note, the Epistles and Gospels of the Church Year with the very welcome index of other recent pericopes, the Passion in a much more convenient division, and a justly abridged account of the destruction of the city of Jerusalem. The present edition is what is called the medium format, and is to be had in different bindings with and without appendices, and consequently at different prices, of which notice will be given later; the pocket format is to be completed in the course of the summer. L. F.

The Christian Church Year in Chorals. For a capella male chorus or quartet. Compiled and edited by *Carl A. Pfat-teicher*. Carl Fischer, Cooper Square, New York. 55 pages 7X10^{1/2}. Price: 75 Cts.

The editor of this collection is otherwise unknown to us, and probably comes from Lutheran circles in the East. From the title page we see that he is an M. A. of Harvard University, currently "Director of Music" at Phillips Andover Academy, and that he has dedicated this booklet to the choir of this Anstali and the choir at Harvard University. This gives pause for thought. While some who call themselves Lutheran disparage the unique old Lutheran chorale, others turn away from the often inferior melodies of their own circle and lift up the Lutheran chorales. Thus the editor of this collection rightly says: "No finer examples of church music in its original purity and beauty are in existence than the glorious old chorals that have been handed down from generation to generation. ... It may justly be claimed that a chorale, artistically rendered, is a finer art product than many a so-called anthem with its variegated solos, duets, trios, etc." He offers here 75 chorales, almost all of them from the Lutheran church, mostly in the old setting, but also in this point often deviating somewhat and presenting a different manner. The arrangement is made according to the course of the church year, and therefore offers a rich selection for an occasional hymn service. Only English words are included, but in most cases the German text can easily be added. The collection can also be purchased in six sections, each for 12 cents. L. F.

Jerusalem, du hochgevaute Stadt. Chorale for male choir by Fritz Reuter, 126 N. Washington St., New Ulm, Minn 3 pages 7X10^{1/2}. Price: 15 cts; postage extra.

Following the above discussion, we draw attention to this choral movement. Professor Reuter has already worked repeatedly in this field, and he has succeeded particularly well in this movement. He offers two arrangements, one in very simple form, the second in figured form with very beautiful, independent voice leading. Both arrangements, sung by a larger choir, must have a powerful effect, the first verse for instance in the simple, the eighth in the figured arrangement. The piece is dedicated to the student choir of our local seminary and will be sung by them in May. German and English text is underlaid. - The foregoing was already in the movement when the mail brought us[^] two new Reuters compositions. One is a[^] characteristic melody, corresponding to the simple but powerful text, to the pre-Reformation chorale "Christ ist erstanden" (in triple arrangement, for male choir, mixed choir and three-part female or children's choir, with German and English text, 2 pages each 7X10^{1/2}-,



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 Edited by the faculty of St. Louis Theological Seminary.

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No. 7.

A word of salvation for our confirmands.

Behold, I am coming soon! Hold fast that which thou hast, that no man take thy crown.

Offenb. 3, 11.

This word was once written by the Savior after His ascension to the angel, that is, bishop or pastor, of the church in Philadelphia in Asia Minor. It was meant for him and his church. To these Christians the Saviour had just given a good testimony: "Thou hast kept my word, and hast not denied my name," Revelation 3:8. He had promised them: "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world," Revelation 3:10. You might think that these people needed no more exhortation; and yet the Saviour immediately gives them an urgent admonition: "Hold fast that thou hast." To you also the Saviour has given glorious promises; you have learned them, "He that began in you the good work, the same shall perform it unto the day of JESUS CHRIST," Phil. 1:6; but these he has not now given you for carnal security. You also have need of the exhortation, "Hold fast that which thou hast!" These very exhortations of your Saviour are among the means by which he will carry out his promise to you, and accomplish his work. Let us consider this exhortation! Every word is important.

"Behold, I am coming soon!" "Behold," that is, mark what I say; it is important. "I come." Do not be persuaded that everything will remain as it has been from the beginning, that with death everything is over, and that there is no return of Christ. No, I am coming, not again lying in a manger, poor, but on the clouds of heaven, glorious, not to seek and to save that which is lost, but to consummate all things, to judge the living and the dead. I will make an end of the wicked world, and will deliver mine own from all evil for ever.

free. I'm coming to that, and I'm coming soon. I will not tell you the time and the hour, but it will not be long. The time of the gospel is the last reprieve. Soon you will see me coming from heaven as a judge in great power and glory. So do not be secure, do not sleep like the foolish virgins, but be vigilant, watchful at all times, and pray.

But the Lord also says these words to His own for comfort. It will not be long now; therefore do not despair, do not become despondent when you experience ridicule and contempt for the sake of your Christianity and have to fight hard to keep what you have. It is only for a short time; I will soon come to lead you from battle to victory.

This is what the Lord sends before his exhortation, to make it quite important to you, and to encourage you to persevere.

And now follows the exhortation itself, "Hold fast what thou hast!" Is that all? you will ask. To whom the earnestness of the words, "Behold, I come quickly!" still ring in the ears, you had probably expected something else. You would perhaps have thought that now it must be said: "Now struggle and fight, run and walk, create and acquire this or that, become other people than you are! But there follow only the words, "Hold fast what thou hast!" Verily, this is no unreasonable desire. He who has given so much and so great a thing ought surely to have a right to demand that he should now also keep it. But what is it that we have? You know, children, what the Saviour gave you in baptism. You have learned the saying, "Ye are all the children of God through faith in Christ Jesus: for as many as were baptized of you have put on Christ," Galatians 3:27. You have put on Christ, and so you ought to keep him, and with him all that you have in him and through him, forgiveness of sins, freedom from the law, sonship with God, inheritance of eternal life, and power to fight against evil.

Sin and against the devil and air, drive and inclination to new, godly life.

But isn't that a lot to hold? Of course it is much. But do you want to be unwilling because so much has been given to you? And it is so easy with the keeping of all these goods. All these gifts which you received in baptism are linked together like links in a chain. Now if you hold one link, a ring, in the chain, you hold the whole chain with it; on the other hand, if you let one go, you lose them all.

But is there any danger that these goods will be taken from us? The danger is great. There are enemies who want to rob you of these goods, not because they want them, but because they do not want you to have them. The old serpent, the devil, who came to Eve and robbed her of everything, is still out to deceive you and to rob you of these glorious goods. The devil will do much to plunge you into sin, shame, and vice; he will paint the glory of the world quite lovely to you; and the ungodly world will assist him in this. And in yourselves also ye have the evil flesh, which so readily listens to the whisperings of Satan and the world. These enemies will do their utmost to rob you of what you have, turning you away from the Word of God and seeking to plunge you into this sin and that sin, so that you lose your peace with God, the assurance of the forgiveness of sins, and your sonship with God. Beware of social intercourse with the world! Consider how Peter fared when he mingled with ungodly servants and maids, and how soon they led him to renounce his Saviour. Beware of the beginnings of sin! Think of David when he fixed his eyes on Bathsheba! Had he immediately averted his eyes, and not given place to the evil air in his heart, he would not have become a murderer and an adulterer. Let the word of chaste Joseph ever be your watchword, "How then shall I do such great evil, and sin against God?" Gen. 39:9. Avoid also all false worships. Pray diligently, "Create in me, O God, a clean heart; and give me a new and a sure spirit." Ps. 51, 12. It is now an evil time; the dangers and temptations are so many, and he who first gives place to sin will soon be dominated by it and thus lose what he has. Therefore the exhortation is so important, "Hold fast that which thou hast!"

Of course, you cannot hold on to these goods with your hand, with your fist, but, because they are spiritual goods, only with your heart through faith. How is this to be understood? See, as God has given you these goods through the means of grace, Word and Sacrament, so also through the means of grace He gives you strength to hold them by faith. You are to use his word and sacrament, which tell you of his grace, of his work of redemption, diligently under fervent prayer, always handle the word of God and let it dwell with you abundantly, so you will thereby gain strength again and again anew to keep what you have in faith and to fight victoriously against all enemies who try to snatch these jewels from you.

Finally, we also hear some closing words that show you how necessary it is to heed this admonition. They are: "that no one take your crown". What is the

Crown? We see this from a word of St. Paul, who writes to Timothy: "I have fought a good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the righteous Judge, the Lord, shall give in that day; not to me only, but also to all them that love his appearing," 2 Tim. 4:8. The crown, then, is the consummation of salvation, the possession of full blessedness, honor, and glory, which the Lord shall give in that day, when he shall come, to them that have kept that which they had. But with this the Lord also says: If you do not keep what you have, if you let it be taken from you, then the crown of life will be taken from you. Should not this move you to be diligent to keep what you have? How long will it last? Then the end will come, then the Lord will come. If you do not want to be defeated before him, if you want to win the crown, hold on to what you have. Remember the end! Crown lost, all lost. And if you are often afraid and anxious here, if the storms of temptation break upon you with power, fix the eye of faith firmly on Jesus. Do as the sinking Peter did, crying out and shouting: Lord, help us! and he will stretch out his almighty hand of grace also toward each, crying out to you, "Fear not, I am with you! Do not turn away, for I am your God! I strengthen thee, I also help thee, I uphold thee by the right hand of my righteousness," Isa. 40, 10. A. J. Grothe.

Our school work in these evil times.

In this serious time, there is much at stake in the world. There is also much at stake in the kingdom of God. Our entire church school system is threatened by great dangers in these serious times.

It is necessary that we see where we stand with our school system. When it comes to a decision, we need to know if we can let our parochial schools go or if we want to keep them.

We will never let go of our church schools if we are convinced that our school work is the work of the Lord.

If our school work is of men, it will perish; but if it is of God, no one will be able to dampen it.

Our school work is the work of the Lord. Nowhere in the Bible does it say that churches should have church schools. But it is written in the Bible that Christians should be firm and immovable and always increase in the work of the Lord, 1 Cor. 15:58.

The work of the Lord is many. Yes, certainly. Even that which is done in our church schools is the work of the Lord. No one has named all that is the work of the Lord, if he has not also stirred up the work of the church school.

That we teach the German language in the church school and teach the children reading, writing, and arithmetic, the Lord has said nothing about this. These things are useful, necessary and good, but we do not think of them when we speak of our school work as the work of the Lord.

The main thing in our school work is

The teaching of Christian doctrine and the education of children in discipline and admonition to the Lord. This is the work of the Lord. God has commanded this. It is written in the Bible.

JESUS saith, "Suffer the little children to come unto me, and forbid them not." Mark. 10, 14. Children come to Jesus when they become acquainted with His teaching and find the Savior in Him. He who helps them does the work of the Lord. Whoever keeps them from coming or makes it difficult for them is "hindering them".

The apostle Paul writes: "Fathers, ... bring up your children in discipline and admonition to the Lord", Eph. 6, 4. Children are brought up in a group, not if they are only allowed to be in the group for one or two hours a week, but if the house is their actual place of residence. If children are to be brought up in the discipline and admonition of the Lord, they must be at home in it.

The duty of such education does not rest upon the parents alone. Jesus says to Peter: "Feed my lambs". Joh. 21, 15. With this he calls him to the office of the word to the children. The ministry of the word is for the whole church. Therefore it is the duty of the whole church to feed the lambs of the flock, to educate the children in the word.

The Christian education of children can take place in the home. That is where it should take place. It should also be practiced in the church.

But the best way to put the Christian education of our children into practice is in a parochial school. Even many who do not want to admit it know that. Our children go to school in any case. They spend the best part of their youth in schools. Almost everything they learn, they learn there. School is the main thing for their whole life.

If Christian instruction and Christian discipline are lacking in the school, then the main thing is lacking in the main thing. If, in our circumstances, Christian education belongs anywhere, it belongs in the school.

But Christian education does not belong in the schools of the state. The state is commanded to govern, but not the office of the word. The ministry of the word is the business of the Christian community. Therefore, Christian education is also the business of the church.

The Christian community must have a community school if it is to provide the best Christian education for its children. There is nothing else to be done. Whoever knows of a better means, let him know.

Means that are not so good, you have already invented many. Such means are only for emergencies.

The work of the Lord is done, where one can, in the best possible way. The work of the Lord is done in a makeshift way only where it cannot be done better.

If need be, we could manage without parochial schools. Most certainly! We could manage without churches and hold our services under trees or somewhere else. We could also manage without houses and live in caves.

The question is not whether we can cope without community schools.

The question is whether we have to cope without a community snail.

Only when a congregation can say: We have an emergency; we cannot do the Lord's work of educating children in a church school; with the best will in the world it cannot be done - only then is it excusable to be content with a makeshift substitute.

He who creates emergencies himself, or who helps himself with emergency means where there are no emergencies, does the work of the Lord carelessly.

There are many who do the work of the Lord casually. Many do not want to know anything about a church school system. Some point this out and think that because so many congregations have no congregational schools, the school ministry is not so important. Why should we go to so much trouble, they say, when others can do quite well without it? Strange speech! The omission of many does not cancel the duty of the individual.

No one can really cope with Christian education without a parochial school either.

Without a parochial school, the Christian education of children usually does not get much further than the beginning. Often it does not even get that far. There can be no question of finishing. Almost everywhere one complains about a miserable youth. Where the parochial school is lacking, it can hardly be otherwise.

And it is difficult to see how a congregation will be able to cope with the Lord if it leaves his work undone without need.

Who would take such a church as an example? Where would the work of the Lord remain if we wanted to follow those who do not do it in the aforementioned rope?

But we also need to know how we want to do with our school work.

In these evil times, in many places, they are only too eager to take away our parochial schools. If this succeeds, no one will be more pleased than Satan. Will we in any way offer our hand to give him this joy? Will we let the work of the Lord go?

We will lose our community schools if we want to lose them.

Or else!

K. Kretschmar.

Our Synod.

The first assembly and its first leader.

The Constitution, which was to be submitted to the Synod to be founded for consultation and approval, had been drafted, as we described in more detail in the previous issue. Now came the great step, so significant and important for the following period. In 1847, on the 26th of April and the following days, the Synod of Missouri, Ohio, and other States, held their first meeting in Chicago under this Constitution. Twelve pastors with their congregations had adopted it by signature of names, and these pastors with their congregational delegates were the voting members of the synod; in addition, 10 pastors and 2 candidates had signed the constitution, and these were advisory members, having the right to speak, but not to vote. The following was elected president for a term of three years

P. C. F. W. Walther was elected, for the second term F. C. D. Wyneken, and when at the end of his term the four Synodal Districts were formed—the Western, Eastern, Middle, and Northern—he was again and again elected as President of the General Synod until 1864, when he decidedly declined re-election, having continued in office since 1863 at the request of the Synod. He was succeeded again by Walther until 1878, after him by H. C. Schwan until 1899, after him by D. F. Pieper until 1911; since then P. F. Pfotenhauer has been Praeses.

Only those who recognize the canonical books of Holy Scripture as God's Word can become and remain members of the Synod and commit themselves to the Symbolic Books of the Lutheran Church.

The Constitution the German Evangelical-Lutheran Synod

Missouri, Ohio and other states,

along with

an introduction and explanatory notes.

4-

St. Louis, Mo.

Printed by Weber L Ol-Hausm.

1846.

Title page of the first synodal constitution.

Church and submits to this rule in its ecclesiastical conduct (practice). The synod can require of its members only what God's Word requires; other decisions become binding on the congregations only when the congregations themselves make them their own. These articles form the foundation on which the synodal edifice was erected, and on which it still rests today, even though changes or extensions have occurred in this and that incidental matter as needed.

Even though in the beginning some congregations had misgivings about joining the synod, fearing that a kind of church regiment was hiding behind it and that they might lose their ecclesiastical freedom, these misgivings have diminished more and more from year to year. It is true that the connection to the synod is not based on divine commandment. It is a middle thing. A congregation can

To be without synodal connection, to exist independently, singly, by itself, and yet to be a truly Lutheran congregation. Affiliation with a synod is not commanded by God, but neither is it forbidden. As erroneous as it is to assert that a congregation must affiliate with the synod, it is no less erroneous to assert that a congregation should remain unaffiliated with other congregations, independentistically separate. On the contrary, there are many reasons for the union of congregations into a synodal association, such as are enumerated in the first paragraph of the Synodal Constitution. Many things serve the good of the church which a single congregation existing by itself can do only imperfectly or not at all.

The synodal constitution, then, is not a divine but a human order, which, in Christian liberty, might be exchanged for another constitution. We also see from history how in the church the government of associations of Christian congregations has taken place under different constitutions. Why do you suppose our fathers chose the synodal constitution? The nearest would have been the consistory under which Walther himself and others with him had lived and officiated in Germany. But the dismal experiences which the Saxons had made under this constitution did not allow them to be considered at any rate in the election. It might well be supposed that, following the example of the German consistories, but without their excesses, a Lutheran ecclesiastical system might well exist under an authority composed of pastors and parishioners and resulting from an election of the competent congregations. When, however, Lutheran princes appointed the consistories, as it were, as the highest bishops of the land, this was an arrogance, an encroachment upon the rights of the congregations. If now even a Catholic prince led the church regiment over Lutheran congregations and appointed the consistory, then this was a monstrosity of ecclesiastical constitution, a monstrosity. An episcopal church constitution would also have been possible in a Lutheran community of America. It is not incompatible with Lutheranism. It is known to have been maintained in Scandinavian countries even after the Reformation. Yea, our fathers at the time of the Reformation, in the Schmalkaldic Articles, agreed that they would even acknowledge the pope as supreme bishop, if he would admit the gospel, and be considered supreme bishop according to human law. These, of course, were conditions which the pope could not concede without ceasing to be pope.

But apart from everything else, after the bankruptcy of the bishopric of Stephen, the leader of the Saxon emigrants, there could obviously no longer be any question of introducing an episcopal constitution. If Walther decided in favor of the synodal constitution, the republican constitution of our country was certainly not decisive and determining, as some have thought. Nor could the existing synodal formations here and in Germany entice him to follow their example; for these could at best have acted as deterrent examples. No, Walther and his friends decided in favor of the synodal constitution because, after careful consideration, they came to the over-

The first time they came to the conclusion that the goal of a church body, the glory of God and the good of the church, could best be achieved through a synodal constitution, while preserving the Christian rights of the congregation. And they were not mistaken. The seventy years' history of our Synod bears witness that the choice of the Father has been a wise one.

The house was carpentered, the Church of the pure Word was prepared a homely home in the New World. Let us now take a look at the men who worked on and in this house.

This union of men was like a spiritual brotherhood, different in gifts and in the measure of gifts, but filled with the same spirit, with love for the Lord, with enthusiasm for divine truth, with a self-denying desire to work for the church of God. The Lord of the church distributes his gifts differently, to one this, to another that; they depend on each other, to complement each other; therefore it is according to the will of the Lord that his

he was able to point out the right way to the Saxons introduced by Stephen. In how many ways did he then serve the Synod! He stands before our eyes from the pulpit, as he proclaims the way of salvation to his congregation in a school-like form and at the same time so heartily, as he tells his listeners to base their faith on the Word and again and again on the Word. He stands before our eyes on the lectern, as he presents to his students, not human fables of philosophy, but the true theology of God's Word with scriptural power. He stands before our eyes as a president, as he presents the divine truths of salvation in popular speech at the synods, captivating his listeners for hours. He stands before our eyes as a writer, as in the Synodal Papers and in his writings he clearly and sharply explains the true, pure doctrine with a deft pen, and strikingly refutes false doctrine. He stands before our eyes as a counselor of conscience, who tirelessly gives instructions and advice in almost countless letters in difficult, complicated cases. How much we owe to this dear man! God reward him!

Next to Walther, the venerable figure of the senior of the synod, G. H. Löber, stands in the foreground. The rationalistic authority superior to him had to give him the testimony, in spite of aversion, that he had "proven himself to be a brave clergyman through the scripturality and edification of his public lectures as well as through conscientiousness and loyalty to duty, in addition to an exemplary way of life". Dr. Vehse, who emigrated with the Saxons, but then returned to Germany, gratefully remembers the sermons of Father Löber and writes about him: "In Altenburg, his fatherland, he enjoyed a continuous veneration; every blasphemy had to be silenced when one saw his official and family life in Eichenberg. All hearts, and not only those of our community, flew towards him in America. . . . The dignity of his bearing, his gentle and sweet voice, the utterly unassuming quality of his whole being, must have been captivating." He was a St. John soul, mild and gentle, yet resolute and firm. He knew how to rightly divide the word of truth; he knew the high art of crushing hearts with the law and raising up the crushed with the gospel. J. S.



H. C. Schwan.

Born S. April 1819, died 29 May 1995.



G. H. Löber.

Born Jan. 5, 1797, died Aug. 19, 1849.

Servants join together in common work, so that the gifts may prove to be of common benefit in wider circles as well. There is only one in whom the fullness of all gifts was present: he who purchased his church through his blood. When he chose his apostles, how different were their characters and how varied their gifts! But all were to serve his kingdom. So also among the founders and fathers of our synod we find a great variety of characters, a great variety of gifts. It was a round table of excellent men, which probably only finds its counterpart in the time of the Reformation. It was a noble, holy band, which, according to the ancient example, built Zion's walls with one hand and wielded the sword of the Spirit with the other to defend the enemy.

Let them pass by in our minds! At the top is undisputedly C. F. W. Walther, recognized as a leader by friend and foe. Only at the university did the blessed hour strike him that he came to the living knowledge of his Saviour, but only after a long, gloomy time, in difficult, hot temptations, did he learn to rejoice in him. Next to the Holy Scriptures he finds in Luther the teacher of true theology. Educated in this school

News from South America.

The letters that have recently arrived from South America bring sad news. Our educational institution in Porto Alegre is closed. Our parochial schools, with few exceptions, have stopped their classes because the use of the German language is almost entirely forbidden. German preaching in the church services is also forbidden. Since our parishioners, as a rule, have little knowledge of the Portuguese language, our churches stand empty, and public preaching in Brazil has at times fallen almost completely silent.

Our Synod officials there have made representations to the War Office; they have shown that our mission in South America is purely American, and that our Synod has nothing to do with the German State Church. Probably

the General at Porto Alegre has held out the prospect of mitigation of the decrees; but little is to be hoped for while the war lasts.

Our pastors, in spite of the great obstacles, are now trying to get the Gospel to the people as much as possible. Thus they are diligently at work translating and printing songs, prayers, and forms for sacred acts into Portuguese, and will certainly maintain their ministry through home visits and private pastoral care of those under their care.

In addition to the above hardship, the Serra, the region in which the majority of our fellow believers reside, has been afflicted this year by a terrible drought and plague of locusts, and all means of life have risen enormously in price. It cannot be denied that our missionaries in Brazil are presently in an oppressed situation and are especially in need of our prayers and strong support. We have telegraphed our synodal officials there to use their own discretion during the time of war and to see that our pastors and teachers do not suffer hardship; the necessary money would be provided by us. Certainly our congregations in North America will now be sending in collections for their workers in the far South.

It should also be noted that since the publication of their German church bulletin has been forbidden by the government, our brothers have been publishing a small Portuguese-English magazine. This is intended to keep our missionaries up to date and to strengthen and uplift them in their loneliness.

At Christmas four candidates were released from our seminary in St. Louis to help the crying need in South America. They planned to leave in the near future. Fr. Sprengeler wanted to embark with his young wife on March 9 and had traveled to New York for that purpose; but to his great sorrow he had to refrain from continuing the journey, since the new regulations for shipping between North and South America are such that embarkation in New York and landing in a South American port is hardly possible for our candidates, who are not embarking for a short visit but to stay there.

Also the news from Argentina are not of a pleasant nature. In our northern region the locusts have again taken hold, and from the southern region I>. Nicklas reports the following: "Four weeks ago we were expecting a good harvest here in the whole Pampa. All at once drought set in, while the wheat was partly in flower; hot winds came from the west, dried up everything, and what was left was almost entirely destroyed by the heavy frost of the 16th of November. In four weeks the crop has fallen from 100 to 30 per cent. Many farmers do not need to cut at all, as they have already driven the cattle into the wheat. Of my ten communities I have only one left that receives a comparatively good harvest, another a mediocre one; the rest receive nothing at all or at most only sowing. As it is here with me, so it is in Günther's congregations. About three of his communities receive a harvest, while the others are afflicted by the same fate. Thus there will be a bad year for our colonists; yet have

my parishes, with their exceedingly great poverty, promised to do what they could." Fr. Nicklas concludes his report with the question, "When will the two workers for Argentina come?"

From the above messages our dear Christians see that our church in South America, which began to blossom gloriously, is at present lying in the dust and is afflicted by all kinds of weather. May the Lord grant that she may emerge purified and strengthened from her trials!

F. Pfothauer.

To the ecclesiastical chronicle.

Remarkable words about the confirmands can be found in "Immanuel", the monthly journal for the Lutheran congregation of Metz and the surrounding area: "In this time before confirmation I always have to observe with sadness how some confirmands approach their confirmation without inner sympathy and without seriousness. They regard confirmation as something that has to be settled, just as other things have to be settled, and the parents obviously think the same way. Do they not suspect what a degradation of confirmation this means, what damage they do to their souls by making them hypocrites, and what trouble of conscience they cause their pastor? Confirmation should be a thoroughly voluntary celebration. To whom confirmation is only an empty form, perhaps even only a burden, or who cannot believe what he has been taught and cannot pledge what is required of him, or who does not intend to enter the church after confirmation, let him refrain from confirmation. The church does not force him to do so, nor should parents force him. Faith, confession, love have value only if they are based on freedom. Consider that, if you can, in the time before confirmation. Then, when confirmation itself comes, avoid all ostentation and opulence in domestic celebrations." - These are sensible words, and yet they come at any rate from the State Church. It has been recently censured as a defect in our new English Agenda, that it has not a second form for Confirmation. "We must have a form which, while it may be used in truth by children who are in the saving faith, does not impose untruthfulness on those who are not yet awakened to such faith." Surely in a free church there should be no need for a special stale, meaningless form. In a national church one can rather think of a need for it. Someone who cannot be considered a believing Christian by love cannot be a candidate for confirmation.

E. P.

The Iowa Synod continues its Jubilee collection. After collecting P350,000, an attempt is being made to match the amount once again. Nearly P50,000 has already been brought back through the new collection. The "Kirchenblatt" reported, "Our anniversary clock had expired. It showed in our last report at P350,000. However, it was rewound at the Synod in Dubuque last August, and today it appears again for the first time. We are still not done with the collection of our thanksgiving offering. In more than a hundred congregations the Jubilee offering has not yet been collected, and we want to give all our members the opportunity to offer a thank-offering for the blessing of the Reformation. This also requires the giving

righteousness against the congregations who have so willingly made their Jubilee sacrifice." The goal is, "It would be fine if the clock could run out all over again!" E. P.

Farmers' Union. From the secretary of the National Farmers Union, Mr. Davis, has been sent to one of our pastors, on request, that part of the minutes of the last National Convention which relates to abolition of ritual. The report reads, "The Committee on Constitution and By-Laws' called attention to the proposed change in the Constitution, involving the abolition of the use of ritual in the National Union and the preparation of a Business Manual in its place. A heated debate ensued on the question of the abolition of ritual. Without the question being concluded, it was adjourned until the afternoon of 1.30. In the afternoon session the matter was taken up again, and at 4.15 a vote was taken. The result of the vote was as follows: of 38 delegates from 25 States, 24 voted in favour of the proposed amendment and 15 against. The proposal to abolish the ritual was thus adopted. It was also proposed that a special committee be appointed to prepare a Business Manual. This committee reported at a later meeting, and its report was adopted." - We bring this resolution herewith to your notice.

A new English translation of the Old Testament has been published by the Jewish Publication Society. It is said to be by the most eminent scholars of American Jewry. According to the testimony of Nov. Thomas Chalmers, however, traces of Jewish unbelief can be found in this rendering of the Hebrew text, in that many of the passages which are recognized as referring to Jesus have been deprived of their Messianic meaning.

(Wbl.)

The Augsburg Confession in Spanish. As we gather from the *Lutheran*, our Portoriko Mission Board has just published the translation of the Augsburg Confession in Spanish in a pamphlet. Since many of the errors of Rome, which were combated by the Reformation, still exist today, it is of extraordinary importance that such a clear illumination of the pure doctrine of the Holy Scriptures, as the Augsburg Confession presents, has also been made available in the Spanish language.

(The German Lutheran.)

The Pope is not yet in need. To the consolation of those who might fear this, it is reported: "Proof of the good state of the Vatican's finances is given by the innumerable gifts which the Holy Father generously gives to countries, cities, towns and persons who are suffering from the effects of the war, as well as by the fact that, in order to avoid unemployment, he is continuing the regular work in the Vatican and the other possessions of the Holy See, and has also begun new undertakings, such as the new museum in St. Peter's. The report that because of the ebb in the treasury the Holy See is forced to borrow from all over the world is made up out of thin air. The regular income of the Holy See from the funds invested and from St. Peter's pence has, it is true, declined considerably because of the war; but several rich gifts, chiefly from American Catholics, as well as the austerity measures introduced by the Holy Father, have helped to prevent a deficit."

E. P.

A new beatification and canonization in progress. The Bishop of Nevers in France has in a pastoral letter

announced that the apostolic process of beatification and canonization of "Venerable Bernadette Sonbious, the pardoned child of Our Lady of Lourdes," has been initiated. He says, "The whole world should rise up to Heaven in supplication, for Bernadette is inseparable from the name of the Immaculate Virgin. Bernadette has repeated to the world the dogma of the Immaculate Conception, which she received from the lips of the Most Pure Mother on March 25, 1858." - In the Holy Scriptures "the Venerable Bernadette" did not find the doctrine of the Immaculate Conception of Mary, was not possible because it is not there, but the opposite. The Lutheran Confession says, "That which is vaunted by the Spirit without Word and Sacrament is the devil." E. P.

The Benedictines of Maria Laach celebrated the twenty-fifth anniversary of their return to Maria Laach. The abbey was founded in 1093 and rose to high prosperity when it was secularized and declared state property in 1815. In 1862 the Jesuit Order acquired the property of the former abbey with the exception of the church, which remained state property; but the Jesuits had to leave the so dear place, which became world-famous by the "Voices from Maria Laach" started there, during the Kulturkampf in 1871 and had to go into exile. After many efforts, the Benedictines of Beuron succeeded in bringing Maria Laach back into the possession of the Order. Father Willibrod Benzler, presently Bishop of Metz, was the first abbot of the restored abbey, which enjoyed the special care of Kaiser Wilhelm. The high altar in the church, for example, is a gift from the sovereign.

(Cath. Faith Messenger.)

"The Perils of a Godless Civilization." Dr. Cornelius H. Patton of Boston, corresponding secretary of the "American Foreign Mission Board" of the Congregationalists, in an address on the above subject, has made a fearful indictment of the influence of "European civilization" in Africa. It says in this indictment, among other things, as follows: "More than any other mission field, Africa has been marred by the selfishness of the white man. . . . Very much can be said in favor of European domination and enterprise in Africa. . . . If that were the whole chapter, one would like to say that civilization has been a great blessing to Africa. But unfortunately that is not the whole story, or even half the story of that civilization. If you take into account the 'dark side of European civilization: ' the theft of lands, the cruel wars of conquest, the oppressive tax burdens, the epidemics among men and cattle, the appalling atrocities perpetrated by the Belgians and French in the Congo region and along the equator, the monstrous beverage trade in Africa, the inhuman treatment of the natives, who were treated like dogs by most Europeans, the industrial servitude of the 500,000 to 750,000 heathen native inhabitants who annually migrate to Johannesburg, Kimberley, and Durban, to be plunged into the maelstrom of drunkenness, vice, and disgusting and contagious venereal diseases-when all these evils of our civilization are considered together, there can be no question, in my opinion, that Western customs have caused more evil than good in Africa. It is the simple, ugly truth that many African tribes would be better off today if they had remained in their primitive state and the white man had never come to Africa. It is not

pleasant to say this, but it is the truth. There are, however, some parts of the Dark Continent where this is not true, as, for instance, Uganda, where the missionaries fortunately had the advantage over the traders; but excepting these, it remains true that, taken all in all, civilization has been more of a curse than a blessing to Africa. On this the best authorities agree with each other. M. de Bragga, the French explorer who followed Stanley, died of a broken heart in consequence of the evil effects of French civilization among the natives, and if he had foreseen the abominations which French rule entailed in the interior of Africa, he would never have opened that territory to the white race. England also bears witness against her own civilization by refusing to permit the Basutos and the Bechuanas to be placed under the control of the Union of South Africa, knowing full well what unjust treatment they would receive. One of the most intelligent missionaries from Africa with whom I have talked asserts that the greatest danger from which Africa is threatened is not Islam, but a materialistic civilization. Yes, he went further and said that our so-called Christian civilization in South Africa can be charged with as bad a mismanagement as Islam has been charged with in North Africa." - This is indeed a shattering indictment and a terribly serious exhortation. But the situation is not so utterly hopeless after all. There will be a new one plowed in Africa also as a result of this war, and upon the dark night a new day will dawn, indeed has dawned, for the Christian mission in that dark continent. For God has taught the whole world by this terrible war that a civilization with the material characteristics of the present one, though called a "Christian" one, cannot stand. The introduction of democratic systems of government alone cannot and will not save the world from ruin. The Gospel is the sole leaven which can leaven all mankind and make the world glad with righteousness, love, and lasting peace. (Apologist.)

Denominational Statistics. According to a calculation based partly on statistical censuses and partly, as far as the non-European parts of the world are concerned, on estimates, there are at present on earth about 202 million Protestants and 290 million Catholics. In the Americas (North and South America), the two denominations roughly balance each other out: 83 million Protestants, 87 million Catholics. Europe counts 109. 7 million Protestants and 191. 8 million Catholics. A comparison with the corresponding figures for 1872 shows that the numerical ratio of the two denominations has changed greatly in favor of the Protestants. At that time there were 70. 8 million Protestants in Europe; the Catholics numbered 147. 8 million, more than double the number of Protestants, which is far from being the case today. One of the chief causes of this shift in the ratio lies in the fact that Catholic France has shown practically no increase in population, and that in Great Britain, owing to emigration from Catholic Ireland, the increase of Catholics has been infinitesimal; it has amounted to 0. 1 million since 1872, while at the same time the number of Protestants has increased by 14. 7 million. This more than compensates for the relatively greater increase of Catholics in some countries in Europe, including Germany. The proportion of the total population of the earth is estimated to have been 7. 9 per cent for Protestants in 1870, 11. 7 in 1910, and 13. 6 and 16. 7 for Catholics (Wbl.).

Christ's death our life.

God had seen us men from eternity lying in the blood of our sins like abandoned, rejected children; but when Christ had voluntarily died for us on the cross, he cried out over us all, "Ye shall live!" Immeasurable as is the debt of sin we owe to God, it is perfectly and superfluously paid by Christ's death. As indelible as the handwriting of the law was, which Wider begat all men before God, and accused them: by Christ's death it is blotted out; there Christ did it out of the remedy, and pinned it to the cross. As high as before was the partition which our sin set up between us and God: by Christ's death it is broken down, and the fence that was between is broken down, and by his shameful exaltation to the cross heaven and earth are united again. Terrible as was the curse which God laid upon the whole world after it fell away from him, by the death of Christ on the wood of the curse our curse is now taken away and changed into salvation and eternal blessing. Finally, however grievous the wrath to which we had provoked the holy God by our sins, through Christ's death God is now perfectly reconciled; Christ's atoning blood, crying out for mercy on our behalf, has quenched the fire of divine wrath and transformed it into a blazing, never-extinguishing fire of divine fatherly love. On the forbidden fruits of the tree of knowledge of good and evil in the earthly paradise we have eaten death; but on the tree of the cross hangs God's Son Himself as a fruit from the heavenly paradise, which is not forbidden to us, after which every man should grasp with the hand of his faith, which he should enjoy, and on which he should eat life, the true life, which is forgiveness of sins, God's grace and righteousness, peace and joy in the Holy Spirit. (Walther.)

Whosoever shall confess me before men, him will I confess before my heavenly Father.

Matth. 10, 32.

Frederick the Great had once invited the pious General von Ziethen to dinner on Good Friday. The old general, however, allowed himself to be excused, since he always went to Holy Communion on this high holiday and did not want to be disturbed in his devotions. Later, when Ziethen was sitting at table with the king, and a cheerful mood soon prevailed at the table, the king jokingly and mockingly addressed the question to him: "Well, Ziethen, how did the Holy Communion on Good Friday go for you?" The guests burst out laughing. Old Ziethen, however, rose unwillingly, and after bowing low before the king, spoke in a loud, firm voice: "Your Majesty knows that I have spared no danger in war, and have dared my life for you and the fatherland wherever it has depended. This sentiment still animates me today; and if it is of use, and you command it, I obediently lay my gray head at your feet. But there is one above us who is more than you and I, more than all men; that is the Saviour and Redeemer of the world, who died for you and bought us all dearly with his blood. This Holy One I will not let be touched or mocked; for on Him rests my faith, my consolation, my hope in life and in death. In strength of this faith your good army fought and conquered. Undermine your

Majesty this belief, then you are at the same time undermining the welfare of the state, that is certainly true. Hold, Your Grace."

The king was visibly moved by these words. He rose, extended his hand to the valiant Christian general, laid his left hand on his shoulder, and said: "Happy Ziethen! I have all respect for His faith; hold it fast! It shall not happen again."

A solemn, long silence fell. No one had the courage to speak a word further. The king, however, raised the tablet and held out his hand to Ziethen, saying, "Come He into my cabinet!" -

Even today the Christian faith is often mocked by frivolous worldlings. God grant that all Christians may have the courage to confess their faith as earnestly and courageously as General von Ziethen once did. They will then often experience that even the world respects such a serious confession.

High regard for the Holy Communion.

When the brave Hungarian John Hunniades Corvinus was nearing his end, a preacher exhorted him to order his house and prepare himself for a blessed end. Corvinus replied: "This is a wretched, imprudent man, who wants to save this up to his end, when often the fear of death leaves him no time for this. To God be the glory, I am not one of these careless ones! I spent the greater part of my life in mortal danger, therefore I prepared myself long ago for this last hour. I am ready to go and desire nothing but once more the holy supper of the Lord. But you, my dear sons and friends, do not by your weeping embitter my joy that I am going from this vale of tears to God, but rather wish me happiness in this!"

A deaf-mute index's longing for Holy Communion.

One day, according to Missionary R. in India, Peter, who was deaf, came to me with a question which I did not quite understand. I handed him a sheet of paper with a pencil and he wrote on it: "When is the Lord's supper celebrated? He asked for the Canary Bible, opened the 42nd Psalm, and pointed with his finger to the second verse: "As the deer cries out for fresh water, so my soul, O God, cries out to you." Joyfully surprised, I reached out to him, and tears of joy entered his eyes and mine. He then opened to me several more passages about the Holy Communion in the Bible.

Pastors. The aged head pastor rejoiced over his young assistant and hoped to raise up in him a pastor such as he imagined, and to whom he could one day leave his congregation in faithful hands. And the assistant pastor recognized it as a special kindness of God that he could learn the practical side of the sacred office from so wise, experienced, and successful a preacher. Thus both worked for the good of the congregation in cordial harmony, and were permitted to experience what David sings in the 133rd Psalm: "Behold, how pleasant it is for brethren to dwell together in one accord. . . . There the Lord promises blessing and life." Everything developed as he wished, and Miracle already thought that now, if it was God's will, he could place the shepherd's staff entirely in the hands of his assistant. But God's thoughts were different. The young pastor began to experience a decrease in his strength. He was spared, and yet he would not be spared. The congregation granted him a convalescent trip to Europe. He returned, well strengthened, but the actual suffering had not been relieved. But full of joyful hope that he would become stronger and stronger, he entered again into the work of the church. His hope seemed to be realized. When in 1913

After he had served the congregation for 62 years, the congregation called Baumgärtner to take his place, and he joyfully accepted the call and wanted to continue to lead the congregation with God's help in the spirit of their old pastor. But after about three years the suffering came on again more strongly; he broke down completely, and at last had to make up his mind to resign his office, which was so dear to him. God laid upon him another work, namely, to bear his heavy cross in patience. This he did. Difficult days, weeks, and months came, as he grew weaker and weaker; at last he had to lie there quite helpless, dependent on the care of his wife, mother, and children, but full of faith in his God and Savior, to whom he clung with fervent love, and whose word was his comfort in his misery. Very gently, without agony, he passed away on January 13. His age was 44 years, 8 months and 20 days; he served the Lord in his church for 21 years. On January 16 his body was brought to St. Paul's Church, after Fr. H. Kowert, his successor, had held a speech in the house on 2 Tim. 4, 6-8. On the following day the actual funeral took place, at which Fr. L. Hölter and Fr. O. Böckler preached consolation sermons, the former on Gen. 48, 21 in German and the latter on Joh. 16, 23 in English. Father H. Kowert officiated at the grave. - In 1900 the deceased had entered into holy matrimony with the daughter of his senior, Dora Wund'er. The happy marriage was blessed with three children. May the Lord be near to these bereaved ones with His consolation and give His Church great multitudes of faithful evangelists! K. S.

Obituaries.

John Baumgärtner passed away on January 13 after a long, severe suffering in faith in his Savior. On April 23, 1873 he was born in Appleton, Mo., the son of Father J. Baumgärtner and his wife. After his confirmation in 1887 he entered our high school in Milwaukee, and six years later our seminary in St. Louis. After completing his studies, St. Paul's congregation in Chicago called him to assist their aging pastor as an assistant. On August 26, 1-896, he was ordained by Father H. Wunder and installed as assistant pastor. An exceedingly sweet relationship developed between the congregation and the young pastor, and especially between the two of them

"Remember your teachers, which have told you the word of God: which end look ye on, and follow their faith." Heb. 13:7. The one to whom this memorial is addressed, Father H. F. Früchtenicht, was born at Allersdorf in Hanover, November 5, 1835. About ten years of age, he emigrated to America with his parents, Friedrich Früchtenicht and Sophie, née Bajan, and came by way of New Orleans to Fort Wayne, Ind. Here he was instructed and confirmed by Dr. Sihler. He early showed good mental aptitude, and was therefore induced by his pastor to study. He entered our high schools and graduated at St. Louis, February 15, 1860, under D. Walther. He was first ordained and installed as Father Wunders assistant preacher in St. Paul's parish at Chicago, March 29, 1860. His task was

stood chiefly in gathering congregations in the vicinity of Chicago, and supplying them temporarily with word and sacrament. Thus he ministered in blessing at Ottawa, Yorkville, Oswego, Elk Grove, Ill, and at Watervliet, Pipestone, and Noyalton, Mich. He soon became permanent pastor at Ottawa, but also served Marseilles, Brookfield and Earlville as branches. On November 28, 1875, he was permitted to begin his blessed and richly blessed labors of nearly 43 years at Elgin, Ill. The St. John's congregation there grew, and as early as 1876 the cornerstone of a fine church was laid, which was dedicated the following year. The deceased also had a warm heart and an open eye for the Christian community school. As soon as only a suitable place could be found, he opened, and did so on October 20, 1877, with 27 children, such a planter for Christian instruction. The number of pupils quickly grew to 77, so that a larger room had to be procured and a capable teacher appointed. The number of parishioners grew from 59 to 180 and with it also the external property of the parish, which now stands splendidly and magnificently in the recently built church and school, far beyond the expectations of our humble, simple deceased. On April 8, 1910, his golden jubilee was celebrated, at which his congregation and its younger pastor, W. J. Kowert, paid all honor to the praise of God to the jubilarian. The jubilarian, however, had now grown gray and weary, and rightly had the congregation placed the brunt of the work upon younger shoulders. Looking back over his many years of busy service, we must marvel at the diligence and perseverance and freshness of spirit in him to the last. He preached his last sermon in March, 1917, and then, as a result of influenza and a stomach ailment, became so weak in body that the dissolution took place on February 15, 1918. He was well prepared for the call of his Lord. Thus the oldest alumnus of our St. Louis Seminary as well as the last of his clan passed away at the age of 82 years, 3 months and 3 days. - Since 1888 the undersigned has known the Blessed as a faithful father in Christ and friendly advisor whom he always had to respect. Only the Last Day will reveal in full measure how many blessings God poured out through him, who claimed for himself only Jacob's confession: "I am too lowly of all the mercy and of all the faithfulness which thou hast done for thy servant." At last he might well pray, "O Lord, now let thy servant depart in peace, as thou hast said; for mine eyes have seen thy Saviour." Him he loved and preached, him he lived and served, him also he died. His widow, Friederike, née Hinze, had been married to him in Chicago over 53 years ago. She shared his joys and sorrows on the path of the cross to the crown in heaven. She is mourned by eight grown children. - Funeral services were held Feb. 19, at which his old friend, D. J. H. C. Steege, spoke on 1 Thess. 4:13-18 at the home. In the church D. W. J. Kowert preached in German on Joh. 12, 26 and E. Sylvester in English on Offenb. 2, 10. At the grave Father Molthan of Genoa officiated.

O. Grüner.

New printed matter.

Wittenberg. Narrative of the great days of the Reformation. By O. Hagedorn. Printed by Concordia Publishing House, St. Louis, Mo. . 286 pages 5X8, bound in cloth with spine title and cover illustration. Price tzt. 25.

An original narrative, written by a pastor of the Wisconsin Synod, that interestingly makes the person of Luther and the first events in the history of the Reformation the focus of an otherwise fictional story. Good reading for adult youth.

L. F.

Ordination and Introductions.

Ordained on behalf of the Commission for Inner Mission Abroad:

On sund. Oculi: Kand. A. H. Cholcher at the church at Deshler, Nebr. assisted by DU. J. Meyer, Eggert, Schabacker, W. H. Becker, E. Jagels and O. Gräbner of I". W. Cholcher.

In the exchange of the respective district presidents were introduced:

On Sun. Quinquagesimä: L. H. E n g e l k e n in der Uackooinc-iOünloü zu Baltimore (Irvington), Md., von P. Th. E. Sorge.

On Sun. Oculi: 45 E. S c h ü ß l e r in St. Johannesgemeindc zu Rnma, Ill, by 45 J. H. Hartenberger. - 15 R. P. Uhlig in Trinitatisgemeindc at Eedar Rapids, Iowa, assisted by DU. Brammer and Pritz by 45 C. A. Krog. - 45 K. H. E h l e r s in the Immanuel congregation at Pittsburgh, Pa. assisted by DU. Lindke and Bartling by 45 W. Tale.

On Sun. Lätare: 45 P h. Lange in der Trinitatisgemeindc zu Fremont, Nebr., von 45 J. G. Lang.

On Sunday. Judica: 45 O. Rupprecht in the Trinity Church at Recse, Mich., from 45 W. Bekemeier.

a;ny.

The Wall L a k e - "Pecial Conference, which was to meet at Battle Creek, Iowa, will not be held. G. Hölscher, Sckr.

The Northeastern Spccial Conference of Iowa is cancelled because of the General Pastoral Conference. W. H. L. Schütz, Lecr.

The pastoral conference of Lafahette and Saline Countics will meet, w. G., April 2, at Higginsville, Mo. Work has been done by the I"? Wehmier, Demetrio, Horstmann and Prof. Lobeck.

E. B e c k m a n n, Secr.

The One Day Conference of St. Louis and vicinity will not meet on the 3rd, but, w. G., on the 2nd of April at Concordia Seminary.

P. König, Secr.

The Southern Indiana Pastoral and Teachers' Conference (April 2-4; see previous number, p. 101) will neither be postponed nor canceled. As a question will be discussed which is especially important to our schools, it is rather desired that there should be a large attendance, especially on the part of the teachers.

Paul Schulz, Chairman.

The Pittsburgh Pastoral Conference will meet, w. G., April 2-4, at 45 Horst's church at Pittsburgh, Pa. Work: Exegesis on Heb. 8: DU. Gap and Oermann. Question of the day: 45 Hemann. The pastor as preacher: 45 Franke. Profitable work at conferences: DU. Bröcker and Bornmann. Confessional address: 15 Hemann sp. Bornmann). Sermon: 15 Albohm (45 Lücke). Worship service on Wednesday evening, immediate sign in or out requested to the local pastor.

W. W. Sander, Secr.

The Minnetonka - District Conference will meet, w. G., from, April 2 to 4 at 45 Weerts' church at Brownton, Minn. Working have been DU. W. Banmhöfener, Schneider, Kalbe, W. Becker, Priygc and Prof. Heuer. Confessional address: 15 Schert (45 Schmidt). Sermon: Prof. Schlüter (? Schneider). The 6th Li. L 8t. D. train leaves St. Paul 7th 40 Lk. and 5th 10 r. rr., Minneapolis 8th 15 Zu. and 6 u. Äs. Timely registration requested.

A. R. Streufert, Secr.

The Northern Nebraska Special Conference will meet, w. G., April 2 to 4 (noon to noon) at 45 Otto's church at Omaha, Nebr. Works: Catechesis: 45 J. Frese, Jr. (45 Gerdes); Reviewer: 45 Eckhardt. Exegesis: 45 W. Harms. Dogmatics: 45 Otto. Church history: 45 Eckhardt. Sideline: 45 Kühnrcr. on right conduct against various sinners: 4". Niernann. on the difference between brotherly, general, and natural love: 45 Hoffmann. Confessional address: 45 Tabcrkow (45 Eckhardt). Sermon: 45 Hamann (45 Kühnert). Registration requested. M. M. Leimer, Secr.

The S e w a r d - Special Conference will meet, w. G., on the 3rd and 4th of April in 1?. Timken's church at Hampton, Nebr. Work has been done by DU. F. Evers, Brommer, Becker, Jöckel, Wunderlich, and Prof. Schülke. Catechesis: Prof. Weller (45 Timken). Confessional: 45 Wunderlich (U. Schormann). Sermon: 45 Firnhaber (D. Weidenschilling). Sign up.

O. Batz, Secr.

The Rock River Valley teachers' conference of Wisconsin will meet, w. G., from April 3 (Ä. ri.) to April 5 (n. eld.) at Mavville, Wis. Work: Catechesis on question 111-111: teacher Nickel. The brazen serpent: teacher Chr. H. Roediger. Addressing the Lord's Prayer (underclass): Miss Jda Reinke. Division (Driinurv): Miss M. Destinson. Uos 8ON in Doms OsoxrnpisÄ: Teacher J. A. Rhode. OooÄrapli,Ä on 6l>nnm): Teacher Lübke. 8irÄ Dssson: Teacher Hansen. Unnatnrbion: Teacher Gersmehl. The Imperative: Teacher Chr. Rödiger. Purpose and aim of school education: Teacher Reim. How to keep the beginners busy! Miss M. Gallitz. School punishments: Teacher Oberdieck. Enrollment or dismissal requested at the local pastor. Chr. H. Rödiger, Secr.

The Topeka - Special Conference will meet, w. G., from the 5th (collecting day on the 4th) to the 7th of April at 45 Degners church at Duluth, Kans. Everyone bring their work with them. Confessional address: 45 W. Meyer (45 P. D. Mueller). Sermon: 4". F. Drögemüller (? Th. Drögemüller). Sign in or out with the local pastor. G. H. Hilmer, Sekr.



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No. 8.

"He's alive!"

Luther's word of comfort: Vivit - He lives!

If you can't find salvation
 Before the multitude of thy sins, All comfort will fail thee -
 "He's alive!"

Will in bitter days of the cross
 Your weary heart despair. If thou hast no strength to bear -
 "He's alive!"

Must the last star pale
 In the world war's murder and hatred, You too must leave
 your loved one - "He lives!"

Why consume yourself in grief?
 Death terrors, spikes of woe
 Will the Oftertrost transfigure -
 "He lives!"

F. W. H.

The proclamation of this resurrection powerfully brings about in us the blessed knowledge of our redemption. It is a powerful word. It proclaims a divine fact, and not only proclaims salvation, but communicates to us all the goods of salvation. It is just as when the hungry receives bread from the hand of the Benefactor. There it is a matter of a deed. He takes it, enjoys it, and new life forces flow through his body. Thus the word of the resurrection offers salvation to us, and we take hold of it, receive it, and the powers of life pour into our hearts. We hear and know that God declares us free from all sin and exempt from all punishment, and whenever our conscience frightens us and doubts about God's faithfulness and the Saviour's power challenge us, the preaching of the resurrection creates confidence and comfort in us. By this word we live. Without this word we would languish. And it is given to us abundantly. For forty days the Saviour visibly went in and out with his disciples to proclaim to them his resurrection; by his Holy Spirit he then guided them throughout their lives into this truth; and he has labored for the testimony of the apostles, the eyewitnesses of these blessed facts, to be abundantly proclaimed to us also, to bring us to the same assurance. It is not only at Easter that it is proclaimed to us; the whole Gospel, every bit of it, is an outflow, the application of the Easter Gospel. And just as the disciples waited eagerly every day during those forty days for the next proclamation of the same truth, so we never tire of hearing this blessed word. After all, we live by it.

From this also flows all our Christian joy. "Did not our heart burn within us while he talked with us on the road?" said the disciples of Emman, Luk 24:32. Only Christians know what joy is. For only they have life. The deadly poison, the damning guilt of sin, is taken from their veins. Vitality, perfect righteousness, flows in their veins. We are brought into the

The proclamation of the resurrection of Jesus Christ.

Easter is over again. But our whole life is an Easter. At the center of our life is the proclamation of the resurrection of Christ. In a double sense, our whole Christian life and our whole Christian happiness is based on this.

The Easter message is what works faith in us. Through it we are born again to the living hope. This is the Christian faith, that we know that the Saviour has blotted out all our sins by his death on the cross, that we are confident that God will no longer look upon our sins, that we are confident that death has been abolished. But now by the resurrection Christ is powerfully proved to be the true Saviour, who hath abolished death, the punishment of our sins.

heavenly life has been transferred. There joy is fullness, but even now heavenly joy flows through our soul and fills our heart with exultation. There is no joy like the joy of a Christian man who occupies himself with the message of the resurrection, and tells himself again and again that God has blotted out all his sins for ever, that after a few short years he will enter heaven, and that in all his troubles the wondrous Victor holds his protecting hand over him. Such a one has learned to despise the pleasures of this world, those foolish and deadly pleasures. For that which the world delights in is death. When it dances and drinks and is stingy and hateful and indulges in ambition and selfishness - that is the epitome of all that is desirable to it - it is nothing other than when disgusting maggots feast on a decaying corpse. Their life is decay, their end is damnation. But our walk is in heaven, and we live in the life of the resurrected one, Phil. 3:19-21. This is what we get from the proclamation of the resurrection, and this word is at the center of our lives. Nothing else do we desire. What else we are told is all the same to us. Whether war or peace, loss of money or gain of money, death or life, all these things, considered in themselves, cannot be of great concern to us. But let us celebrate Easter all our lives, and daily hear the word: "I live, and you also shall live," John 14:19.

By this word we live, and for this word we live. Just as God leaves men on this earth to hear this word, so the Saviour has left us Christians on earth to fulfill his commandment: "Go and tell his disciples." Mark. 16. 7, and again, "Go ye into all the world, and preach the gospel to every creature." Mark. 16:15, the gospel of Christ, who "was given up for our sins, and was raised for our righteousness," Rom. 4:25. Not only by our word, but also by our walk, which is the kingdom of life, righteousness, and praise, we are to cry unto sinners, "Awake thou that sleepest, and arise from the dead!" and be assured that this our little word and testimony powerfully works; Christ enlightens thereby the dark hearts, Eph. 5:14. This we look upon as the purpose of our life; to this end it will sustain us, "I will not die, but live, and declare the work of the Lord," Ps. 118:17. This we do as our chief occupation. We look upon every day as lost that does not serve this purpose. How in those glad Easter days the disciples hurried to and fro, crying to one another, "The HER is risen!" And let our whole life be an Easter, a proclamation of the resurrection.

And therein we find our Christian happiness. How the disciples' hearts burn when they are allowed to speak of these things to others! They love nothing better than to proclaim the glory of their Saviour, nothing better than to tell sinners the goods of salvation. They need not be compelled by force to do this work. On the contrary, no force in the world can keep them from it. "We cannot indeed forbear that we should not speak the things which we have seen and heard," Acts 4:20. 4, 20. Even the reproach which they suffer for this name's sake is for their joy, Apost. 5, 41. And by these

Work makes life bearable, even delicious. He who knows nothing of this leads a desperate life. He does not live at all. All that he does and pursues, even if he calls it humanity a thousand times, is nothing but grave-modernity and the smell of the dead; who has anything of it? One does not know how a man can endure such a purposeless life of boredom and disgust. But our life has a content. Christ is our life, and we may live to His glorification. This reconciles us to this miserable life, and gives us a zest for life and a joy in living. We have a desire to depart and be with Christ, but we also have a great desire to remain longer in the flesh for the sake of our fellow men, Phil. 1, 21-24. The faithful acceptance of the gospel of the resurrection is eternal life, and the zealous proclamation of it is happy life.

On the Easter message stands our Christian life and Christian happiness, as the Psalmist (Ps. 118:15-17) prophesied: "One sings with joy of victory in the tabernacles of the righteous.

The right of the LORD retains the victory.

The right hand of the Lord is exalted. The right hand of the LORD retains the victory. I will not die, but live lind
proclaim the work of the LORD." E.

Our confirmands this year and our teaching institutions.

In our synod, a large group of children were confirmed on Palm Sunday and renewed their baptismal vows after thorough instruction in God's Word. Confirmation is an important stage in the lives of our children. As a rule, the lessons in the Christian parochial school reach their conclusion. Our sons and daughters enter into life, and most of the boys decide on their future profession.

Among this year's confirmands there should now be a number dedicated to church service. It is true that we are living at present in difficult and distressed times. Our country is engaged in a tremendous war, which demands all the powers and juices of our people and naturally dominates the general interest. Even if during the war some business must be omitted or very much restricted, there is one business that must not be omitted or even restricted, and that is the preaching of the gospel. Our Saviour reminds us of this when He says, Matt. 24:6, 14: "Ye shall hear wars, and the cry of wars. . . . And the gospel of the kingdom shall be preached in all the world for a witness unto all nations." But if the preaching of the gospel in church and school is not to be interrupted, boys must be sent to our teaching institutions this year also, and these boys must be taken from this year's confirmed. Now it is true, not all boys are capable of this service. The administration of the school and preaching ministry requires a large sum of natural and spiritual gifts, and where these are lacking, it is clear that the boy in question should not study. Again

But we must not doubt that our Lord Jesus, who always gives the necessary gifts to His Church, has also equipped a sufficient number of boys among this year's confirmands with the necessary gifts for study, and expects us to gratefully recognize these gifts and place them in church service.

How does God show us which boys from the confirmation classes he wants for our teaching institutions this year? He does not call them directly, as he once did the young Samuel, but he reveals his will indirectly, primarily through the pastors and teachers of the confirmed. These have had opportunity to observe the boys; they know their disposition and aptitude, and can judge whether they are fit for study. A pastor and teacher neglects an important official duty if he does not look at his pupils to see whether they should attend our educational institutions, and, if they find a suitable boy, does not apply diligence so that he becomes willing to study, and whose parents can be found willing to send him to one of our educational institutions. Luther writes: "Since we are to guard against such and other evil deeds as pastors out of the duty of our office, we must truly not sleep here, in whom lies such great power, but rather stimulate, admonish, provoke, and incite with all our power, diligence, and care, so that the common man will not allow himself to be so miserably deceived and seduced by the devil. Therefore let every man take heed to himself, and observe his office, that he sleep not here, and let the devil be God and lord.

So, if your pastor or teacher comes to you, father and mother, to talk to you about your son's future, and suggests that he should not study, do not reject it out of hand, but examine seriously whether it is not God's voice! And if it so happens that your son attends one of our institutions and becomes a preacher or school teacher, praise and extol this as a special undeserved grace of God. It is true, the church ministry affords no opportunity of becoming rich in earthly goods, but the glory of a profession is not determined by earthly gain which it brings, but by the opportunity which it affords of serving his fellow-men. And how could thy son create greater benefit than in the holy preaching ministry, or as a teacher of JEsu's lambs? Besides, the church ministry in particular has many glorious promises of this life and the life to come. What Father Luther told parents in his day, that the ministry feeds its husband, is still true in our Synod. Notwithstanding the often meager salary, much earthly happiness and contentment dwells in the thousands of preaching and teaching families of our Synod. And the want of money and goods is amply outweighed by the spiritual gain which the HEART bestows upon the pious ministers of the church. If your son becomes a preacher or Christian school teacher, the word 2 Tim. 2:6 applies to him: "But the husbandman that tilleth the field shall first enjoy the fruits thereof. Mark what I say!" A preacher or teacher must, by virtue of his office, go daily into the garden of God, to gather fruit therefrom for those under his care, and in doing so he should then diligently eat for himself, and refresh and revive his soul. Yea, moreover, if it be so ordained of God that thy son should be a preacher or a teacher, let that be a sign unto thee.

that God wants to make him blessed. Paul reminds the young preacher Timothy of this by writing to him: "Take heed to yourself and to the doctrine; persevere in these things. For if you do these things, you will make yourself blessed, and those who hear you," 1 Tim. 4:16.

So our pastors, teachers and members of the congregation want to look around among this year's confirmands for boys for our institutions and, if they find a suitable one, they want him to begin his studies this fall. If the parents lack the necessary earthly means, God will open the pockets of good friends. There are already several wealthy people in our synod who cannot send a son themselves, but who will give a poor boy the money to study. Certainly their number could easily be increased.

May the Lord protect our educational institutions and may they continue to be places of blessing for our country and the whole world, and may he also give them a large number of pious and gifted boys this year!

F. Pf.

To the Lutheran Witness Flock in North America.

F. r. Weh er müller, "the nightingale of the Alsatian Mrchenvoik", the studious Lutheran man, skilled in the harp as well as the spiritual sword, sent the following greeting to our fathers in the year 18M:

Greetings, dear, dear brothers, who stand on the same ground with us,
who walk the same paths with us, as members of one body.

Bless me, ye faithful and lowly ones.

The majesty of God's eternal word In those distant lands highly exalted
And peacefully sings Zion's holy songs!

The Lord be with you, ye fighters of faith!

Boran, onward! it goes to the beautiful victory: The star of Jacob be your
light and guide!

We are with you in the holy wars: Up, brothers, let the harps ring bright!
For Zion's glory! "Surely we must succeed!"

Our Synod.

The founders and fathers.

In the previous issue we tried to draw a small character picture of two outstanding founders of our Synod, we described the highly gifted, energetic Walther and the noble, amiable Löber. They are followed as the third by F. Wyneken, the truly chivalrous man with the soft heart, who was able to take the shirt off his own body to use it in the service of charity; the man of apostolic spirit, who left orderly, comfortable conditions in Germany, in order to roam the jungle and trackless swampland here in the states of Indiana and Michigan, under privations and unbelievable hardships, so that he could break the bread of life for scattered, spiritually pining fellow believers; the man with the broad, evangelical heart, who was heartily opposed to all law and reverence, and

The man of valiant courage, who without fear of man told the sinner the truth, who expressed his conviction with openness and unfeigned sincerity, even when he was afraid to offend with it. He rightly bears among us the honorary name: Father of the Inner Mission of the Missouri Synod.

May he be followed by W. Sihler. He was a simple, straight - I almost said: soldierly rough - nature.

In his sermons his speech was simple and plain, disdaining almost all oratorical adornment; he drove the teaching and addressed himself mostly to the understanding of his listeners; but the application to congregational relations was not lacking, and there he sometimes spoke very German. He was a respectful and reverent personality.

With Sihler worked for eleven years at the practical seminary to Fort Wayne A. Crämer. A character of iron firmness steeled in the furnace of affliction! A



E. G. W. Keyl.

Born 22 May 1804, died 4 Aug 1872.



Theodor J. Brohm.

Born Sept. 12, 1808, died Sept. 4, 1881.



Some of the Saxon founders and fathers.



F. August Crämer.

Born 26 May 1812, died 3 May 1891.



F. Sievers.

Born 18 May 1816, died 9 Sept 1893.



E. A. Brauer.

Born 19 April 1819, died 29 Sept 1896.



F. Lochner.

Born 23 Sep 1822, died 14 Feb 1902.

Some of Löhe's emissaries.

Soberness and prudence distinguished him in a high degree, and the intellect led with him the regiment. It was self-evident with him that the truth he recognized must also be put into practice. He hated to death all indecisiveness and slouching. Gifted with a good knowledge of human nature, he knew how to distinguish between spirits and, as a teacher and educator, to recognize talent and disposition. With self-denial he did much for the church in many ways. Simple and plain for his person, he served wisely and with a healthy body and great work he also loved simplicity in his home. He was heartily averse to all folly and fashions. Also in his

by tender conscientiousness, by full devotion to his profession, and by zeal for office and admirable devotion to duty! Even if illness and pain tormented the body, his strong-willed spirit forced the weak body to serve. Even if the aging man had travelled all night on the railway, and not in the sleeping car, in the morning he stood on his desk as usual, ready for duty. Thoroughly schooled in the old and new languages, a man of great wealth of knowledge, he was modesty itself. He had not merely read the poet's saying, based on the truth of life: "It is in limitation that the master shows himself",

but also acted accordingly. He did not succumb to the temptation in his position as professor at the practical seminary to "want to educate half-scholars" - these are his own words - but saw his task in forming, as soon as possible, from the material at his disposal, in the need of the church, servants of the church who were, above all, well versed in doctrine and also capable of teaching others by their preaching. To this end he introduced his students to Luther, and how he understood how to make use of this greatest teacher of the Church since the time of the Apostles for his purpose! As Crämer made high demands on himself, so also on his students, so high that, after mature experience, he found it necessary to moderate them. He achieved great things: A fine band of workers from the school of Crämer, filled with the spirit of their excellent master, have beneficially served our church. During the forty-one years of his ministry he has left his mark upon the institution, and with gratitude he is justly called the father of the practical seminary which had its home first in Fort Wayne, then in St. Louis, and finally in Springfield.

Eight years after Crämer's removal from Frankenmuth, Mich. pastor of the congregation there became O. Fuerbringer. He was a keen thinker and pensive spirit. He was not content to stick to the surface, but found satisfaction in inquiring into the reason and cause of things. He was graced with great gifts of nature; sagacity and extraordinary powers of memory were bestowed upon him; he was a fine judge of character, a careful, prudent man, as he had ample opportunity to prove in the 25 years' administration of the district presidency. He was a man of broad, deep learning, as is evident from his learned treatises, which, however, are not always easy to follow, owing to their philosophical exposition and crowded mode of expression. Well grounded in the sacred languages, he was an excellent interpreter of Scripture, as he also interpreted almost the entire Holy Scripture to his congregation in weekly services. In his sermons and catecheses, as well as in his debates in pastoral conferences, he was so clear, simple, plain and easy to understand that even a child could grasp his expositions. Although he surpassed his mostly younger brothers in office not only by his official dignity, but also by his erudition and experience, he was nevertheless easily accessible, cordial in his dealings, even companionable. Among them he was the patriarch who enjoyed the confidence and veneration of all.

Of a different character was his brother-in-law, F. Bünge, pastor in St. Louis. He was the man of action, the indefatigable, versatile worker in the practical field of life. He was not only of great personal kindness, but practiced helping Samaritan love on the widest scale in the service of his neighbor, which did not cease even in spite of experienced ingratitude and abuse. He was a man of energetic action who took action himself. Thus, in building the log cabin which formed the home of the first institution in Perry Co, Mo, he wielded the axe, handled the saw and dug the well. He later proved the same disposition by recruiting, and probably preparing himself, pupils for our institutions. In St. Louis he was the missionary who made it his business to found new churches. But also

Otherwise he was active in promoting the spread of the church by founding new preaching places and serving congregations. He founded the first Young Men's Association, the first hospital, the first orphanage and old people's home in our county. He himself started a Chinese mission in St. Louis, but it soon came to an end as a result of the death of the missionary. He had a warm heart for the Negro mission, which he served with hand and mouth, also as president of the commission until his death. Before his death he was still thinking of founding an asylum for the insane and a foundling hospital, but this plan was also carried to the grave with him.

In connection with him, another faithful servant of God must be remembered, who has also been exceedingly active in the practical field: it is the venerable Pastor F. Sievers. In burning love for his Saviour he worked in great self-denial under many and great troubles and complaints and dangers for the spreading of the Kingdom of God. Especially the mission to the Gentiles was close to his heart. When the Indian mission, whose supervision was entrusted to him, was abolished by the Synod, not a meeting of the Synod passed without Sievers, as it were the conscience of the Synod, reminding and urging that the Gentile mission be resumed. He had the joy that a few months before his death the synod decided to take up the heathen mission again. With a prayer for the poor Gentiles on his lips, Sievers passed away.

And still in a long line the venerable figures of the fathers pass before our spiritual eye: E. G. W. Keyl, the assiduous "Luther friend" and able Luther scholar, Th. Brohm, the conscientious preacher and faithful pastor, G. A. Schieferdecker, E. M. Bürger, C. A. T. Selle, F. Lochner, the liturgist, H. Fick, the singer of "Strings of the Church in the Mississippi Valley" and "Lift up your heads!", E. C. A. Walter, the able professor at the practical seminary, so beloved by his students, G. Schaller, the sensible poet and interpreter of the Scriptures, A. G. Francke, E. A. Brauer, the popular, gripping preacher, A. Biewend, the first director of Concordia College, J. C. W. Lindemann, the practical schoolman, H. C. Schwan, Walther's successor in the presidency, the adroit chairman, eloquent preacher, and skillful catechist, C. A. W. Röbbelen, the witty, thoughtful preacher, Principal G. Schick, the able teacher of ancient languages at Concordia College for 58 years, first at St. Louis, Mo, then at Fort Wayne, Ind., and others.

"Remember your teachers, which have told you the word of God: which end look ye on, and follow their faith." Heb. 13:7, J. S.

The external state of our synod.

"The Lord added to the church daily those who were being saved," Acts 2:47. These words came to mind when we finished the statistics of our synod for the past year. The church at Jerusalem grew, it increased daily, and it owed this success to the Lord.

Can these words not also be applied to our Synod? It grows from year to year, it increases by 40 to 50 souls. We also attribute the success to the Lord alone.

Our synod now numbers 2454 pastors, 8246 congregations, and 1139 preaching stations, 1,001, 380 souls, 614,056 communicant members, and 148, 427 voting members.

The number of pastors serving at churches has increased by 14. This small increase is explained by the fact that many of our pastors have entered the service of the army and the fleet as chaplains. According to the reports of the Presides, 104 candidates and pastors entered during the past year, and 53 pastors left by resignation and death. This results in an increase of 51 pastors for our synod. If we add to this the pastors who work at charitable institutions, the professors, and all who are off the sick list or have retired, we arrive at 2800 pastors.

According to the reports received, the number of souls is 988, 246. This is an increase of 16, 108 over the previous year, the normal growth of our Synod. Admittedly, our numbers are always too low, because unfortunately some pastors neglect to send in their reports. This time, too, 45 to 50 pastors' reports are missing, plus quite a number of congregations are vacant from which we have not received a report. We were able to supplement 35 pastors who are still in their old positions with numbers from the previous year, so that according to this calculation the total number of souls is 1,001, 380, which is somewhat closer to reality.

The statistics published by D. H. K. Carroll in the *Christian Herald* of February 20, concerning the congregations of our country, are therefore incorrect, so far as the Synodical Conference is concerned. There we read that the Synodical Conference decreased last year by 67 pastors, 212 congregations, and 20,039 communicant members. In any case, since D. Carroll got his figures from the Census Bureau in Washington, which only recently complained that many Lutheran pastors had neglected to send in their reports to the Census Bureau, it can be inferred from D. Carroll's statistics indicate that over 100 pastors have been negligent in not providing the government with the requested information. Is this not in a certain sense an "unfriendly act"? Are we not harming ourselves?

We leave here a small table illustrating the growth of our Synod over the last thirty years:

Our statistics give the number of our schools as 2206. Of course, these are not all schools as they should be. A school that wants to meet today's requirements to some extent should be able to show about 180 school days. This is not the case in all the schools listed in the statistics. 152 of them are summer schools and are only held for a few months; 178 are Saturday schools; in 67 only a few hours of instruction are given each week. We often work under very difficult conditions. - The number of schools has decreased by 107 and the number of children by 1031. As a result of the war, some schools have been closed. We want to keep our schools, regardless of whether the religious instruction is German or English. If we are forbidden German religious instruction, we will continue with English instruction the next day. But we certainly have more reason in these times to do more for our schools than ever before, so that no action can be brought against them.

Although the language in which the sermons are preached is not particularly reported, many pastors have also made a remark about it. According to these reports, 142 congregations are entirely English, 13 are predominantly English, and 102 are German-English. Further, in 78 congregations English is preached regularly, in 142 once a month, in 74 twice a month, in 25 every Sunday evening. Twenty pastors have "English work also." That is about 600 congregations that have been reported on, but there are many more.

As far as has been reported, 827 adults were confirmed last year and 289 adults were baptized. That is growth from the outside. On the other hand, we too, like all church communities, have to complain about losses. Some are turning their backs on the church. In the last thirty years, since 1887, according to the statistics, about 940, 218 infants were baptized, and 316, 695 persons were buried. According to this, our Synod should have had an increase of 623, 523 during these years. But the increase is only 541, 538. That is a loss of 81, 985 in thirty years. Or calculated in another way: In the last thirty years 577, 298 children have been confirmed. If none of the communicating members had died, the number of communicating members should have increased by this sum. But it only increased by 236, 106. That is a loss of 341, 192 communicating members. They cannot have all died, as only 316, 695 persons, adults and children, have been buried in our Synod during the last thirty years. There is no doubt that every year we gain about 18,000 souls and lose about 2,000 on the other side, so that a normal increase of 16,000 remains.

Outwardly the synod is growing. Is it also growing inwardly, in faith, in love, in good works? No statistics can be kept about this. The main thing is that we do not merely belong outwardly to a great multitude, but that we have been added to it by the Lord, namely, as those who will be saved, that we are members of the one holy Christian church, which is invisible to men. May God also grant us further growth inwardly and outwardly to the glory of his name!

E. E.

	Pasto- ren.	Common den.	Souls.	Come. Limbs.	Stimm fähige.	School teachers.	Schools. children.
1887:	931	1424	459, 376	262. 671	67, 545	1090	71, 504
1897:	1428	1986	685, 334	392. 651	95, 404	1603	89, 202
1907:	1832	3207	838. 646	500, 248	116, 356	2089	96. 913
1917:	2454	3246	1,001, 380	613. 798	148, 349	2206	95. 706

To our apprenticeship training teach 97 Prose-
sors and assistant teachers. The teaching institutions are attended by 2031 students.

In the field of the Inner Mission there are about 600 workers, for whose maintenance and support about ^250,000 were necessary.

Our English Community Schools.

Farmington, Mo.

The "Lutheran" last year carried reports of parochial schools where religious instruction is given in the vernacular. Among these schools is our school at Farmington, Mo. There the following particulars would be of interest.

Until the autumn of 1909 the pastor of the parish was in charge of the school. Then a candidate from our teachers' seminary took over the school. Religious education was taught in the German language. In the spring of 1911 the first teacher was called away, and in the fall of the same year our present teacher, also a candidate, began teaching. Then came the change from German to English. It was in January 1912; 37 children were then attending the school. Let us now speak some figures and facts to show what the change of language means to our school and community.

A year after the first teacher was appointed, in 1910, a Sunday School was started, and an English one at that. How many children turned out for the opening of the Sunday School I cannot say. The attendance at the parochial school since 1911, in which year the change of language was effected, has been, as follows: 1911: 37; 1912: 35; 1913: 43; 1914: 37; 1915: 50; 1916: 53. When the school opened in the fall of 1915 with an enrollment of 50, several members at once urged upon the board the calling of an Extra congregational meeting to consider the needs of our school, and the result was that the congregation with great joy decided to hire a teacher for the under classes (primary[^] pralles). Great interest in the school now awoke in the community. Although a class of ten children was confirmed the following spring, leaving forty children for the school, yet at the beginning of the last school year 53 had entered, 27 for the four lower classes (Drinarv Department) and 26 for the four upper classes (6grammar Department). Our Sunday School had 95 children on the roll last year. Included are 23 confirmed who make up two Bible classes. Of the remaining number, there were only 19 who did not attend our church school. Only 19? Yes, only; for some of these 19 have not yet reached the age of compulsory schooling - as is well known, children are often sent to Sunday school as early as the fourth year - others live in the country and, because of the long distance, attend the parochial school only two or three years. Thus our church school has not suffered the slightest damage from the Sunday School, nor from the change of language. On the contrary, both have been of no small advantage to our church school. Not a few members are convinced that we have secured the continued existence of the church school through both. Wherever there is an opportunity, our church school is referred to in the Sunday school, and when the children come to the church school and learn biblical history and the catechism in the language of the country, they are immediately fully involved.

In its present arrangement, with two teachers, our parochial school is entitled to the best hopes.

In the secular subjects all that the city schools supply is done, and when a child has completed the eight years' course in our school, he is readily admitted to the city college. Our school is thus an accredited elementary school. The members are evidently coming more and more to the realization that nothing is so necessary to our children as a parochial school, such as ours is now. And the congregation must be given the testimony that it has done everything in its power for the congregational school with great willingness, which is also evident from the fact that it was prepared to employ two teachers for only 50 children. In this way, however, the community wisely provides for the future of its school. The good seed that has been sown by the various pastors of the congregation, by always and repeatedly pointing out the necessity of a Lutheran congregational school for Lutheran Christian children, is now bearing delicious fruit. Yes, as dear as our children are to us, as dear as our Lutheran congregation and church are to us, let us be firm about our congregational schools.

H. Hallerberg.

To the ecclesiastical chronicle.

Ans of our work in the army and fleet. The "Lutheran" brought in the first number of the current year an accurate list of the various gathering places where soldiers from our circles are located, and the names and addresses of our pastors who minister to our soldiers at these places and provide spiritual care for them. This list is printed in the last but one issue of *Lutheran Witness* and is sent to the

The work has been improved and completed according to the present state of affairs. It is truly a great, beneficial work that is being done, and we cannot be thankful enough that our young team is being served in this way, and we also want to continue to accompany this work with our prayers and support it with our gifts. It will be extended further and further as circumstances require. Apart from the pastors who, in addition to their congregations, serve the soldiers in their vicinity, there are no less than 23 who now devote all their time and energy to this work, or give the greatest part of it to this activity. And new chaplains are still being called to this ministry, and congregations are willing to give their pastors leave for a longer or shorter period of time, or to dismiss them altogether. So just now after Easter 5 were to enter this work again, among them D. Eißfeldt, the previous chairman of the commission. This brings the number to 28. To these are added 6 who are employed as government chaplains for a particular regiment or warship: D. A. J. Schließner in Hawai, D. F. C. Pröhl in France, D. P. Scidler on the "Delaware," and the Revs. E. C. Gallmann, A. G. Dünow, and G. Nelson here in the country. L. F.

Our Government in Washington, through Secretary of the Treasury W. G. McAdoo, has sent out a circular to all organizations, clubs, societies and churches - which in this matter it regards merely as legal corporations - concerning the new, third Government loan, and has asked the editors of all newspapers and magazines to make known the contents of this circular. We comply with this request of our Government and communicate from it the following in the language of the country: "The campaign for this Loan will open on the (1th of April, 1918, the first anniversary of our

entry into the war. Americans of foreign birth or extraction, individually as well as through their organizations, lodges, churches, etc., supported the former two Liberty Loans in a manner which was the source of deep gratification to me. I am certain that the Third Liberty Loan will again have their support, regardless of creed, age, birthplace, or parentage. To make this Loan the desired success, organized and thoroughly systematized efforts must be made. Therefore, the enlistment of all organized bodies in the coming campaign for the Third Liberty Loan is of the utmost importance. I earnestly hope that the Government will receive this cooperation in unstinted measure."

L. F.

Saving Children's Lives. The Children's Bureau of the Department of Labor in Washington announces that April 6, the anniversary of the United States' entry into the war, will begin the "Children's Year." That is, special efforts are to be made for the life and welfare of young children. In particular, the goal has been set to reduce the mortality of children under five years of age from about 300,000 by at least 100,000. The 5000 local committees of the Women's Division of the National Defense Council will give special attention to this cause. Each state has been allotted a certain number of child lives to be saved. - This systematic calculation and allocation of a certain number of children's lives to be saved, however, seems too much influenced by the idea as if people have their own and other people's lives and deaths entirely in their power. It will remain true in the "Children's Year," "My time is in thy hands," Ps. 31:16, and, "Thou that sufferest men to die," Ps. 90:3. Nevertheless, the enterprise is a laudable one. Certainly many a child's life can be saved by help in word and deed. In this way one wants to fulfill a patriotic duty, to replace the loss of human life caused by the war by preserving and nurturing young life. The endeavor is also a laudable one in accordance with the fifth commandment and the esteem for human life taught in Scripture. But such a governmental authority will not be able to get to the root of the evil. Yes, a human authority that cannot see into the darkness is quite powerless in the face of the killing of the probably still much greater number of born children. The best means of salvation is again the fear of God. Finally, the Christian Church is also the best institution for saving children's lives, in that it teaches according to God's Word: "Children are a gift of the Lord, and the fruit of the womb is a gift," Ps. 127, 3, and by teaching that the Son of God became a child, that He also redeemed children with His blood, that He accepts children in baptism as His children and makes them heirs of eternal life, that their bodies are temples of the Holy Spirit, that the Saviour speaks of heavenly angels as of their, the children's, angels, Matth. 18, 10. People who believe and teach this will, out of fear and love for God, neither spiritually nor bodily neglect their children. In many of our churches a new school year begins after Easter, and new children are admitted to the church school, that best boarding house for children there is. This admission pretty much coincides with the 6th of April. Let us also begin a "children's year" with great zeal! Let us fill our schools to overflowing, and equip them with everything that serves the children's physical and spiritual health, that promotes their temporal and eternal welfare! Then we will be doing a pleasant service to the state and to the kingdom of God, to the child and also to the Savior, who does not want his bitter death pen to be lost on us and our children. E. P.

The unhealthy effort to gain as much recognition as possible for the Lutheran Church in the world has again borne sad fruit. A Lutheran Bureau in New York now announces that it has set itself the task of proving to the world "the strength of Lutheranism" and that for this purpose it wants to "mobilize the Lutheran power of thought. This is to be done by a working together of Lutherans from all synods, however great the doctrinal differences may be. This is to become an organization that "works for the churches," "makes church work more effective," and the work of the Bureau is to include the activities of youth clubs, Sunday schools, missionary societies, women's clubs, charity, and congregational finances. Our pastors are also to cooperate by agreeing to be placed on the list of the Dursau as speakers, and by supporting the work of the Dursau with annual contributions of \$5 upward. Our congregations shall then have opportunity to avail themselves of this list of speakers, and to appoint speakers to deliver lectures to them-female speakers also shall be provided. All other Lutheran synods should do the same. In practical execution it might then come about that, for example, a Masonic:: Pastor or layman of the General Synod would lecture our congregations on youth welfare, and that, for example, D. Gerberding of the General Council, who continues to disparage the congregational school, would instruct our congregations on youth education; for all speakers on the Dursau's list will be offered to all Synods and their congregations and placed at their disposal. In addition, the Dursau makes a point of providing speakers for "evangelistic meetings" and Bible classes for the army camps, again without distinction of synodical affiliation. The aim of all this cooperation is supposed to be: "to keep the Lutheran Church on the map". That a mediation to church cooperation, such as this Bureau intends, is contrary to the warnings of Scripture against church fellowship with those who differ from pure doctrine, will be at once evident to every reader. To join hands in promoting the work of missionary societies, youth societies, and Sunday-schools in all bodies calling themselves Lutheran, and to provide together also for the religious service of soldiers, is manifest religious mongering.

G.

In states that have instituted strict prohibition, obtaining communion wine causes great difficulty. We have just read in a Catholic paper the news: "One should not think it possible! The Bishop of Oklahoma, Msgr. Meerschaert, has lost his case against the Santa Fe Railroad, which refused to transport wine intended for altar use to the said state. The judge ruled that the importation of wine was absolutely prohibited in Oklahoma. The case will now be brought before the supreme court of the state, and, if that too should decide in the same way, will doubtless be brought before the federal supreme court. But anyone who thinks that the federal high court will overturn state constitutions prohibiting the use of wine for sacramental purposes because the Constitution of the United States guarantees religious liberty to every citizen is likely to be very much mistaken. As Zollmann points out in *American Civil Church Law*, any.

a state, federal authority notwithstanding, may prohibit the practice of any religion, and in this respect is bound only by its state constitution. .If this be true,' writes the New York *America*, 'and it seems hardly to be disputed, it remains for the jurisdiction of the State courts alone to decide whether the State law prohibiting the use of wine for any purpose is above the

Church law stands, which demands real, that is, fermented wine, not grape juice, as essential to the validity of the Holy Sacrifice of the Mass." The aforesaid sheet still adds for Catholic temperance supporters the justified demand: "Catholic prohibitionists, then, are bound in conscience to assent to the movement only if a clause is inserted in the prohibition laws of the several States expressly authorizing the use of wine for sacramental purposes." - One really cannot find oneself in the thought that any State of the Union, or even the whole Union, should wish to forbid or make impossible to Christians the celebration of the Holy Supper in the manner which they in their consciences believe or are accustomed to believe to be the required one, or even that it should theologically instruct them that they might as well use unfermented grape juice or water for that purpose. The United States is accustomed to make very tender allowances for consciences. What a lot they put up with from the Mormons! And now, during the war, the members of such sects, who consider all war and military service a sin, have been exempted from military service. Surely it should be possible, albeit with all kinds of formalities, to obtain a little wine for ecclesiastical purposes. And especially as it is large, populous churches that are making this demand, churches which - and this is what first stirs the "conscience" of politicians - represent a whole lot of votes. To make representations to the legislatures, and to appeal to the courts, should surely lead to the desired end. E. P.

The Methodists in the United States are making a special effort this year to raise as large a sum as possible for their educational institutions. Their so-called fund-raising campaigns in Ohio, Indiana, Pennsylvania, Delaware and New York have been completed. As a result it is reported that near 21 million dollars have been raised. In Iowa, Wisconsin, Minnesota, and Southern California, collections have not yet been completed. In the New England States, and in Missouri and Kentucky, they will be begun later. Still others are to follow. This great campaign, which is expected to far exceed any other ever undertaken by church bodies for educational institutions, was begun with the intention of securing \$32 million. February 28 was set as the closing date. But it was then agreed that the Methodist missionary societies should have the field to raise their 75 million dollars. Therefore, the closing date of the campaign was set for June 30. The proceeds of the same are to be used to pay off debts, for new buildings, and for local needs. (Messenger of Peace.)

One of Chicago's most experienced judges, Kirkham Scanlon, in sentencing two Larson brothers, aged nineteen and twenty, who had committed twenty burglaries, expressed himself these days as follows: "American parents have lost control of their children for the last twenty-five years, hence the appalling increase in crime, especially in Chicago. No outsider can even begin to imagine how hopelessly brutalized the youth here are." The two defendants were systematic in their burglaries. They assiduously studied the notices in the newspapers announcing coming supper parties, weddings, etc. Morris, a graduate of Lane Technical High School, then made duplicate keys to the residences whose occupants, he had ascertained from the newspapers, were out socializing on a particular evening. The burglary was then calmly carried out by Gustav, a handsome fellow. Their loot of cash, jewelry, clothes, etc., amounts to about P15,000, according to the police. (Wbl.)

"A mockery out of death has been!"

It was in 1704 that Hedinger, the court preacher of Württemberg, lay on his sickbed. He had served in his office faithfully and conscientiously. In one of his songs he had said it himself:

The greater the office and the good, The greater the pound
and the strength, The greater the reckoning be imagined.

Remembering the stern admonition of the apostle Paul, who writes to his Philippians (chap. 2:12): "Work out your salvation with fear and trembling!" he encouraged himself and his fellow Christians to right vigilance and faithfulness:

What care and fear shall not watch
over Christians, And make them
cautious, wise, and thoughtful!

But now he lay on his sickbed. Surrendered to God's will, the pious man lay on his last bed. Then his friend and brother in office, Hochstetter, came to him. And when he saw that death and life were wrestling with each other, he recited the verse from Luther's Easter hymn to his friend:

It was a strange war, where death and life wrestled. Life
prevailed, and death was swallowed up. The scripture hath
declared how one death hath devoured another. A mockery of
death hath been.

Hallelujah!

(No. 99, 4.)

And the friend still added of his own accord, "So only a shadow of death, no real death!" Then Hedinger straightened himself up, and cried with joy of faith, "A shadow of death is still much too much to say; a mockery, a mockery out of death has been!" True, in former times the horror of death had at times greatly affected him, but long since all fear had been blown away in him. He had asked his God "for careful watchfulness and strength to pass through"; now he stood without ceasing in readiness to go before God's throne. He had still admonished his congregation: "Rejoice, you Christians; the sermon that the righteous have it good is still valid! The profit is in godliness, that righteous Christians need not fear death. A mockery, a mockery out of death has been!" Five days later he was allowed to enter into the joy of his Lord.

Death a mockery! Is it not too much to say? How often has Death been portrayed as the all-smashing king of terror! For example, in the famous painting "Dance of Death". And certainly death is a terrible power. Those who pretend that they fear neither God nor man often tremble at the hour of death, when it becomes serious and they see nothing before them but the merciless reaper with his sharp scythe, death. Through sin, death entered the world and became a power. No one has been able to conquer it; that is why the fear of death, the dread of death, the trembling before the last hour is so common among all people who know nothing of redemption.

No' innocence was to be found.
Of which death came so soon And took power over us, Held us
in his kingdom g'fangen. (No. 99, 2.)

Death is a power, a terrible seriousness for all people.

And yet it is true: "A mockery out of death hath been!" How comforting already sounds the promise given by the LORD in the Old Testament, "Death, I will be a poison unto thee; hell, I will be a pestilence unto thee!" Hos. 13, 14. Then came Christ and

took away the power of death and brought life and incorruptibility to light through the gospel. By his death he conquered death; by his resurrection he has also vouchsafed life to us. The ancients led the conquered and captured enemies in triumph through the gates and streets of the city, so that all might know of the victory conquered and the captivity overcome. So also Christ, after willingly enduring all the suffering imposed upon Him, celebrated a public victory over the kingdom of darkness, a triumph which no other can equal. Paul gives us a glimpse of this triumph and victory of the Lord when he says: "He hath taken off the principalities and the mighty, and hath made them a public spectacle, and hath made them triumphant through himself," Col. 2:15. This is written for the comfort of the faithful, that they have no more to fear the dreadful power of hell and death. And all who are redeemed by the blood of the Lamb, who have a share in the eternal goods of salvation, join in the joyful shout: "Death is swallowed up in victory. Death, where is thy sting? Hell, where is your victory?" 1 Cor. 15:55.

"A mockery out of death hath been!" Not lightly shall we repeat the word; not carelessly shall we appropriate it. Dying is and always will be serious. Dying is no child's play. But whoever has taken hold of the Lord Jesus in faith, has entered into the fellowship of his sufferings and death, and through him has attained to a new life, whoever has found forgiveness of his sins in him and has allowed himself to be delivered from the power of darkness, for him death has lost its sting. Even if death makes us afraid, we know that it must not hold us.

Life kept the victory, It has devoured death. A mockery from death has been!

From washing your feet.

John 13:14-17.

In general, this means washing our feet, that we should not only serve others gladly with our gifts and not overburden ourselves with them, but that one should forgive the other his faults and, as St. Paul calls it, bear one another's burdens. For nothing else comes of it: you will not find such a pure Christian in all the world, who has not some peculiar fault or infirmity. One is angry, another sad and strange, the third cheerful, the fourth meagre and exact, the fifth too free and mild. In sum, as the heathen also have said, each has his own burden and unwillingness upon him to bear. Then methinks, if there were no such fault in him, thou wouldst rather deal with him. But if thou seest any such defect in thy master, wife, child, servant, neighbor, or other, wash his feet; that is, put him to such infirmity, and see how thou canst right him; and remember, as it is in truth, that the world is nothing but a mire of mire, since it is not possible for us to walk therein; we must defile our feet. This happens to me, and it happens to you, and it happens to all men. If thou art righteous, and keepest thyself modest in meat and drink, and art not soon offended, and another man hath not such grace, despise him not; take care of him, and improve him as thou canst, and so remember: I have not, I pray thee, such a defect, but have another; wherefore I need that one may

have patience with me, and help me to bear it. My neighbor, on the other hand, has some good virtue in him with which he can serve me again. So that unity and kindness may be practiced and maintained everywhere.

If such foot-washing were always practiced among us, think what a Christian, quiet, united life there would be among us, where one would always help the other to carry, where no one would accuse the other, but would speak the best of everything and always work so that others would be helped and they would be improved. Then we may also have the comfort that we have not forgotten this command of Christ, but that we have obeyed it a little, and may therefore take heed to the word which Christ saith here: Blessed are ye if ye do these things,' whereas otherwise we must always have the sting in our conscience, because we do not obey such a command, that we are wretched men, with whom is neither happiness nor salvation.

To such humility and service the Lord wants to admonish us shortly before his death with the washing of the feet. May God grant that we may never forget this admonition, but that we may live our lives according to it. Amen.

(Luther.)

When men are silent, stones will cry out.

This is what the tombs of the first Christians say, not only in Rome, but also in other cities, especially in Italy. Because the ancient Christians knew that Christ had risen from the dead, they believed that their dead would also rise, as we also believe and confess. Therefore they did not want to burn their dead, as was the custom among the pagans, and as many people of modern times who have fallen away to paganism do. They rather bury their dead. This was already the case in the times of the Emperor Nero (54 to 68 AD). This one was a delusional man. He acted theatrically, fought before assembled people in the exhibition fights of the pagans, and held pagan parades. He was a crude pagan who had his learned teacher Seneca, his mother, and countless people killed. He liked to have an idea of what kind of picture might have been presented to the eye when the city of Troy in Greece burned, so he had the city of Rome set on fire. As he did so, he stood on the roof of his palace and feasted his eyes on the sea of fire and the appalling misery of those who had been burned or burned away. He laughed at the devastation wrought by the greedy flames of fire, laughed when he saw the beams and walls collapse and heard the wails of the burning. It was like Troy all over again!

But he was accused of arson. There was a threat of outrage from the homeless and starving people. His servants, who had started the fire, kept silent, or they would have been slain by the people. In his fear of popular revolt he made a hideous subterfuge: he accused the Christians and demanded their denunciation. By murdering many innocent people he saved his miserable life. As a wolf murders and tears sheep in a flock, so this tyrant dwelt among his subjects, and that among the innocent and faithful. He drove stakes into the ground, covered them with pitch, tied the Christians to them with chains, and then set the pitch on fire so that the Christians were half burned.

As Pilate gave the body of our Lord and Saviour to Joseph of Arimathea, so also Nero gave to the relatives the Christians murdered in the torment of fire. And these they then buried in the niches of the catacombs, where many still rest. The Auf-

crstehung Christ gave Christians the hope that these martyrs would rise blessed. The symbol of the tomb was sometimes the good shepherd carrying the sheep; but mostly it was a fish. This, according to the initial Greek letters, meant: JEsus Christ, Son of God, the Savior. He is risen from the dead and will raise those who have fallen asleep. That was the hope of the ancient Christians. And they needed this symbol through five centuries after Nero's rage. That screamed: the stones deep from the rocks.

and meant: First I have to look at my advantage and benefit, and then if I still have time, then I also want to do something for my community? And did I then only do what was incumbent upon me, if it pleased me and did not require too much work and too many sacrifices in my opinion? - And so it went on in soliloquy.

What was the consequence? The man realized what his pastor had meant by that remark, and by God's grace he resolved: It shall be different with me also. And God helped him to become a useful member of his congregation.

O that quite a few would like to hold such and similar soliloquies! (Luth. Volksblatt.)

A soliloquy.

A member of the congregation had once broken his foot. In spite of urgent work, the unfortunate man had no choice but to spend a few weeks in bed. During this time he had leisure to think about all sorts of things. After a visit his pastor had made to him, he gave the following soliloquy:

What do you think my pastor meant by a remark he made today? I had complained to him that the injury to my foot was causing me great harm. Since I could not use my foot, I had to lie still and could not do my work. While I was healthy and all the other members of the body were ready to do their work, the one member, the foot, was holding them back.

My pastor answered me: "Yes, there you can see how it goes in a church when it has members who are similar to your foot. A church member who, like your foot now, is not active is actually a useless member. Yes, it is often a hindrance to the activity of other members."

What did my pastor Wohl mean? Whether he Wohl also regards me as such a member of the congregation, to be compared with my broken foot? I hope not; but - I will think a little.

The fact is, I have been a member of our church for years now. How much have I done for my church in that time?

I paid my church dues regularly, but - did I really give as much as I should have and could have?

I have attended public worship, but - have I been in the house of God as regularly as I should and could have been? I have gone to Holy Communion more often, but - have I really been at the Lord's Table as often as I should have?

I have been to church meetings when I was accepted as a voting member, but - have I been to church meetings regularly since then, and have I attended to church business as I should have?

I have not exactly withdrawn when my congregation has given me a job or elected me to an office. But did I do the work or accept the office because I thought you owed it to your congregation for God's sake, or did I not rather think I was doing the congregation a favor I was not obligated to do?

Did I become a member of the church because I realized that I owe it to my God and to my fellow men to join the church of the pure word and the pure sacraments, which is doing the work of the Lord in my environment?

And since I have been a member of the church, have I always considered that I have all kinds of duties as such, and have I always fulfilled them with joy? Or have I always thought of myself first

Obituary.

It pleased the Lord of the Church to transfer a faithful worker from the contending to the triumphant Church and to fulfill in him His delicious promise: "Where I am, there shall My servant be also," namely, Fr. sm. Heinrich Wilhelm Torney. He died after prolonged suffering on February 20 at the age of 74 years, 4 months and 27 days. He was born on September 23, 1843 in Hanover, Germany. After his confirmation he attended Brunn's Institution at Steeden, and studied there several years. In 1872 he came to America and entered the practical seminary for preachers, then located at St. Louis, and soon after entered the sacred preaching ministry. His first congregation was at Ludington, Mich. After eight years of blessed ministry there, he responded to a call from the congregation at Montague, Mich. This congregation he served for ten years. In 1890 he responded to a call from St. John's parish at New Haben, Mich. in the midst of which he ministered for nearly twenty-five years, also in great blessing. After ailing for many years he resigned in 1915 and retired. Now on February 20 of this year the Lord delivered him, who longed to depart and be with Christ, from all evil and received him into the rest of God's people. He leaves behind his widow, Marie, née Lemke, with whom he had been happily married since 1875, three sons, three daughters and one sister. Funeral services were held February 23, with a large attendance of the members of the congregation, the Eastern Michigan Pastoral Conference, of which he had been chairman for several years, and many friends. Vice-President F. Tresselt conducted the funeral services at the home. Pastors H. C. F. Otte, J. M. Gugel and the undersigned officiated at the church, and U. J. L. Hahn at the graveside. In the Centennial Cemetery at New Haben his body now rests, awaiting the hour of resurrection. - May the memory of the deceased remain among us in blessing!

F. W. Publitz.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Documentary History of the General Council of the Evangelical Lutheran Church in North America. By 8. E.

Oxenford, D.D. Philadelphia: General Council Publication House. 578 pages 6X9, bound in cloth with gilt title. Price: \$2.00.

This is a valuable source work for the history of the American Lutheran Church, published several years ago, on which

However, because of its lasting importance and especially because of the unification of the three eastern Lutheran church bodies that took place last year, we draw attention to this subject. The author was secretary of the Council for a number of years and has always dealt with such matters. He offers here not an independently written history of his church body? but, as the very title indicates, the sources and documents which enable one to study this history independently. Rarely does one have all the old synodal reports and other publications completely at hand, least if he does not belong to the church body in question. Here everything is now collected in 15 chapters and clearly arranged, so that one can form an independent judgment. Especially the negotiations and struggles of the sixties of the last century, which led to the separation of the Council from the General Synod, with which it has now reunited, are here set forth in detail in documentary form. In the process, the documents are also communicated on record which were exchanged at that time between our Synod and the Council, when it too was invited to approach the newly-formed body. Then the annual, and later the biennial meetings of the Council are presented in their proceedings and resolutions, also the successive resolutions concerning missions, publishing business, literature, etc. We wish there were also such a documentary history of our Synod; it would be of great value to our own body as well as to others who write about us and judge us without knowing the documents. The work, which is also provided with statistical data and good indexes, is inexpensive, if one looks at the richness of the contents and good furnishings. L. F.

Common Service Book of the Lutheran Church. Authorized by the General Synod, the General Council, the United Synod in the South. Philadelphia: The Lutheran Publication Society. 656 pages 6X8 bound in cloth with spine and cover titles. Price: H2.00.

After a long and thorough study, this English hymnal of the three larger English-Lutheran church bodies of our country, which united last year, is now published, and which also outwardly express their union through a common hymnal. In addition to the actual hymnal with all melodies in four-part harmony, it contains the entire detailed order of service of these church bodies and many other supplements, and from the liturgical, hymnological and musical point of view, it is a work to which we call the attention of all those who wish to deal with these questions in greater detail. A comparison of this hymnal and our own English hymnal will also be of interest to some. We cannot go into details here, nor do we agree with everything that is presented, but we would like to emphasize the effort to make the service beautiful and dignified on the basis of the good old Lutheran orders of service. The entire arrangement of the hymnal is rightly made according to the course of the church year, and of the 577 hymns, 117 are translations from German, that is, about one-fifth are Old Lutheran chorales, actually even more, since among the 15 translations of Latin hymns there are a number that actually only became known through their use in the German Lutheran Church. The decoration is exemplary on every page. L. F.

A Congregation's Call to Its Pastor. 16 pages 4X6- Lutheran Book Concern, Columbus, O. Price: 10 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

A tract containing a form of advice to a pastor, and following it, in the form of a lecture, states and expounds in an attractive manner the mutual duties of the pastor and the congregation. L. F.

Church, State, and Drink Traffic. With an Appendix: *Drink Traffic in Foreign Mission-fields.* From the View-point of Scripture and Good Citizenship. By E. Cronenwett, A. M.D. D. Lutheran Book Concern, Columbus, O. 64 pp. 5 1/2 X 7. Price: 20 Cts.

A treatise, the contents of which are sufficiently indicated by the title, which gives noteworthy remarks on the drink trade, and gives valuable statistical data, yet without distorting the statements of Scripture in the manner of prohibition fanatics and sectarian preachers. L. F.

The 58th Annual Convention of the Augustana Synod, 1917.

Augustana Book Concern, Rock Island, Ill. 54 pp. 6X0.

The synodal report of the great Swedish Lutheran synod of our country, which gives insight into the sphere of activity and the business of this church body? (Presidential Report, English Congregations, College and Seminary, Domestic Mission, Foreign Mission to India, Japan, China and Portoriko, Publishing Hans, Statistics). L. F.

Lincoln's Religion. By William Dallmann. Northwestern Publishing House, Milwaukee, Wis. 16 pages 3 1/2 X 6 1/2. Price: 5 Cts.

A pamphlet dedicated to the soldiers in the army and fleet, in which the author has compiled, in his well-known interesting way, from many writings, what can be said of the religion of President Lincoln. L. F.

Adorn the feast with May! Pentecostal chorus for mixed choir by A. L. Wendt, 2719 8th Karlov Ave, Chicago, Ill, Ill. 5 pp. 7X1V. Price: 20 Cts. the dozen H1. 75.

Chorus, chorale ("Komm, o komm, du Geist des Lebens"), duet for soprano and alto, alternating with choir singing stanzas of "O Heil'ger Geist, keh' bei uns ein", final chorus. German and English text.

L. F.

Ordinations and introductions.

On behalf of the respective District Presidents were ordained and inducted:

On Sun. Judica: Kand. A. W. Bartling as associate pastor of Trinity Church, Houston, Tex. by P. W. Behnken.

On Palm Sunday, Cand. E. Hassold as associate pastor of the Dil'rim parish at St. Louis, Mo. assisted by Professors Fuerbringer and Dan and P. W. Schutzes of P. A. Dörfller.

Introduced on behalf of the respective District Presidents:

On Sun. Judica: P. A. Nees at Trinity Parish, Forestville, Mich. by P. N. Y. Rook.

March 19: Rev. G. W. Werling as professor in St. Johns College at Winfield, Kans. by Dir. A. W. Meyer.

Palm Sunday, Rev. L. J. Lemke in the congregation at Town Frohn, Minn. by Rev. C. S. Mundinger.

Introduced as teachers in parochial schools were:

On Sunday. Lätare: Teacher A. König as teacher at the school of the Zion congregation at Pittsburgh, Pa. by P. C. Röper.

On Sunday. Judica: Teacher A. Sylwester as teacher at St. Peter's parish school at Watertown Tp, Minn. by P. P. Beck.

Conferen;an;own.

Since the Iowa General Pastoral Conference is meeting in Eldora on April 10 and 11, the Fort Dodge Special Conference on Humboldt is naturally cancelled, since it was to be held at the same time.

Ms O. Lothringer, Secr.

The Mixed Pastoral Conference of Milwaukee and vicinity will meet, w. G., on April 16 and 17, at Father Handel's Church (26th St. and Concordia Ave.), Milwaukee, Wis. Works have: Prof. J. Koehler and the UU. O. Hagedorn and J. Brenner. Preaching: Rev. M. Bürger (? J. Brenner). Registration or cancellation requested from the local pastor. H. J. Diehl, Secr.

The North Park Region- Special Conference will meet, w. G., on April 23 and 24, at Fisher, Minn. Confessional address: Rev. F. J. Seltz (? Fr. Seltz). Sermon: Rev. F. Janzow (? Kampschmidt). Registration with the Ortspastor. O-C. Schultz, Secr. p. 1.

The S i i d - l d a h o - Pastoral and Teaching Conference will meet, w. G., from the 23rd to the 25th of April at Schutz's church at Adelaide, Idaho. Working have the?? Schaus, Braun, Danncnfeldt, Bernthal, Westendorf, Schulze, Kahle and teacher Dubberstein. Confession: Father Schmoock (UU. Traub, Bernthal). Sermon: Father Braun (UU. Danuenfeldt, Kahle). Timely registration or cancellation requested by the local pastor.

H.A. Kahle, Secr.

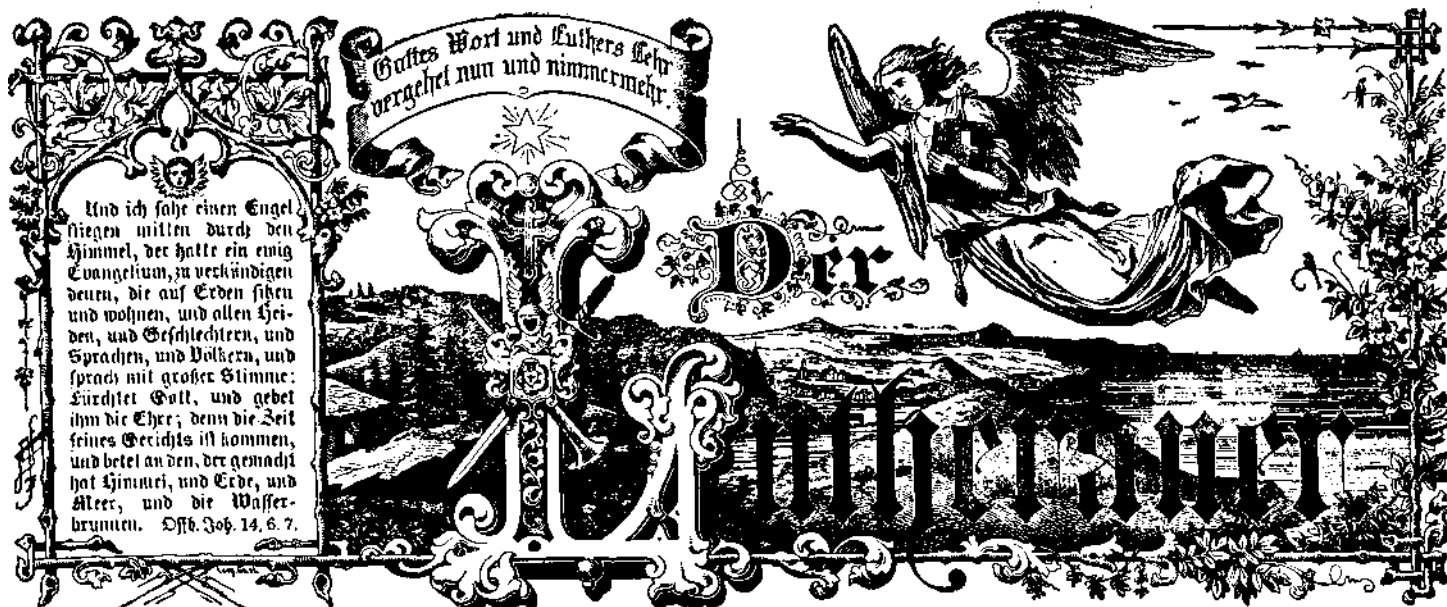
The Joint Conference of Dodge and Washington Counties, Wis. will meet, w. G., from April 30 (9 L. n.) to May 1, in the township of the undersigned at Iron Ridge, Wis. Labors: Continuation of exegesis on John 6:26 to ch. 8 incl.: P. Schroth. Exegesis on Heb. 5, 7, 8: Thusius. "What then is the meaning of such water baptisms?" P. Pietz. What is malicious abandonment? Fr. Bretscher. How are the words to be understood, "The commandment of Christ is to exhort and provoke a Christian to receive the sacrament of the altar often"? Fr. Stoehr. Catechesis on the third commandment (Swan, question 31. 32): Fr. Nammacher. Gedankengarry of Luther's writing: "The papacy at Rome, founded by the devil." Fr. Toepel. Missionstexte dispositional: Fr. Uhlmann. Divine service Tuesday evening at 7.30. Confession: Father Thusius (? Meyer). Sermon: Father Stöhr (? Nammacher). Registration or deregistration desired.

Ph. H. Köhler, Secr.

The Mixed C e n t r a l Conference will meet, w. G., from April 30 (2 r. rr.) to May 2, at Bro. Eggers' church at Watertown, Wis. Papers to be had: Pros. Schlüter and the UU. Moussa, Treu, Ohde, Meyer. Confessional address: Prof. Wendland (? T. Thurov). Sermon: Fr. B. Bernthal (? J. Brackebusch). Registration with the local pastor.

L. Kirst, Sekr.

The East Lake S h o r e - Special Conference will meet, w. G., from the 6th (evening) to the 8th of May at Harbor Beach, Mich. Work: Dikereenes between tñe Dnxxlisñ and tñe (lermanin a Series. ok lingeie kor Onr karocñial 8eñoo1s: Teacher E. Gugel. A catechesis on a hymn chosen by the catechist himself: Father Berner. What



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 Edited by the faculty of St. Louis Theological Seminary.

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No. 9.

Night and day.

And the LORD went before them in a pillar of cloud by day to lead them in the way, and in a pillar of fire by night to give them light to go by day and by night. Ex 13:21.

O Lord, who once led thy people in a host of clouds by day,
 A starry sea of light around their path by night:

When thou with clouds of gloomy woe Shrouds my walk by day,

So let me also in nightly times Gently shining see your
 image of salvation

In the light of eternal thoughts of love, That makes all
 darkness bright, Until I, freed from earthly barriers, Rise
 into the light from all night! K. E. K.

Serious, evil time.

When the "Lutheran" began its new year a few months ago, its first words were these: "In the most serious time our 'Lutheran' begins its seventy-fourth year. Such a time has not yet been experienced even by the very oldest of its readers - since the nations of the Old World are wrestling each other down in terrible strife; since even our beloved country has been drawn into the general world conflagration; since millions of people are losing their lives or becoming cripples for life; since trillions of possessions and property are being devastated, going up in smoke and flames; since suspicion and persecution, violence and injustice, resistance to authority and revolution, brutalization and cruelty, hatred and enmity, sins and disgraces of all kinds are rampant on earth. And the end is not yet here. What else may the new year bring: to the nations of the earth and to our own people, to our synod and to our congregations, to our homes and families?"

Times in the world have not gotten better since then, only worse. Every reader of this paper knows that, every morning or every evening when he takes a look at the daily paper. We do not need to elaborate on it now. But times have also become worse for our Church, for our Synod, for our congregations, for individual brethren. Suspensions and blasphemies in the newspapers and from the oratory stages have increased in some places. Gross outrages and acts of violence have occurred. Church services have been hindered and disturbed. Schools have been closed. And it appears that this is only the beginning. Times of suffering, severe times of suffering, may be upon us.

The "Lutheran" has never dealt with political issues and will not. That is not his business. He has never dealt with the political side of the world war, but, when he spoke of the war, always had only religious points of view. He has always strictly separated church and state, and therefore has not mixed church and political questions, but kept them apart. He has said relatively little about the war at all, less perhaps than any other paper. His readers should have in him, when almost all other papers write mainly about the war, a paper that does not also fill its columns with it, but quietly and calmly goes its way in these serious times and serves our synod, their congregations and their families with teaching, admonition, punishment, encouragement and comfort according to God's Word and Luther's teaching.

Even today he remains true to his conviction when he says one more word following a. Circular letter of our government in the last number, page 131, he says one more word. He does this to emphasize a religious point, and at the same time to answer inquiries that have gone out. There is much talk now of loyalty, and rightly are our Christians urged in this time of war to stand against their country and against their country-

to be loyal to the government. This loyalty is often put into all kinds of external works. In these works our Christians also participate as citizens of this country. They have contributed tens of thousands of their young men to the army; they have purchased Liberty Bonds and War Savings Certificates and Thrift Stamps; they support the noble work of the Red Cross, and labor in manifold ways to relieve the distresses which war brings, to bind up the wounds which battle inflicts, to nurse and heal the sick; their children also take part in the Junior Red Cross work; they raise the national flag, they sing patriotic songs, they pay the increased taxes and special levies. They do their duty in these respects, and in many places do-we have reason to say-more than others in like circumstances. But these are all, after all, outward works, which even hypocrites can do. Our Lutheran Christians, however, have learned something else and better from God's Word, namely, that they are to be subject and obedient to the authorities and their laws and ordinances, not merely out of necessity and compulsion and for the sake of punishment, but for the sake of God's Word and for the sake of conscience in all those things that are not contrary to God's Word and against their conscience. Rom. 13, 1-7; 1 Petr. 2, 12-14; Tit. 3, 1. If, therefore, as is now the case again, the government issues a new loan and calls upon all the inhabitants of our country to participate in it, our Christians, as subjects, should be compliant with it, just as they let their sons go to war and pay their war taxes. And if the government in this matter also turns to the church congregations as legal corporations and asks them, since as such corporations they enjoy rights and protection on the part of the government, to cooperate, our congregations may also do so in a suitable manner, without thereby mixing state and church, and our pastors may, again in a suitable manner, issue notices to that effect, may either themselves or through others make the desired reports to the government, and should do so in these dangerous times, in order to avoid all suspicion that they are not loyal.

For the rest, however, it is the sacred duty of all our Christians to do most conscientiously what they ask in church prayer in their intercession for the authorities, namely, to lead a calm, quiet life in all godliness and respectability. In these troubled times, when zeal, fanaticism, and even fiercer tempers and passions are so easily aroused, let us be especially thoughtful and careful, watching over our tongues, faithfully doing the works of our state and profession, and persevering in prayer to our Lord and God, who has all things in his hand and directs the hearts of men as the rivers of water. And if, in spite of all this, the suspicions and persecutions continue, let us cry out to God all the more eagerly, but let us also learn to suffer and have only one concern, that we may be found conscientious and faithful before him. So far our church has had good times in our good country under its delicious liberal institutions, and has built itself up and spread out beautifully and wonderfully. But let us not forget that it is precisely times of suffering, times of affliction, that in God's hand become times of blessing.

The history of the church, especially of our church, has shown this more than once. Times of suffering cleanse and purify, establish and strengthen. When we are afflicted, we are taught to take heed, Isaiah 28:19. When we are afflicted, we seek you, Lord," Isaiah 26:16. When you humble me, you make me great," Psalm 18:36. We want to do what is our duty, we want to take all the right and necessary steps to keep the church and the school in good condition and to preserve our country's free institutions, we want to ask our authorities for protection and help if necessary, but above all we want to diligently and fervently put everything together in the old song and prayer that came into being in the dangerous times of the Reformation century:

Grant us peace, O Lord God, in our time. There is none else that can fight for us, For thou our God alone.

Give peace and good government to our land and to all the authorities, That among them we may lead a Christian, honorable, tranquil life. In all godliness and truth! Amen.

L. F.

For the sake of publicity we reprint in English the above Editorial.

Serious Times.

When the LUTHERANER, several months ago, entered the new volume, these were in part the serious-minded editorial reflections: Our LUTHERANER begins its seventy-fourth year in most serious times. Such times even our oldest subscribers have not experienced, times when the nations of the Old World are engaged in destructive combat; when even our own beloved country has been drawn into the general holocaust; when millions of men sacrifice life or limb; when billions of property are destroyed; when suspicion and persecution, injury and injustice, resistance to law and rebellion, degeneration and cruelty, hatred and enmity, sin and shame of all sorts, are rampant in this world of ours. And the end is not yet. What will the new year bring to the nations of the earth, to our own nation, to our Synod, our congregations, our homes, and our families?

Times have not improved; they have grown worse. Every reader of our paper knows this, and realizes it anew when picking up the daily paper. We need not expatiate. Times have grown worse no less for our Church, our Synod, our congregations, and all our brethren. Press and platform have augmented insinuations and calumnies against us. Violence has been added. Services have been interfered with, and schools have been closed, and things seem to be but beginning. Times of trial, of serious trial, may be impending.

The LUTHERANER has never discussed political issues, and does not purpose to do so in the future. This is not its province. We have never touched upon the political side of the World War, but whenever we mentioned the war at all, we always viewed it from the view-point of religion. We have always insisted upon a strict separation of Church and State, and have therefore never mingled, but always carefully differentiated, the two. In fact, we have mentioned the war but little, probably less often than any other publication. Our readers were to have a paper that does not fill its columns with war news and war reflections, but a paper that quietly

and unobtrusively lives for its purpose, that of providing its subscribers with instruction, admonition, and solace from the Word of God and the doctrines of Luther.

Referring back to the circular which we printed in our last issue, page 131, we beg leave to add a remark from a religious point of view. There is now much talk of loyalty, and our members are properly admonished to display their loyalty towards their country and their Government. Loyalty is largely manifested in deeds. And the members of our denomination, as citizens of this country, are very properly taking part in these deeds of loyalty. They have furnished tens of thousands of men for the army and navy of our country. They have bought Liberty Bonds, War Savings Certificates, and Thrift Stamps. They are supporting the noble activity of the Red Cross organization, and are contributing their work in manifold ways to supply relief against the calamities which follow in the wake of war, to heal the wounded and nurse the sick; they display our country's flag, they sing patriotic songs, they pay income taxes, and all this they do to satisfy their sense of duty; in many instances - we are justified in making this assertion - they are doing relatively more than others. All these, however, are outward deeds, and hypocrites might do as much. Our Lutheran members, however, have learned from the Scripture an additional and a higher lesson, *viz.* that they must obey law and order not only as a matter of necessity, but in obedience to the Word of God and for conscience' sake, providing the Government requires nothing at variance with the Word of God and against their conscience. (Rom. 13:1-7; 1 Pet. 2:12-14; Titus 3:1.) Now, then, when our Government, as at present, is issuing a new series of Liberty Bonds, and is asking all citizens to take part in this loan, our members are to render full obedience, exactly as they are doing by sending their sons to war and paying their income taxes. And if our Government in this matter appeals to our congregations as incorporated bodies and asks them, as corporations enjoying the protection of our Government, to take part in the campaign, our congregations may render such assistance without fearing that they are commingling Church and State, and our pastors may readily, in a proper manner, make the announcements required, and render the desired reports to the Government, either personally or through such deputies as they may appoint; indeed, we ask them to do it, lest they be suspected of disloyalty.

Furthermore, our members have the sacred duty conscientiously to do that for which they pray every Sunday in the regular supplication for the Government, *viz.*, to lead a quiet and peaceful life in all godliness and honesty. In these days of excitement, when enthusiasm and fanaticism may easily arouse the passions, let us be particularly careful of what we say. Let us faithfully perform the toil of our daily task, and let us continue in prayer to our Lord and God, in whose hands we are; the hearts of men are in the Lord's hand as the rivers of water; He turneth them whithersoever He will. And when, in spite of all, suspicion and persecution be our lot, let us cry to God the more insistently, but let us also learn to suffer, and let it be our chief concern that we be found faithful. Our Church has hitherto enjoyed prosperity under the precious institution of democracy in our country; it has handsomely grown and expanded. But let

us not forget that times of trial and distress may become, under God's direction, veritable times of blessing, as has been shown repeatedly by the history of the Church at large and our Church in particular. Times of tribulation purify and refine. Adversity prompts us to search the Word of God more diligently. Let us do our duty, and let us take all the proper steps necessary to maintain our church and school and the democratic institutions of our country. If need be, let us appeal to our Government for protection, but, above all, let us offer up fervent prayer in the words of the old prayer-hymn, which dates its origin back to the perilous times of four centuries ago: -

In these our days so perilous, Lord, peace in mercy send us; None else man Thou can fight for us, None else than Thou defend us, Our only God and Savior.

Grant to our land, all in authority, Peace and good government, That under their administration we may lead a Christian, peaceable life In unfeigned godliness and pure doctrine. Amen.

L. FUERBRINGER.

On the war situation.

A synodal letter from our President to our congregations and pastors.

The last "Lutheran" announced a government circular requesting all organizations, clubs, societies and churches to participate in the new war loan (Liberty Loan). Now not only the government expects to be reported on the success, but also the citizens throughout the country are watching each other and the individual organizations to find out how far one participates in this loan, in the Red Cross and the like. Especially on the part of our pastors, too, diligent activity is expected. In some states every citizen is given a card on which he has to record what contribution he has made to the Red Cross and the War Loan.

Now in quiet times we as a church community have not been concerned in any way about political matters, but have left them to the individual members of our congregations.

But since at the present time our government and our fellow citizens expect help in the war from our congregations as legal corporations and from our pastors as respected citizens, we owe it to our church to participate in the support of the government precisely in the manner desired by the government and according to the methods prescribed for all corporations. Such participation is not a mingling of church and state, and may be done with a clear conscience. Our government has entered the war and now calls upon the citizens of the country to raise the necessary funds to wage the war. Only in one case would God's Word forbid the citizens of a country all active participation in a war, namely, if it were known with certainty that the war would be an unjust one. But where this knowledge is lacking, and one is not able to form an all-embracing judgment of the situation

If a man is to be the best of the best, he must be the best of the best, and he must comply with her requests and leave the responsibility of the war to her. She does not bear the sword in vain. She is God's servant. (See the article in our calendar this year, page 26: "What Did Luther Teach About War?")

There are now already many of our communities participating in the war bond in the manner desired by the government; others will follow. According to the news that has come in, the participation will be a general one. Since statistics on the bond are required, and a request to that effect has been made to me, as President of the Synod, by the Treasury of our Government, it is desirable that our district officials collect the necessary material in an appropriate manner.

In some places our pastors have also been requested to deliver so-called patriotic speeches, and a number of pastors have done so. Since it has been done for the purpose of protecting our congregations from unjust suspicion and abuse in these troubled times, and to make known our doctrine of authority, it is certainly not to be blamed, but commended.

For the works of the Red Cross (Senior and Junior Red Cross) are from our. Large sums have flowed from our congregations. Not only our adult members, but also our school children have been called to this service. Our students and pupils in all our colleges and seminaries have also contributed. Since the Red Cross has set itself the task of healing the wounds of war, each one of us will gladly support this noble work.

As to the spiritual care of the thousands of our young men in the army and fleet, it is well ordered by our authorities charged with it, with great love and untiring diligence. A goodly number of chaplains are on duty, preaching to the soldiers the gospel of the grace of God in Christ JEsu, and reporting many glorious experiences which they are privileged to have in their blessed labors. More chaplains will be needed as the work becomes more and more extensive. The necessary funds are not lacking. Without any special effort, the money from our congregations flows unceasingly for this purpose.

Finally, above all, let us not forget in these sorrowful times to diligently seek instruction, admonition, and comfort from God's Word, to lift up praying hands to God, and to continually call upon our dear Father in heaven, that for Christ's sake he may soon once again bring noble peace to our country and to the whole world. F. Pfothner.

For the sake of publicity we are glad to reprint in English the above message of our Synodical President.

The War Situation.

A Message of Our Synodical President to Our **Congregations** and Pastors.

The last number of the LUTHERANS promulgated a circular of our Government in which all organizations, clubs, societies, and churches are requested to take part in the Third Liberty Loan. Our Government expects not only that

we report on our success in the matter, but all citizens and individual organizations are making comparisons to ascertain the relative participation in the Third Liberty Loan, the Red Cross movement, etc. All of our pastors are expected to take an active part. In some States every citizen is handed a card for the purpose of registering what he has contributed for the Red Cross and Liberty Loans.

In normal times we, in our capacity as a church organization, have taken no official action in the premises, and have left the matter to the decision of the individual churchmembers; but at present our Government is approaching our congregations in their capacity as legal corporations and our pastors in their capacity as prominent citizens, and expects such cooperation. We owe it to our Church to take such steps in the support of our Government as are prescribed to all corporations. Such participation is not a commingling of the affairs of Church and State, and it can be tendered with a good conscience. Our Government has entered into the war, and asks that its citizens furnish the necessary means. There is but one case in which the Word of God would deny to the citizen of a country active participation in a war, and that is, if one were convinced that a particular war were unjust. But when this conviction does not obtain, indeed, when one is unable to form a competently comprehensive opinion, one must accept the verdict of the Government, and cheerfully obey its orders, leaving to the Government the responsibility for the war. (Compare p. 26 of 1918 *Calendar*, "What Does Luther Teach of War?") "He [the ruler] beareth not the sword in vain; for he is the minister of God." (Rom. 13:4.)

Many of our congregations have already taken part in the Liberty Loan "drive" in the manner prescribed by our Government; others are following. To judge by the reports at hand, our participation will be universal. Since statistics on this loan are being asked, and a request relative thereto has reached me officially from the Treasury Department of the Government, I deem it desirable that all our District officers take steps to promptly gather the necessary information.

In several localities our pastors have been requested to make patriotic speeches, and a number of them have complied. Inasmuch as this has been done for the purpose of protecting our churches against unjust insinuations and accusations made during these times of excitement, and for the purpose of promulgating our doctrine concerning the Government, we deem this action distinctly praiseworthy.

For the purposes of the Red Cross, both Senior and Junior, our congregations have contributed large sums, and not only our adults, but also our children have been enlisted in this service; also the students in all of our colleges and seminaries have done their share. The work of the Red Cross consists in healing the wounds inflicted by the war, and every one of us should generously support this noble undertaking.

As to the spiritual care of the thousands of our young men enlisted in the Army and Navy, we are glad to report that our special Board for this work is displaying laudable devotion and unceasing diligence to it. A handsome number of our chaplains are now in service, and are bringing to the

soldiers and sailors the Gospel of Christ; they report many gratifying experiences which they were permitted to make in their sacred service. Additional chaplains will become necessary with the increasing volume of work, and it is a pleasure to report that the necessary funds are available, our congregations contributing steadily and handsomely.

One thing we must not forget in these troublous times; let us diligently seek from the Word of God illumination, admonition, and consolation; let us lift up prayerful hands to God, beseeching Him for Christ's sake to soon vouchsafe our country and the world at large the blessings of peace.

F. PFOTENHAUER

Beautiful experiences.

Some time ago a traveling preacher visited a newly settled area in the far southwest to introduce Candidate W., our first missionary to that area: How do things look there? How might the harvest have turned out? Such questions are very important to us, for all beginnings are difficult, especially on our prairie, which only a few years ago was considered fit only for grazing cattle.

He came there and was pleased to find such a beautifully developed area. The harvest was probably a little small, for there was often a lack of rain again last summer, but if industrious, thrifty, frugal farmers live there, with God's help it will still be possible to get by. This was joy number one.

Now Sunday came. In two different places, in a farmhouse and in a schoolhouse, our new worker was introduced. Willingly and willingly was he to undertake the new and heavy ministry in small and far-flung preaching places, and to take upon himself toil and trouble for the sake of the dear gospel. And the dear people, old and young, all turned out so punctually, and quite evidently rejoiced in the beautiful gift which God had bestowed upon them in their loneliness. This was joy number two.

Now comes the last, the best. We stopped at various Christian houses and were hospitably received. The houses were small, and the modern conveniences, which are so precious to some mortals, were quite lacking; but we were well provided for. We were called to breakfast, and there were all sorts of good things on the table. But all was quietly kept waiting, and the family first held their usual morning devotions. How fine and sweet it was when the father read a psalm! Yes, and then the children began. First the oldest girl and then the two boys, and the two little girls brought up the rear, and each child knew how to say a beautiful little morning song, clearly and devoutly, in a bright voice. That was beautiful. But why was this Numero Three the missionary's best joy? He does not like to say and is a little shy. He has now been in many homes on many missionary journeys, but miraculously rarely has he come to a house where he noticed: Here, house devotions are held regularly.

This is how it is in our mission fields, in foreign lands. How might it be at home? A few months ago an elderly lady, who comes from a pastor's family and had much contact with English church people, but now edits an English weekly, wrote: "I don't know of a single house where they still hold home devotions." Oh, if only home devotions were held everywhere in our Lutheran Christian homes! So much could be said about the benefits and blessings. How many parents live in places where there can be little worship, and they complain about it. But do they not also want to think that they could control many evils if they would read a chapter of the Bible every day with the family and pray? How many children hear almost no German at home, but are still confirmed in German? How much would it help their spiritual understanding if they had had daily German devotions in their parents' home from childhood on! A simple farmer in M. had a good custom. He presided at a rather decently sized family table. Often the children had to read the chapter in the Altenburg Bible, each on a certain day. This was good practice for later times.

Let us not become lax in letting God's Word dwell among us richly! For church and state, for school and home, for time and eternity, it brings rich blessings from God.

P. K.

To the ecclesiastical chronicle.

A sad decline in parochial school is lamented by the Southern District. *Southern Lutheran* devotes a number of the statistical data of the churches and a general overview of the churches of the Southern District, which has become very small especially since the separation of the Texas District. After he had emphasized on the one hand that God's blessing has been with the work of the congregations, that God has always made his word and his promise true, and on the other hand that the Christians are also doing the work commanded them, even if in much weakness, and that there is still much room to become more and more complete, he is particularly struck by this sad phenomenon: "We cannot refrain from lamenting the alarming decrease in the number of children in our congregational schools. This steady and continuing decrease is really frightening when one compares the figures of the last few years: 1917: 475, 1916: 544, 1915: 619, 1914: 651, 1913: 659, 1912: 701. The figures mean a decrease of 33 percent within five years. In 1912 New Orleans and Gretna parishes had 433 children in their seven schools; in 1917 these same parishes had 348 children in their six schools." This, however, is a sad phenomenon. The only ray of hope is that the said paper then continues, "Should it be possible that we should lose sight of the importance of our Lutheran schools? Parents who with knowledge and will deprive their children of the blessings of a Christian parochial school are very short-sighted; for they deprive their children of one of the most glorious blessings they can take with them out into life, a Christian education. O you parents who do not send your children to a Christian school where you have the opportunity, you neglect your children in such a way that it can never be repaired! By the time you have realized your mistake, it is probably too late to make amends. Our Lutheran Schools

are such a treasure for our church that we cannot quietly watch them fall into disrepair. Mere complaining and lamenting will not help. The only way our schools can be helped is by keeping their real value in mind, and diligently setting to work and laboring for them." This moving exhortation is a ray of hope. As long as pastors are animated by this sentiment and preach and work according to it, there is still hope. But where in congregations and also among pastors the sense asserts itself that one thinks that things are going quite well without a Christian school, or where one even regards it as progress that one is rid of the old troublesome school, then of course the blessing is buried.

E. P.

Palm Sunday and Easter at Camv. Our Field Chaplain for Camp Funston and Fort Riley, Kans. the Rev. C. Kurth, gives us the following notice, which will interest as well as please our readers:—"On Palm Sunday it was my privilege to confirm before a large congregation a soldier whom I had been teaching for some weeks. I preached a sermon on the scripture word Rom. 1:16, which was just fitting for this man: I am not ashamed of the gospel of Christ, for it is the power of God that saves all who are saved.



The "Lutheran Center" at Camp Funston and Fort Riley, Kans.

Our confrere was truly not ashamed of his Savior. Under the ridicule of his unbelieving roommates, who teased and mocked him for his Christianity, and whose cursing words made our lessons almost unbearable every time, he remained, by God's grace, a faithful confessor of his Savior. The evening before his confirmation he told me that he had been ordered to work the next day, although he had asked permission to attend his church. However, God so arranged it that he was able to appear in our hall on Sunday morning. It was a solemn service! Before me sat men who had also once pledged allegiance to their God at the altar, even unto death. What they had once promised to their Saviour now stood vividly before their souls. How necessary this Saviour has become! - This service did not fail to have an effect. It will remain unforgettable to me. - On Easter Sunday we celebrated Holy Communion in our new hall. 96 soldiers took part. In both services we preached to an audience of about 600. - It is a glorious work that we are privileged to do here for God's glory and man's salvation." - The new hall, which we show in the picture, was dedicated on March 17. Attached to it is a "parsonage," in which live Father Kurth and S. Petrich, who is helping him in the work among the many Lutheran soldiers, but has been called first as pastor firr Manhattan and Riley, Kans. Thus a quite regular "Lutheran Center" has been established there. -

A very similar hall, judging from the picture, was dedicated at Camp Sherman, near Chillicothe, O., April 7, and, like the hall at Camp Funston, is ours alone in land. L. F.

What will be the Augustana Synod's position on the proposed union? The question has been raised much for some time. The Swedish Augustana Synod is part of the General Council. Its representatives voted in favor of unification last fall. Recently the Minnesota Conference of that Synod held its meeting in St. Paul, and by an overwhelming majority rejected the motion to enter into the proposed union. That conference is the largest conference of the Augustana Synod; it forms about the third part of the Synod. The Synod itself will hold its meeting in Minneapolis in June and vote on the question. E. P.

The Old Catholic Church of North America, or as it now calls itself, the American Catholic Church, has made significant progress in recent years. Twenty parishes have joined the Church in the last year. It now numbers 40 congregations, 18,000 communicants, and 42 priests. Bishop F. E. J. Lloyd of Chicago is the leader of this movement. Bishop Lloyd received his education in the Episcopal Church. There he served several high church congregations. Later he joined the Roman Church, but after a short time left it again and organized some Independent congregations into an Old Catholic Synod. This church holds firmly to the old customs, but has with papal institutions: Auricular Confession, the Rosary, celibacy of priests, use of the Latin language, etc., thoroughly cleaned up. (Wbl.)

Decree on baptismal names. We read in a Catholic newspaper: "The new canon law decrees that Catholic parents attach the names of saints to their children at baptism. The list of saints is truly large enough to satisfy the taste of even the most selective. Names taken from a botanical catalogue, or which would be quite suitable for naming Pullman wagons or lapdogs, are certainly not suitable for Catholic children." - A rule of law on the matter will not be given by our Church. But, on the other hand, no one will deny that a reminder is in order not to fall into meaningless or even worse names in the choice of baptismal names. We also believe that the location given is a good one: "Surely the list of saints is large enough." Only we do not mean the papal calendar saints, but the real saints of Scripture. E. P.

The State Legislature of Massachusetts has adopted the following law: "Any person over twenty-one years of age, and of sufficient means, who, without cause, neglects or refuses to provide for the support or maintenance of his parents, father or mother, when, through misfortune or no fault of his own, he is destitute of the means of support, and is unable, by reason of old age, infirmity, or sickness, to support and maintain himself, shall be fined not more than twenty dollars, or imprisoned not more than one year, or both fined and imprisoned." What has been neglected in regard to Christian youth education, adds "Aurora and Christian Week," is now to be made good by the police baton. (Wbl.)

The Mormons are using the war, in which so many men are dying, as an opportunity to propagandize their polygamy. We read that in a number of newspapers articles have appeared by the daughter of Brigham Young, in which she appears particularly brazen. In her articles are said to occur such sentences as this: "Great men are always great

Polygamist have been, lawful or unlawful. Inferior men will always shrink from doubling their domestic burdens." Mormonism is still the same, and only waits for opportunity to see its carnal doctrine of polygamy put into practice again, even undisturbed. Their smooth-tongued emissaries, who come to the doors of the people in town and country, are naturally careful not to begin with this and other of their special doctrines. E. P.

Culture war looms in Chili. In Chili, in the recent congressional elections, the radical anti-Catholics elected a majority of representatives. This party has written separation of church and state on its program and will carry it out completely against the will of the president of the republic, who, although he is not a Catholic, fights the separation of church and state. - This is what a report in the Catholic press says. Strange. The people who demand the separation of Church and State are the enemies of Catholics, and President Ivid is given credit for the fact that "although he is not a Catholic, he fights the separation of Church and State. So, then, to Catholics this must after all appear to be what is desirable, and so necessary and important that it is worth fighting for, that Church and State should not be separated. In our country, where the separation of church and state is a main principle, they do not usually say this, but often act as the champions of American institutions. It is also best to come to terms with this. State after state establishes religious liberty and thanks itself for being the beadle of the "church" and for keeping the people with the "all-island church" by sword and stake. E. P.

Relocation of the Pope? As the "Vossische Zeitung" reported from Copenhagen at the end of January, the Geneva correspondent of "Politiken," Count Christian Holstein, who is on good terms with Catholic circles, makes the following remark in the "Nordic Weekly for Catholic Christians": Everything indicates that a temporary repeal of the Guarantee Law is planned. As soon as the repeal is realized, the probable consequence will be that the Pope, in order to preserve his full freedom of action, will leave Rome. It would be most probable that he would accept an invitation from the monastery of Einsiedeln and take up temporary residence there. The buildings of this monastery were spacious, and it had already housed popes in the past. With its central location between the powers, this monastery is excellently suited as a center for continued political activity. (Catholic Messenger of Faith.)

Separation of Church and State in Russia. Political newspapers report: "A decree signed by Prime Minister Lenin and other members of the Bolshevik government orders the complete separation of church and state. The church is deprived of all state property, all its real estate, equipment and church utensils are confiscated. The religious communities retain the right to use the property in question for exclusively religious purposes, but the right of ownership reverts to the state. Religious freedom is assured as long as religious communities do not interfere with the social order, do not restrict individual liberty, and do not place obstacles in the way of the Republic. Religious concerns are not an excuse that could exempt individuals from their civic duties. Marriages and birth registrations will henceforth be performed by the civil authorities. Religious instruction will be abolished in all state schools and in all private schools with a similar curriculum." (Wbl.)

China offers **almost unlimited possibilities for mission.** One leaf brings this quite vividly to life in the following way

Illustration: Every third child born into the world faces a Chinese mother; every third person who dies is Chinese. And yet more than half the cities of China have no missionary within their walls. Tens of thousands of smaller towns and villages are without any missionary workers. Not a single province is sufficiently worked. A province in Manchuria, with 1, 500,000 souls, has only one missionary; Mongolia, with 2,000,000 souls, has none at all, nor Tibet, with its still larger population. All this in spite of the fact that several ecclesial communities have large missions in China. The Catholic Church is also sending more and more workers to China. Eighteen priests, thirty theologians, and three hundred sisters, at the suggestion of the Irish bishops, have volunteered to serve in the missionary work of China. Father O'Leary, who has just returned from three years of missionary work in China, says: "There are 400 million people in China, of whom two million are Catholic, while there is only one priest for every 170,000 in the young republic." He further states that China is ripe for conversion. "In 1911 China became a republic and granted complete religious freedom. As an example of the progress of the Catholic Church there, I will tell you that last year in the diocese of Peking alone we won 30,000 to our Church." When asked why Ireland should send missionaries to China now, Father O'Leary replied, "The young missionaries of France and Italy who stood in China have been called to the banners. Their missionary seminaries at home are closed and cannot send priests for years. Shall all their work perish, shall their sacrifices be in vain, and all their converts sink back into paganism, while American Protestant missionaries go in swarms to the great mission field of the East?" - Our synod, after all, now has a mission to China. So far we have three missionaries there. So the question is in place: What is that among so many? We hope that many more will soon follow the three, if God gives us the workers and the Christians the necessary means. E. P.

A prayer of Luther when the little ship of the church was covered with waves.

(Prayed the night before his confession at your Diet of Worms, 1521.)

. "Almighty, eternal God! How is it but a thing about the world! How does it open men's mouths! How small and low is man's trust in God! How is the flesh so tender and weak, and the devil so mighty and busy by his worldly wiles! How soon does it pull away its hand and purr along, running the mean way and the long way to hell, where the wicked belong, looking only at what is splendid and mighty, great and powerful, and has prestige! If I should turn mine eyes thither, I am done for: the bell is already cast, and the sentence is passed. O God! O God! O thou, my God! O my God, help me against all the world, against all reason and wisdom! Do thou it; thou must do it, thou alone. It is not my affair, but thine. For my own part I have nothing to do here and nothing to do with these great lords of the world. I wish I could have good, quiet days and not be sworn to anything. But thine is the cause, O Lord, that is just and everlasting. Help me, thou faithful and everlasting God... I trust in no man. It is in vain and for naught;

all that is carnal and that tastes of the flesh is hanged. O God, O God! Hearest thou not, O God? Art thou dead? Nay, thou canst not die. Thou art alone hid. Hast thou chosen me to this? I ask thee how I may know it. For all my life I never thought to be against such masters, neither did I purpose it. O God, help me in the name of thy dear Son JESUS Christ, who shall be my shield and my defence, my stronghold, by the power and strength of thy Holy Spirit. O Lord, where art thou? You, my God, where are you? Come, come! I am ready to lay down my life for thee, patient as a little lamb. For the cause is righteous and thine; I will not separate myself from thee for ever. Let this be decreed in the name of God. The world must let me have my way over my conscience, even if it were full of devils, and if my body, which is the work and creature of thy hands, should perish and fall to the ground, even to ruins; but thy word and thy spirit are good for me. And it is only for the body that I am to be concerned; the soul is thine, and is thine, and abideth with thee for ever. Amen. God help me! Amen."

A recipe for the melancholy.

(From an old pious doctor.)

With all other faults fighting helps; but with the sickness of the soul it does not. The more we fight, the more terrible it becomes. An old preacher said: "It is just as if we were walking through a place where a large dog sits in front of every house and barks. If we go on quietly, he does nothing; but if we resist, he only grows wilder." We must drop the thoughts. What we cannot make good ourselves, the good Lord makes good. We can do nothing but bring our misery to the dear God, all our indebtedness, and he gives us his infinite gifts in return. (Isa. 63:3.) - Would a mother let her child be stolen? No, she will guard it like a lioness if one wants to snatch it from her. Much less will God allow His dearly purchased property to be snatched away. He will know how to save it from all hostile power. (Is. 49, 16, 16.) - You must rejoice in health that you have earned hell and that only heaven belongs to you. (Luk. 10, 20.) - Looking to thyself, thou canst never be merry; look to JESUM, the beginner and finisher of faith! (Hebr. 12, 1, 2.) - We must learn to let everything be given to us. (Isa. 65, 1, 2.) - Let the love which men show thee be a token of the love of God. (Luk. 11, 13.) - Do not be like Lot's wife and do not look back so often! (Phil. 3, 13.) - Think nothing but: heaven is open and hell closed. - Where God shutteth out, no man can shut in. (Rev. 1, 18.) - Take the whole bundle and throw it into the mercy of God! (1 Petr. 1, 13.) - If only one remains faithful in the covenant, then the covenant cannot be broken at all, and God remains faithful. Our unfaithfulness does not cancel God's faithfulness. (2 Tim. 2, 13.) - Pride can also seek its satisfaction in wanting to be the worst of all. - Let no other thought arise, whatever may come between, but, I am saved, reconciled, and secure for time and eternity. (1 John 2:1, 2.) - The enemy can least of all suffer thanksgiving; only give thanks and praise quite a lot! - The very fact that one cannot put into words, cannot utter, the chief lamentation of sickness, gives the soul this great anguish. - It is strange how often we find in the Bible the exhortation not to worry, and also "to his

Time". (Ps. 55, 23.) - At one time we must live on the crumbs that fall from the Lord's table, at another time we stand in the full enjoyment of faith. - Only hold on to the fact that God wants to make you well! (Ezek. 33, 11.) - We want to live from minute to minute and not look further out.

"My time is in your hands."

Ps. 31, 16.

How often the words of the Psalm come to my mind! People sit together and talk and plan, for example, where they will travel in the next year and what they still want to see in the world - and the Eternal One above hears it, and all their days are written in his book before one of them is there, and he knows that the hourglass of their life has only a few grains left, and they will only make one more journey, but they will not come back from it.

Or a man may undertake a great thing, to write a book, or to build a house, and know that it will take years to finish. And the LORD hath his time in his hands, and he shall not finish it.

That we would always consider how St. James applies the word of the Psalm to the New Testament: "You should say, 'If the Lord wills, and we live, we will do this or that'", Jam. 4, 16.

And let's think of one more thing. The ancient Greeks had three goddesses of time. One weaves man's thread of life, the other measures it, the third cuts it. None has mercy. But our time is in the hands of the eternal mercy and love that spared not the only begotten Son, and here again God's time is the very best time. It is a very serious word: our time is not in our hands, but it is a very comforting word: our time is in our God's wise and gracious hands.

Visible answer to the missionary prayer.

A stone-cutter near London was at work when he saw a black man looking at the huge city from an elevation. He wondered for a long time what the black man was doing, until he asked him in good English what the big building in the distance was. The stone-knocker moved his umbrella away, with which he protected his eyes against the stone splinters, and said, "That is St. Paul's Church," and also gave the names of the other outstanding buildings. At last the African said: "Yes, this is a beautiful, great city, but the city of God is indescribably more beautiful. I mean the heavenly Jerusalem, which I hope you too will one day see." "Ei," cried the stone-knocker, "do you know anything of these things?" "Certainly," was the reply. "Missionaries have come to us and taught us to know JESUM Christ, and now I am here to prepare myself still further for the gospel ministry among my black brethren." Then the stone-knocker throws down his hammer, leaps across the path toward the African, squeezes his hand, and exclaims exultantly, "So you are one of those for whom I have prayed for twenty years. For I have never put a penny in the missionary box without sighing every time: 'God, bless the black people!' This was a great refreshment to the African as well as to the worker.

So we too may hope to see with our eyes one day how the seeds of our prayers and gifts have sprouted.

Evil habits in the house of God.

The service is over. See the picture of haste that presents itself to your gaze! You think you are in the temple at Jerusalem at the moment when the Lord Jesus drove out the changers, merchants and sellers with the scourge, but everything is rolling in a dense tangle towards the exit. Everyone wants to be the first to find the way out. What's the hurry? Do you really care about two minutes? You'd think so. Women who have children with them can't wait until the blessing is given; they have to start getting ready beforehand, as if they had to leave the train quickly at the station before it moves on. Thus, especially in winter, one can see how, during the prayer and the blessing, the cloths are put on, the skirts are buttoned, the bonnets are tied, and so on. But is not this an evil habit that ought to be done away with?

Are you one of them too? Then change your ways, and hurry and rush no more. Otherwise, whoever sees you will think that you did not like it at all in the church, and you will hardly be counted among those who say with David: "Lord, I love the place of your house and the place where your honor dwells," Ps. 26:8. For where one likes to be, one does not seek to get away in a hurry.

(Lutheran Church Gazette.)

The different characteristics of the seven petitions of the Holy Prayer of the Father.

An old teacher writes:

There is no petition in the Lord's Prayer that cannot be given a special name and thus distinguished from the others.

That the first petition is the holiest is given by the letter itself, "Hallowed be thy name."

The other, "Thy kingdom come," is the most blessed; for if we are in God's kingdom, here in grace, there in glory, we are rightly blessed.

The third, "Thy will be done," is the hardest; for it is hard to enter into, if not our will, but God's, be done in us.

But the fourth is the easiest, because our heart is attached to the temporal, so that we feel this need most easily.

The fifth, "Forgive us our trespasses as we forgive those who trespass against us," is, I say, the most dangerous; for with it we can easily invite God's wrath upon ourselves, if we do not also want to forgive.

Again, the sixth, "Lead us not into temptation," is the surest; for if we are free from temptation, we are safe.

The seventh, "Deliver us from evil," is the most necessary for Christians, for as long as they live in this evil world they are up to their ears in evil and misfortune.

had long since begun to bear fruit, and beneath the gently sloping branches the tall figure of the master of the house walked slowly and alone, as if lost in a dream. He was usually an industrious man; but now his hand rested. He was not thinking of work; he was thinking of something else. Just now he had closed his eyes to his only child. He knew that he had gone to his eternal home, for he had lived and died in faith. The last word his son spoke to him had especially moved him: "Father," he had said, "Father, I thank thee again now in the hour of my departure, that thou hast kept me from the worldly places and taverns, pointed me early to the Saviour, and thus helped to preserve my soul to this hour." That was comfort enough to calm his heart in the midst of the deepest sorrow,

On Christian freedom.

Every Christian must not always do what he has a right to do, but must be able to dispense with his right and see what is useful and beneficial to his brother; for we are not all equally strong in the faith. I have a stronger faith than some of you; again, some of you have a stronger faith than I have. Yes, he who is strong in faith today may be weak tomorrow, and vice versa. Therefore we must not look to ourselves and our faith and ability alone, but look to our neighbor, that we may conform ourselves to him, and not offend him with our freedom. That I may tell you a rude parable: if a man bear a sword, and be alone, he may bear it bare, or in a scabbard, there is little in that; but if he be among a multitude, or deal with children, he must behave himself very differently with the knife, lest he injure any one. (Luther.)

Obituaries.

On February 13, at Sebewaing, Mich, Father Konrad Johannes Umbach passed away at the age of 59 years, 8 months and 3 days. He was born at St. Louis, Mo. on June 10, 1858. His parents were Kaspar Umbach and his wife Maria, nee Geisel. After his confirmation he entered the high school at Fort Wayne, and thereupon received his theological education under D. Walther at St. Louis (1879 to 1882). He found his first field of labor in the church at Prairie City, Mo. to which he broke the bread of life for nine years. In 1891 he followed a calling to the Immanuel church at Sebewaing, Mich. in the midst of which he found a larger field of labor, and at which he labored in great blessing for nearly 27 years. Under his faithful and industrious labors the congregation increased outwardly and inwardly; it was also his privilege to see a daughter congregation spring up from his congregation, and flourish sweetly. Remarkable in him was his great humility, and his kindly calmness and firmness. He also rendered valuable service to the Michigan District, serving it as secretary for 21 years. His last sermon was preached on February 3, on the subject, "One thing is needful." Heartily and forcefully he spoke on this to his congregation, not suspecting that he himself was so soon to reach the blessed goal. A few days later he fell ill with pneumonia, which, however, soon seemed to be cured, so that he believed he would soon be able to preside again over the ministry he had come to love. But unexpectedly heart weakness set in, which brought about his death. After the following Sunday the

A precious word.

It was a quiet summer evening. The stately farmhouse lay broad and stretched out as if for rest among the fertile fields. It was a working day. And yet everything seemed to me to be in a solemn mood: the blue sky, the windless oak trees, the silent orchard. The branches of the latter

When the members of his congregation had been given the opportunity to take a last look at their deceased pastor, his long-time neighbour, Fr. Witterung, officiated in the house and, preceded by many of his fellow ministers, escorted the body to the church, where before a large assembly of mourners the undersigned preached on Matth. 25, 19-21 in German and tt. Grüber preached on Joh. 11, 11 in English. At the grave officiated tt. Binhammer. - The deceased is to be granted rest and blessedness; but we lament and say with the Saviour: "The harvest is great, but the labourers are few. Ask the Lord of the harvest to send laborers into his harvest!"

Joh. Schinnerer.

On April 4, the Lord of the Vineyard called Prof. Louis W. Dorn, teacher at our Concordia College at Fort Wayne, Ind. to his eternal rest. A richly blessed life, a life of sheer restless activity, has come to a close with his blessed homegoing. God had graced him with glorious gifts of the spirit, with a clear mind, sound judgment, a deft pen and an eloquent tongue, a loving heart and a deep Christian mind. And he did not bury the pound entrusted to him in the sweat cloth, but used it with untiring diligence, with admirable eagerness to work, and in ever-ready service. The Lord also guided and directed him in such a way that he found opportunities to use the gifts he had been given in various activities of human life in the service of his fellow men. After the deceased had completed his studies at our teaching institutions here in Fort Wayne and in St. Louis, he was active for fifteen years in the parish ministry - in Pleasant Ridge, Rockford and Belleville, Ill. - After he had been active with great success in the parish ministry for fifteen years - in Pleasant Ridge, Rockford and Belleville, Ill. - and had also given good advice to many a brother pastor and congregation in difficult cases as a visitor, the Lord led him here to our school for prophets in 1900, where he has since helped to prepare the future ministers of the Word with his rich knowledge and his outstanding teaching ability, and with great skill first to the scientific and mathematical disciplines and then to the subject of German language and literature as well as the teaching of world history. In addition, he was the editor of our "Kinder- und Jugendblatt" (Children's and Youth Gazette) for twenty-two years, and his industrious pen provided many an interesting, instructive and edifying article for its 50,000 readers. He was also a valued contributor to the "Homiletische Magazin" and the "Lutheraner". As a leader of doctrinal discussions at our synodal assemblies and conferences, he has refreshed thousands and thousands from the rich well of his theological knowledge and promoted them in salutary knowledge. For eighteen years he served the Concordia congregation in Fort Wayne as an ever-ready helper in the ministry of the Word, and especially to the dear youth he always proved to be a loving, fatherly friend. He has served hundreds of congregations in the wide circle of our Synod with his splendid preaching gifts on festive occasions. According to the words of the Lord, "Seek the best of the city, whither the Lord hath led you!" he has also been zealously active in charitable enterprises of the city citizenry as a member of the Park Board and as a member of the Anti-Tuberculosis Society, and in other ways. To his family he has been an affectionate father, ever solicitous for their welfare, endeavoring to bring up his large band of children to be useful citizens of the kingdom of the world and of heaven. - Such a richly blessed human life, filled with restless activity, has come to an end here for this temporality. What

It is therefore a wonder that the great participation in this death extends far over the entire territory of our Synod, and wherever one hears and reads of the blessed departure of the departed, his departure causes heartache, especially since the departed was only at the ripe age of 54 years, 5 months and 9 days, and according to human thoughts could have worked many more years in rich blessing. - But we have the delicious comfort that our loss is his gain; for Christ was his life. Christ was the rock of salvation, on which he rose high again and again to the last in the floods and billows of sin, misery, distress, and death that rush around us here. He confessed this again and again, publicly and privately, even on his long bed of pain and death. Jesus and the salvation found in him was also the driving force of his untiring work and activity. The riches of God's grace in Christ, which he possessed here in faith and confessed in word and deed, he now also has in sight and in full enjoyment. For "blessed are the dead that die in the Lord from henceforth. Yea, the Spirit saith, that they may rest from their labours: for their works do follow them." - With an exceedingly large attendance, the weary body was laid to rest in a Christian manner on April 7 in the Konkordia churchyard. Praeses W. Moll officiated at the ceremony in the house, the German funeral oration was held by the undersigned, the English one by Prof. W. Dau. Several representatives of our sister institutions also gave short speeches in the church. - To the widow with her seven children, may the Lord Jesus be a mighty helper and comforter! Our vow at his grave was this: "Remember your teachers who have told you the Word of God; which end look upon and follow their faith!" But let the LORD, the arch-shepherd of his church, abide with us with his grace, and give us shepherds and teachers after his own heart for evermore!

Aug. Lange.

It pleased the Lord over life and death to call away Otto Hartwig, a student of the secondary school of our college in Milwaukee, through death. He died, as we may confidently hope, in faith in his Savior. His parents had hastened to his bedside and witnessed their son steadfastly approaching death, which gave them no small comfort. He brought his age to 19 years, 4 months and 5 days. On April 9, a solemn service was held in the auditorium of the asylum, at which tt. C. Dietz zun. preached the sermon, and the men's choir of the asylum performed two songs. The body was then taken to Bonduel, Wis. and there Christian burial to the ground took place on April 11 with a large attendance. Two representatives of the student body were also present. The local pastor preached the sermon. The Lord our God, however, comfort the dear parents and brethren of the deceased with the hope that they have not lost their son and brother, but only sent him on ahead. J. F. Albrecht.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Lutheran Landmarks and Pioneers in America. A Series of Sketches of Colonial Times. By *William J. Finck*. Philadelphia: General Council Publication House. 200 pages, bound in cloth with spine and cover titles. Price: \$1.00.

The Reformation anniversary has also stimulated and encouraged interest in the history of the Lutheran Church in America in some quarters, and this work is a very estimable contribution to that in popular and scholarly circles.



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Ascension.

Jubilate! it resounds today;

Hear, O hear the call to joy! Away with sorrow, fear and woe! Let us make hearts to the skies!

JEsus lives and reigns, He as King triumphs!
Everlasting is his glorious kingdom:
Jubilate! Rejoice!

In the midst of the distress of the earth, In the affliction and complaint, Yet it resounds with power at the same time: Jubilate! Rejoice!

He who in the most anxious hours Overcame all, O then a beautiful morning soon:
Escape!
Jubilate! Rejoice!

The devil, sin, and all our troubles Can
ever and now! JEsus makes hearts to the
enemies pale: Jubilate! Rejoice!

Let the wicked world but laugh, He will
make them ashamed, When he turns
your woe and sorrow soon into delight
and
Freud.

Though he often keeps himself hidden,
O then a beautiful morning soon:
breaks after dreary night! JEJesus turns
himself in again!

He will refresh your heart, And make
you glad here and there, He, so
mighty, good, and rich: Jubilate!
Rejoice!

Jubilate! let it resound
And without end echoing:
Rejoice, O Christian multitude, for your salvation is revealed!
Mrs. Wehermüller.

Ascension Day.

"Sursum Corda! Hearts on high!" This is the ascension slogan. It is the day of JEsu's ascension to the throne. Exalted to the right hand of the Father, the regiment is given to him to reign until he lays all his enemies at the footstool of his feet. Since the day of the creation of the world, when all the morning stars praised God, and all the children of God rejoiced, there is no day like this, when the Redeemer of the world returns to the Father. When the Prodigal Son returned home, there was rejoicing, and they

were made merry. What a round dance in the heaven of all angels, since the Son returns home, through whom all the prodigal sons on earth may return home again! Ascension Day gives way to no festival. At Christmas the Lord rent the heavens from above to make his abode with us; on Ascension Day he rent the heavens from beneath, that we might make our abode with him. There he did not lay down his head, poorer than the birds and the foxes - here he prepares the way for us to the place where we can lay our head eternally. On Good Friday he bows the thorn-crowned head full of blood and wounds, today it is lifted up in the crown of rays; there the Lord hanging between two malefactors, here seated at the right hand of the Father, surrounded by the host of adoring angels. At Easter he breaks the bonds of death, bursts the gates of death and hell - today he unlocks heaven, makes triumph of death, strips the principalities and powers, and as a great prince shares the spoils of his poor flock, and has received gifts even for the apostates.

Therefore holy adoration on the lips, most blessed joy in the heart
- so celebrate the Ascension, congregation of the Lord!

(Solid flames.)

Of wars and victories.

The ghastly war still rages. There is still no end to the bloodshed. Who can tell how much heartache it has caused, how many sighs have gone up to heaven, how many tears have been shed? God alone knows what has happened. But as dreadful, as terrible, as sad as the present war is, so glorious are the victories of the Lord, and not only on the distant battlefields, but even in the camps of our country. If we could gather all our field preachers together in one day, what a glorious song they could sing together for the glory of the Lord.

of our God! It will be desirable for readers to hear such a song from our field preachers.

Let us go into the camp with them in spirit, and hear from their own mouths what they have to say about their work and about the glorious blessing which the Lord their God has bestowed upon them. Thus one of them writes:

"Yesterday I received a letter from the sister of a young man in our camp. She writes: 'I suppose our dear pastor has not told you my brother's name, and that is because he has unfortunately turned away from the church for years. Please do what you can for him. If my greying parents were to hear that the prodigal son and brother had been won back and was going diligently to church, what a joy that would be for them!' I soon set out to seek out this Prodigal Son. Admittedly, this is attended with great difficulty. I find his whereabouts. I sit and wait a whole hour, but in vain; but I will make it my business to seek him out again to-morrow. I receive many such requests. Would that our pastors would also call us those who have acted in a similar way as the one reported above. Especially in these difficult times, the Lord God is opening one door after another for us, and we are experiencing that even those who have turned their backs on your Savior for a long time are being won back. A few days ago I met a brother minister and told him that quite faithful, diligent churchgoers were coming from his district, which he had mentioned to me. How strange!' he replied. The first one you mentioned is one who has not attended to Word and Sacrament for years and years. Yes, he was unfortunately one who was often to be found as a drunkard in the alley. And the other two were such as came to church once or twice a year at most. What a change!' It is in these serious times that many recognize the time wherein God is calling them home.

"I spend most of my time in the afternoon in the hospitals; I first visit one of our *genwinden*, whose name had been reported to me, and bring him words of comfort. He told me that a few beds away a Swede was lying ill, who had asked him to ask me for a prayer booklet. I went to his bedside and found him to be a true Israelite without falsehood. Seven years ago he had emigrated from Sweden to America; he had only one brother in the city of New York. Now he lay seriously ill, and there was no one to call out a word of comfort to him. He was delighted when I told him that the prayer booklet had been given to him as a gift, that he did not need to pay for it, and that I would give it to him on one condition only, namely, that he would use it diligently. This he promised, adding that he prayed every day, and that his Saviour was his only comfort. Thus we talked together. Suddenly I heard the voice of a negro lying in another bed. He asked me (in English, of course): When I answered in the affirmative, he went on to say: 'Are you perhaps ashamed to kneel by the bedside of a poor black man and pray for him and with him?' I answered: 'Certainly not! Only

I will gladly grant your wish,' and in the presence of a large number of sick people I did so. He repeated every word of my prayer, also beautiful song verses which I recited to him. After I had finished the prayer, he told me how he had sought rest and peace before God in his conscience, striving to live God-fearing, pious; he had wanted to be a good man; but he had never succeeded or succeeded. He had always had to say to himself: 'You are a poor sinner/What a glorious opportunity was now offered to me to speak to him of the natural ruin of man, of sin, death, the grave, judgment, eternity!' What a glorious opportunity to show him that in Christ alone there is salvation, that Jesus, through his suffering and death, has accomplished just what we are not able to do. Much of what I told him he had never heard before in his whole life, and when, at my departure, I put to him the question of what he had learned today, he answered briefly, but very well: 'I have learned to trust in my Saviour/ A dead silence reigned in the whole hall during this whole time. It must have lasted half an hour, but not a word of contempt was uttered by any one. Before I took leave of the negro, he asked me to pray the Lord's Prayer with him. This was done. His last words were: "Dear Pastor, when you come back, come and see me.

"In the afternoon I continued my visits. It was necessary to visit some typhoid patients. My place is with Pastor N'. N., Military Pastor, has permission to visit all wards of this hospital, *except contagious wards*, in the performance of his duties as pastor...' So how can these sick people be visited? Like this. As soon as they're a little better, they'll come to the door. Of course, I have to stay outside. Or they come to the window, and we then communicate with each other in this way. Of course, it is often quite difficult to discuss with each other what is close to our hearts. A tract, a church magazine or even a prayer booklet is then given to the sick.

"So the work goes on from day to day."

Must we not thank God that, in spite of our sins and manifold transgressions, He gives us again and again the opportunity to serve Him in His kingdom in this way? Should we not do everything in our power so that the blessed work may also take its blessed course? After all, what is our money and goods, what are our possessions, when we think that God the Lord is worthy of us to save these poor human souls through His Word for time and eternity? How many are the things of daily life in the present time! We are not asked whether we want to give, but we must give, for example, when we buy our food and clothing. Here the Saviour does not say: "You must", but He puts the matter before us and asks whether we do not want - do not want to serve Him - in these our sons in army and fleet.

Let us then always and willingly help, also bring the necessary sacrifices, so that God's name may be glorified more and more, and our sons in army and fleet remain with JEsu! F. C. Streufert.

A necessary, important thing.

Good old Fritz!

I was quite surprised when I recently received a few lines from you. We had not forgotten each other as school friends, but our correspondence had fallen asleep. Since I now see from your letter that you still remember me with love, one love is worth another, and I therefore want to answer as soon as possible.

The reason you remembered your old school friend is because of the important deliberation in your previous church meeting. You told me about it and wish to hear my opinion about it. I will gladly write, all the more so since the same things are discussed and deliberated on in general.

Everyone knows and feels that we are currently living in very serious and fateful times. We hear and read daily of war, war cries, and costly times. Our country, too, is now in the midst of it, and all the citizens of our country feel it in their own bodies. We now know from our own experience that warfare requires money, and always money, a lot of money. And our authorities are appealing to all the inhabitants to advance this one requirement. Fortunately, the expenses of warfare have not yet been added to the rates. What an enormous burden all property owners would then have to bear at once! By means of the requested loans the authorities wish to get enough money in their hands at once, and later on the borrowers are to get their loan back. That you encouraged each other in your meeting to do your duty righteously as good citizens in this matter was right and praiseworthy. It is precisely in us much-maligned and slandered Lutherans that everyone should see that we have learned not only what right the authorities have, but also what duty each subject has against the authorities. Our divine Master and the holy apostles have taught us both clearly and distinctly, and we have learned them in the tablet of our catechism. So now let us also do what is right and just in the sight of God and man!

But you have reported another important consultation. And this matter is also of great importance. If we do not do what is right, then we sin against our Lord in heaven and invite his wrathful judgment upon us. The matter concerns the absolutely necessary increase of the salaries of pastors and teachers.

That wages and salaries are in need of a thorough revision has been vividly recognized by workers and employers throughout the country. For this reason, not only has much been said and written about it, but experts have also been employed to examine the present situation in detail. It is an old experience that workers easily make too high demands and employers are inclined to grant too little. The result of the research of an impartial expert was recently stated in a secular newspaper thus: "The high cost of living did not set in during the war. The purchasing power of the dollar has been on a downward trajectory for more than ten years, and nowadays is barely 45 per cent of what it was in 1908. So, if you want to spend twice as much nowadays

earns much than he did ten years ago, does not stand as well as he did then." So much for that authority. Yes, our authorities have exempted a family man who draws less than H2000 annual salary from income tax altogether. Besides the P2000 salary, the authorities allow P200 extra for the maintenance of any child under eighteen. This is how reason and authority judge.

What about the salaries of preachers and teachers, and what should the congregations notice and do? Everyone in the congregation knows that nowadays no day laborer can get by on such a salary as he had five or ten years ago. He must be paid considerably more, for his expenses have increased very much. It would not occur to any businessman to offer his goods at such a price as he did only a few years ago. He, too, must pay higher prices for his purchases. Nor is the farmer satisfied with the price he used to receive for his farm and garden produce. How enormously the price of wheat, oats, grain, milk, butter, eggs, meat, and all the other products of the field has risen! Of course, the farmer also has to pay a higher price for what he buys. So everywhere one sees significantly higher incomes because of the higher expenses. This is everywhere considered just. But how strange that preachers and teachers, who have had to live from hand to mouth, should now have to pay for their increased needs with their former meager salaries! This is neither justifiable before God nor before men. I do know of several examples where congregations, even without their ministers of the Word having to ask for it, have of their own accord granted salary increases of P300 to P400 and instead of P1000 now give P1400 plus free housing. Other churches give P100 to \$150 monthly salary. Even such a fairly significant salary increase is not a superfluous good work but no doubt very commendable and should be emulated everywhere. But as you write in your letter, it often holds hard to bring a parish, especially a country parish, out of the old rut. What has been customary since time immemorial with regard to the contribution to the church and the salary of the ministers of the Word, that, one thinks, must remain unchanged.

But I am very glad that the instruction from God's Word concerning this matter has not been in vain for you. You have remembered the sayings in the house tablet and have held them up to your fellow brethren. What a blow to congregations that do not do their duty here is the command of the great Son of God to his servants: "Eat and drink what they have, for a laborer is worthy of his hire," Luk 10:7. Thus preachers and teachers may confidently expect to be placed in the same earthly position as their hearers. And the word of Paul made a great impression on you: "He that is instructed in the word, let him share all good things with him that instructs him. Be not deceived; God is not mocked." Gal. 6, 6. 7. This word already makes us feel the wrath of God, which such a congregation challenges upon itself, which is well-to-do, but still wants to pay its preacher and teacher as before, or shamefully, after long negotiations, finally grants P50 or P100 per year allowance. Do you know, dear friend, when I think of such treatment of ministers of the Word, and that of wealthy congregations?

If we do not have such churches, as many of our congregations are, then I am afraid for the future. God does not let himself be mocked with impunity. And a meager provision for the servants of God is a mockery of the Lord.

I found it amusing to read how you started it, that your community made a decent grant with an overwhelming majority. The constant opponents of the salary increase already thought they had the whole congregation in tow with their misgivings and complaints when, at your suggestion, the vote by ballot showed that the "quiet ones in the land" let themselves be governed finely by God's word.

Fritz, you've earned your laurels. But do not rest right away! Continue to stand up courageously and joyfully for what you have recognized as right according to God's Word! Then let me hear from you again.

With warm regards

Your classmate

Karl.

Our Synod.

The Teaching Institutions.

After the workers, we turn our eye to the work of the Synod.

The Fathers did not pursue earthly ends in the formation of the Synod, as the world does in its associations; they did not seek pleasures, earthly gain, worldly honor. Hostility, contempt, misjudgment, ill-will, ridicule, and scorn were rather the greetings that were extended to the young work for its encouragement. No, it was not pleasure, but labor, laborious, sour, ungrateful in the eyes of the world, to which they joined themselves. Not earthly gain, but immortal souls, was the reward for which they took upon themselves labor and privation. Not to make a name for themselves was their aim, but to glorify the name that is above all names, the name of their Saviour, and to build and extend his kingdom, which is not of this world.

Our synod is an association of individual congregations for common work. It appoints and commissions persons to do and carry out this or that in its name. These persons stand in the foreground, their names are mentioned, but their work is not a private matter, but the business of the congregations united in the synod, is synodal work. As in the individual congregation the office is always the office of the congregation in whose name the pastor conducts the office and performs his official works, so in the synod the totality of the congregations is the mistress and principal; the officials and other workers are only the appointed servants of the synod in whose behalf they conduct their office. Therefore, even if individuals carry out the work of the synod, behind them stands a great multitude of clients; behind them stand all the members of the synod, who with sympathetic hearts accompany the progress of the work, with willing hearts open their hands and offer gifts for the work, and send up to God hot prayers for its success; but behind them all - or rather: above them - stands God, who hears prayers, and who is the Lord of all.

He hears, who gives will and accomplishment, who gives strength and ability to work, who gives blessing and prosperity to planting and watering.

At the time of the founding of the Synod, there was a great taxation of preachers in the country, an inflation that goes beyond the concept of our time. A stream of German immigration poured into our country at that time, and the immigrants settled in the fertile regions of our Middle States, some here, some there, often singly, often in whole settlements; they were scattered, in the clergy like sheep that have no shepherd. The sects, especially the Methodists and the Albrechtians, preyed upon the German Lutherans who had been abandoned by the church, in order to catch them in their nets as desirable prey. Truly Lutheran educational institutions for preachers did not exist; the few that claimed to exist did not deserve the designation "Lutheran" or "seminary"; nor had they been able to meet the need. To remedy the need, individual pastors trained preachers, makeshift and poorly enough. Thus one was dependent on the influx from Germany; but those who came over were mostly useless people, pastors who had become impossible over there, failed students, candidates who had somehow got up to no good. Even if now and then a candidate of a righteous disposition came over, this did not help the need, it was like a drop on a red-hot stone. Indeed, the need for preachers was great, very great.

If the synod wanted to receive capable, proven candidates for the ministry, if it did not want to be dependent on foreign outflow, but to stand on its own feet, it had to take the training of preachers into its own hands. And behold, the place was already prepared. Even before the Synod, the institution had come into being, a high school in which Latin, Greek, and Hebrew were taught, along with three newer languages and other things worthy of knowledge, and three learned professors taught in it. This scholarly school was located in a settlement that was only to become, in the middle of the Missouri jungle, in Perry County. It sounds like a fairy tale. To what whim of a millionaire do you suppose this creation owed its existence? Here you are. More than a whim, more noble than money and goods have been at work here. Disciples of Christ, strong in faith, ardent in love, planted here in hope the mustard seed that was to grow into a mighty tree. A poor log cabin was what they had erected, but in their eyes it stood there as a palace, which they consecrated to its purpose, the service of the Lord, with joy and rejoicing with praise and glory to God. For the dedication ceremony, a friend had composed a song that begins with the lines:

Come in, come in, Consecrate this house, O Jesus. Come, here
is a Bethlehem, which poverty hath built for thee. Come, it is
pleasant to thee. Thine eye looketh on faith.

The poet's eye has looked with keen vision into the future, and what the eye saw in hope has not been a poet's dream, it has become truth. This log cabin has become a Bethlehem, a bread house; in the institution founded with this log cabin there are far more than a thousand

They have gone out into all parts of the world and have broken the bread of life to untold thousands.

Under poorer circumstances and more oppressive conditions



The first college in Perry Co., Mo.

hardly ever a school of scholars was established. It was in the first year of the Saxon settlement. The settlement was only in its infancy; the land had not yet been cultivated; many of the settlers still lived in huts; many were bedridden with fever and other illnesses; almost all had to struggle with the worry of daily bread. Then the three candidates for the office of preacher, Bünge, Fürbringer and Brohm, went to work with courage of faith and built with their own hands, almost without any aid, our first school for prophets. In October, 1839, the house was solemnly dedicated, and on December 9, with 5 pupils - H. Bünge, Th. Schubert, J. Biltz, J. A. F. W. Müller, Chr. H. Löber - the lessons were opened. The founders and P. C. F. W. Walther were the teachers. When the aforementioned followed other professions, the care of the institution fell to the pastors Löber in Altenburg and Keyl in Frohna, until the candidate J. Gönner, appointed and paid by the congregation of St. Louis, entered in 1843 as teacher and rector of the institution, assisted by the teacher Winter and Mr. J. Nitschke as assistant teachers. After the college was given to the Synod as property, it was removed to St. Louis, and in December, 1849, Rector Goenner arrived there with 9 pupils. Here it received the name of Concordia. Concordia, a name in which lies both confession and admonition. In St. Louis the number of pupils increased rapidly, so that one building had to be built over the other, and in 1857 it was possible to divide the college into classes according to the model of German grammar schools. Once again the college had to move, namely in 1861 to Fort Wayne, where it is still flourishing today.

From this inconspicuous beginning, as from a germ, the higher school system of the Synod has continued to develop and unfold, so that today there is a whole series of higher educational institutions: the grammar schools in Milwaukee, St. Paul, Concordia, Bronxville, Winfield, Conover; the Pxogymnasias in Oakland

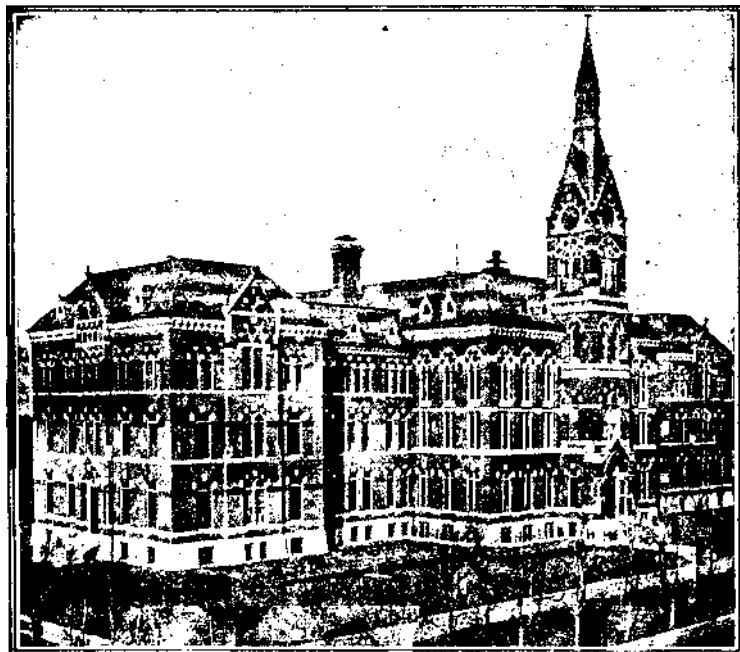
and Portland. There is also a college in Porto Alegre, Brazil, which is connected with a seminary. In addition to these synodal institutions, there are also private institutes in the synod for further education after the completion of congregational training.

school course, as at Chicago, Milwaukee, Deshler, Nebr. Fort Wayne, Ind. may only be mentioned here.

The college founded in Perry Co., Mo. has found its apex, its keystone, in Concordia Seminary, St. Louis. In accordance with its purpose, this, under tried and faithful professors, has, through the years, given to the church a large number of well-trained, conscientious ministers, to date in round numbers 2300. The blessings which have poured in torrents upon the church from this institution cannot be expressed in words. The streams of blessing are still flowing today and are becoming wider and wider. When the new seminary building was dedicated in 1883, it was thought to have been built too large, to have created a space that would never be filled. But behold, after about twenty years, the space was no longer sufficient, and an addition had become necessary. And how long will it last, if the present growth continues, the enlarged space will also become too small. In the present

current academic year, 350 students are enrolled there. If the founders of the Synod had heard this, how their hearts would have laughed! There is no Lutheran seminary that has anywhere near that number of students.

The students in the college were few at first, the



Concordia Seminary on St. Louis, Mo.

The regular course of study lasted nine years, and yet the shortage of preachers was so unspeakably great. Quick help was needed. Extreme danger lay in the delay. There it was the practical seminary with its shortened course that provided a remedy. Through his crusade in the interest of the abandoned Lutherans of this country Wyneken had

W. Löhe in Neuendettelsau, Bavaria, for the cause. He took on the emergency with great zeal and knew how to give advice and help. This man, gifted with a knowledge of human nature, recruited serious young men of good character, trained them immediately for the emergency, and sent them to help Her-



Wilhelm Löhe.

Born 21 Feb 1808, died 2 Jan 1872.

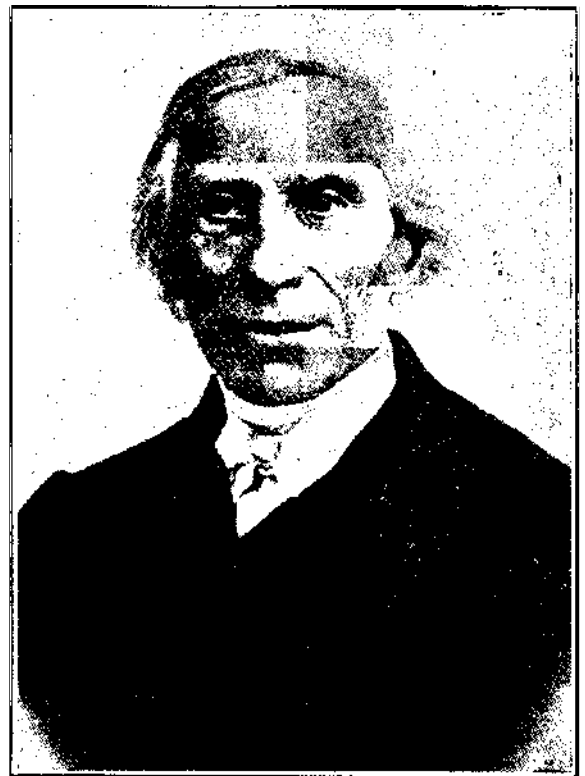
over. But since it seemed advisable that they receive their final training in this country, this prompted the founding of a practical seminary in this country. Löhe continued to prepare young men for this practical seminary, paid their passage, sent money for the purchase of land and a house in Fort Wayne, Ind. Then, when the synod was established, he generously gave his endowment to it. Later, of course, Löhe and our Synod parted ways, and he took a stand against it. However, we do not want to forget what he did in the past to promote our work, and we want to keep this in grateful memory.

The Synod owes just as much gratitude to another man who took up again the work that Löhe had dropped. This was N. F. Brunn von Steeden, who for decades prepared and sent over young men for the Practical Seminary for Preachers and also for the School Teachers' Seminary and Gymnasium with self-denying faithfulness. Well over 200 church servants have thus been won for the church so in need of workers. Father Harms in Hermannsburg also turned over a number of his pupils to us.

Dr. Sihler was the first professor at the above-mentioned practical seminar in Fort Wayne, who was soon joined by Prof. Wolter. After the death of Wolter, he was succeeded by the unforgettable Crämer, who served as principal professor at this institution for 41 years. In 1861 it changed with the Gymnasium and moved to St. Louis, and in 1875 it migrated again, namely to Spring

field, Ill. This year the number of students, including proseminarists, is 185. This institution has placed a large body of excellent workers in the service of the Synod, and has rendered invaluable service to the Church at a particularly critical time.

In accordance with the intention of the founder, teachers were also trained in the preacher's seminary founded by Löhe in 1846, and a whole series of teachers emerged from it. The need for school teachers moved Pastors Fleischmann, Dulitz and Lochner, along with teachers Eckert and Diez, to establish a school teachers' seminary in Milwaukee in 1855. This private institute was turned over to the Synod in 1857, and was united by it as a special institution with the Seminary for Preachers at Fort Wayne. When the Preachers' Seminary was removed to St. Louis in 1861, the School Teachers' Seminary remained in Fort Wayne until 1864, when it migrated to Addison, Ill, under the directorship of J. C. W. Lindemann. After flourishing here for 49 years, it moved to its splendid new home at River Forest, Ill, in 1913, and numbers 225 students in the present school year. - The shortage of candidates for school offices induced the synod in 1893 to establish a



Friedrich Brunn.

Born 15 Feb 1819, died 27 Mar 1895.

to found a second seminary for school teachers in Seward, Nebr. This, too, has blossomed beautifully; 119 students are receiving their education there in the present academic year.

I. S.

Southern District Assembly.

The Southern District of our Synod met from April 17 to 23 at Zion Church (P. E. W. Kuss), New Orleans, La. Synod was opened with a solemn service on the evening of April 17. The sermon was preached in

English language by the first vice-president of the district, IT J. Reinhardt of Pensacola, Fla. Based on Ezra 4:1-3, he exhorted faithfulness against God, against our church, and against the authorities of this land.

On 18 April the meetings began with the synodal address of Praeses G. J. Wegener. Taking up the word of God: "Prepare yourselves for the times, for the times are evil!" he exhorted us, in the face of the dangers and temptations of the present time, not to let the glorious goal of the Church slip from our sight, to render all due loyalty and obedience to the worldly authorities, and to obey with even greater zeal, unperturbed by the fear of man and the pleasing of man, the commandment of Christ: "Seek first the kingdom of God and his righteousness!" As long as our Synod faithfully believes and obeys the word of God, it can also confidently hope for the grace, protection, and blessing of God. Even in this age, godliness is the beginning of all wisdom, and God's Word the best guide to right conduct.

Elected temporary secretary was Fr. Theo. Wegener of Zake Charles, La. was elected. Present were the President of the General Synod, Rev. F. Pfothner, 9 voting pastors, 8 congregational delegates, 22 consulting pastors and professors, and 11 congregational school teachers.

In the morning sessions two papers were presented and discussed. The first paper was given by IT G. M. Manier in German and dealt with the building of the Tower of Babel based on Genesis 11:1-9. After describing, by way of introduction, the period from the Flood to this enterprise, the speaker treated the Biblical account in the following six points: "1. the outward occasion of this enterprise, 2. the enterprise itself, 3. the sinfulness of it, 4. God's judgment of it, 5. the punishment inflicted, 6. the consequences of this punishment." Although the speaker did not pose as a scholar, one could see diligent, thorough preliminary study in his work. It is, because in it God's Word is clearly interpreted and properly applied to the present circumstances of the time, very rich in doctrine, chastisement, consolation, and encouragement. The value of this work was still further increased by the apt remarks, some warning, some comforting, added especially by Praeses Pfothner. The realization that none of the present languages has any special preference before God, that the existing separation of languages is a punishment for the forgetfulness of God and the glory-seeking of men, that God now wants His Word preached in all languages until the languages of the earth shall cease and we in heaven praise God, all in one language, is very important especially at our time. This and much more we can learn from this simple yet witty talk.

In English language the other paper was given by Fr. Friedrich, namely an interpretation of Revelation 20:1-10. Although occasionally the speaker rejected erroneous interpretations by clear biblical passages, he mainly endeavored to give a correct interpretation of this strange text by means of very clear biblical passages. He did this with great theological modesty, in an easily understandable and convincing manner. Since many chiliastic ravings are now coming in, it is very salutary to have a guide to the right understanding of this passage of the Bible, such as this paper presents. -

In the course of business, Praeses Pfothner reported on the weal and woe and the work of our brothers in faith near and far, on the various institutions and missions of the General Synod, and on its relationship to other synods. Especially important was what he said about the tasks that have arisen for our Synod because our country has been drawn into the world war that is now raging. He reported that he had not found any disloyalty against our country within our Synod, that the civic loyalty of our congregation members was also recognized by the responsible authorities, and that these authorities did not cause any difficulties for the work of our Synod on the Lutherans called to the flag. From many quarters in the Synod, encouragement was given to observe the orders and wishes of our government and its officials, and especially to participate in the war bond, and the civic loyalty of the Lutherans to our country was affirmed. By resolution of the Synod, the President was requested to announce this debate to our fellow citizens through the daily press.

From the report of the Mission Commission, it was clear that most of our missionaries have to serve many small, widely scattered communities of fellow believers. To them the President dedicated words of appreciation, comfort and encouragement. The Missionary Commission was encouraged to employ two more missionaries in the State of Florida, and authorized to appoint teachers for parochial schools in missionary places wherever it deems it necessary.

Since Concordia College in New Orleans had to be closed for lack of students, the district decided to have the existing property administered by an authority chosen for this purpose. This authority is to use the income generated to support needy students.

After detailed discussion, it was also decided to endorse the pension scheme proposed by the General Pension Authority.

Since about 90 percent of the members of the congregation of this district understand only the English language, and since it is therefore only with great difficulty that members of the congregation can be found who can serve as delegates to the Synod if the latter retains German as the official language, the Synod felt compelled to decide that in future the English language should be the official language of this district. Besides this, however, the continued use of the German language was recognized as fully legitimate.

It should not go unmentioned that the President of the Synod very warmly and urgently exhorted the faithful care and zealous promotion of the parochial school system, and that thereupon the district elected a commission which is to make this its special task. It consists of Father H. Reuter and the teachers J. H. Schönhardt and Father G. Mörbe.

Re-elected were: as district president P. G. J. Wegener, as treasurer teacher Aug. C. Reisig. Father F. W. Abel was newly elected secretary. The missionary board consists of Pastors E. W. Kuß and A. O. Friedrich, Treasurer Reisig, and Messrs. A. H. Jöckel and P. R. Heißler, all of New Orleans.

At the kind invitation of the congregation at Mobile, Ala. the Southern District, God willing, will meet there next year. ' A. Wenzel.

To the ecclesiastical chronicle.

The news contained in all the newspapers that the Lutheran congregations of St. Louis had banned the German language from the school and from the church must be corrected to the effect that many of these congregations have dropped the German language in the school because they considered it wise under present circumstances. To our knowledge, no local congregation has abolished the service in German. Since there are those, especially among the older members, to whom the Word of God cannot be spoken in any other language than German, no congregation will deprive these people of the possibility of public worship in the language they understand without coercion. Such coercion would exist if the government were to forbid the use of the German language, which it does not do at all. Then we would have to and would obey, and in cases where it is necessary we would have to give instruction and edification in private. The other necessity would be if in one place the pressure of public opinion were so great that we had to take this step, and the mob made it impossible by force to hold German services. Then we would have to give way to violence until orderly conditions were restored and the government could protect us in the exercise of our right. E. P.

As there has been repeated disturbance and obstruction of German religious services in the State of Illinois and elsewhere, an official of our Synod has consulted with the Governor of the State, and he has made the following announcement: "On February 25, I made the following public statement: I have recently had repeated occasion to say to the sheriffs and other police officers that order must be kept in the districts under their charge. I wish to inculcate this now upon all officers in the State charged with the maintenance of order. Mob rule will not be tolerated in any part of the State, even if such mob rule occurs in the name of loyalty to the Government. Democracy is now being put to the test. If it cannot procure due and proper government at home, how can it expect to win battles across the sea? If any man anywhere is guilty of treason or sedition or any other crime, there are proper tribunals to punish him. Those who take the law into their own hands at such a time are not supporting our own cause, but that of the enemy. Mob rule remains mob rule, no matter under what pretext it appears. Recent incidents have come to my knowledge in which persons have disturbed religious services held in the German language by threats of violence under the pretext of patriotism. What I said then applies to these cases as well as to any other kind of mob rule. The power of the state will be called upon to suppress every kind of mob rule.

"Frank O. Lowden."

We'll let this public, official statement by Governor Lowden follow in the vernacular as well, so it can be referenced:

"On February 25th I issued the following public statement:

"I have had several occasions recently to say to sheriffs and other police officials that order must be preserved within their several jurisdictions. I want now to emphasize this to all peace officers of the State. Mob rule will not be tolerated in any part of the State, even though such mob rule acts in the name of loyalty to the Government. Democracy is now

on trial. If it cannot secure a due and orderly government at home, how can it expect to win battles abroad? If any man in any community is guilty of treason, or sedition, or any other crime, there are proper tribunals open for his punishment. They who take the law into their own hands at such a time are helping not our own cause, but that of the enemy. Mob rule is mob rule, whatever disguise it wears. Instances have recently come to my attention of persons interfering with religious services conducted in German, by threats of violence under the guise of patriotism. What I then said applies to these cases equally with any other form of mob rule. The power of the State will be used to suppress mob rule, whatever its form.

"FRANK O. LOWDEN."

We repeat what we have often said in this place, that we Christians, we Lutheran Christians above all, want to remain sober, calm and prudent in these agitated times, to do our duty as citizens of our country, to care faithfully for our church, to consider carefully all steps and decisions and their implications also outwardly and for other parts of our church, to faithfully carry out the works of our office and profession, and above all to persevere in prayer. Just as we are writing this, the post office brings us a letter in which it says, among other things: "The fate of our dear Lutheran Church lies heavy on the hearts of all of us. But are we forsaken? Does not our old God still live? And if persecution befalls us, ei, shall we be surprised at it? Our Lord Christ has foretold it to us, and it is incumbent upon us to accept with patience what has been decided for us

Is it permissible to write German letters to our people in the army and fleet? This question has probably frightened many relatives of our young people under the flag at this time, when the rabble tries to suspect anyone who still speaks or even writes German as an enemy of the country. It is therefore certainly good for the readers to hear from a competent source that nothing stands in the way of the use of the German language in correspondence with the conscripted team. One of our pastors, Father Th. Horst at Toledo, has written to General Sherwood in the matter, and received from him the following kind and sensible letter in reply: "I am entirely of your opinion. The Rottengeift is now rife in the country, and that is always a dangerous spirit. Nevertheless, however, the people of German birth who wish to write to their sons in the army have the undisputed right to use their language, and I see no reason why they should not make use of this right. I do not believe that any officer who has tolerance and patriotism enough to recognize the value of freedom of speech and true patriotism could somehow object to fathers and mothers writing to their sons in that language in which they can best express their thoughts and convictions. To forbid fathers and mothers to correspond with their sons in the army in the language of their birth would be a crime against democracy, and if I were pastor of your church I would counsel loyal fathers and loyal mothers to write to their sons and address them with the comfort, courage and hope to which those are entitled who have sacrificed their services to the country. Yours respectfully, (Gen.) Isaac R. Sherwood." We leave the English original of this letter to follow, so that readers may possibly refer to the writer's wording:

"Washington, D. C., April 9, 1918.

"I have your letter, dated the 5th of April, which I have read carefully. I agree with you thoroughly in what you say.

The mob spirit is abroad in the land now, and that is always a very dangerous spirit. However, as you state, these people of German birth who desire to write to their sons, now in our Army, have a perfect right to write them in their own language, and I see no reason why they should not do so. I don't believe any officer who is broad-minded and patriotic enough to appreciate the value of free speech and real patriotism, could possibly object to either fathers or mothers writing to their sons in the language in which they can best express their feelings and convictions. To deny the fathers and mothers of the boys in our Army their right to correspond in the language of their birth would be a crime against democracy, and if I were pastor of your church, I would advise those loyal fathers and loyal mothers to write to their sons, and give them that consolation and courage and hope that they are entitled to while they are offering their services to the country.

"Very sincerely yours,

"[GEN.] ISAAC R. SHERWOOD." G.

Unsuccessful attempts at unification. Commissions of the Methodist Episcopal Church and the Southern Methodist Episcopal Church were to make the final arrangements for uniting the two church bodies, which had been separated since the Civil War. They were in session in St. Louis from April 10 to 13, but could not agree on a plan of union. The Negro question still formed the obstacle. "The two commissions diverged in their position concerning the representation of the colored members of our church in the general conference of the new church to be organized." "A desire was expressed that the commissions should continue in existence after the close of the General Conference of the Southern Church." - The Vereinigungs Commissions of the Northern and Southern Presbyterians of the United States, at their joint meeting in Atlantic City, N. J., also failed to agree upon the plan of amalgamation. The Southern Presbyterian committee filed a majority report against union with the Presbyterian Church of the North. It based its recommendation on the fact that (1) there seemed to be no general desire for such a union in the Southern Church; that (2) only six of the 88 Presbyteries had expressed themselves as considering such a union, and that it would only be detrimental to the church to exert any pressure in this matter; that (3) the Presbytery of New York was not in favor of such a union. That the Presbytery of New York (Northern Presbyterians) persist in allowing access to the preaching ministry to persons who deny important doctrines of the church. Nevertheless, after much debate, the Southern Assembly decided to appoint a Uniting Committee as the Northern Assembly desired. That positive results will come out of this is hardly to be expected. - With the known laxity of the Presbytery of New York, it is only to the credit of the Southern Presbyterians that they will not readily, that is, without dismissing the existing nuisance, unite with those people, as they would thus approve and partake of their loose practice.

E. P.

The American Bible Society. From the 101st Annual Report of the Society, recently published, covering the work of the year 1916, it is evident that this Society has also been hampered in its activities by the World War. As the production of Bibles has become so much hxxher with the present high prices of the material necessary for it, and as the income of this Society in the year referred to has been a diminu

The sales volume was significantly lower than in the previous year. In 1916, 2,301,847 volumes were published in New York. This was 400,000 volumes less than in the preceding year. From foreign agencies were sent out 2, 776, 244 volumes, 1, 300,000 less than in 1915. In the 101 years of the existence of this society, 73, 838, 152 volumes have been published in America, and 49, 454, 207 abroad, making a total of 123, 292, 359. The income of the American Bible Society from all sources in 1916 amounted to P673, 019. 37. The permanent funds entrusted to this society, the income of which is applied to the operation of this work, amount to P2, 158, W6. 45. A translation of the Bible into the Navajo Indian language is in progress. Several translations are in progress for certain Asiatic peoples. A translation will appear in the Kamus language. The Kaum are, according to their origin, a mountain people who dwelt mostly in the mountains of the eastern part of the British Shan States and in the northwestern part of French Kochinchina. They have, however, migrated to northern Siam, and here American missionaries of the Presbyterian Church have labored among them. Progress has also been made in China with the production of the Wenli edition of the Bible. Dr. Andrus of Mardinhas is engaged in the publication of a Kurdish New Testament in Arabic characters. In Africa, the Zulu Bible New Testament has already been published, and the translation of the Old Testament will soon be completed. - Besides English, the Bible has been distributed in 91 languages and dialects. Thus, orally and in print, the Gospel is preached among all nations; God grant, not only "for a witness over them," but also for the salvation of many souls!

E. P.

As "a grave indictment in itself," the Secretary of the Interior calls the fact, though scarcely believable, that there are nearly six million people in the United States over the age of ten who know neither how to read nor how to write. The Secretary bases his figures on the 1910 census, which put the number of illiterates at 5, 516, 163; since then, until the outbreak of the World War, we have had a large immigration from southern and eastern Europe, which has always shown a high percentage of illiterates, so that six million seems too low rather than too high. Rightly, in view of these conditions, Secretary Lane emphasizes the need for thorough change. The fact that in the Southern States the elementary education system has been most seriously neglected speaks volumes.

(Wbl.)

At the rate of one thousand baptisms a week in India, the Methodist Church in America has settled down. The Apologist reports that within the last eleven months a fund of \$1,000,000 has been secured for the support of the mass movement in India. What this has to say just now is made clear by these particulars, "Hundreds of thousands from the lowest classes of the people sent their messengers to our missionaries with a request that they might be baptized and received into the Christian Church. But the missionaries were helpless in the face of this rich harvest field, for want of the necessary reapers. Without thorough religious instruction as preparation, these seekers of salvation could not be baptized. The missionaries therefore had to turn away these messengers with the promise that they might be sent teachers during the year. But these conditions became unbearable to them and to the authorities in New York. They set themselves the goal of securing and going out \$200,000 a year for the next five years for the mass movement. This

This sum was thought necessary only to evangelize the masses already at our door. To raise the necessary P1,000,000 under the existing conditions of war was certainly no small undertaking. It was decided to raise this sum without resorting to the usual publicity and mass meetings. One went to work quietly praying and believing. Many of the gifts amounted to only P1.00 while the highest was a signature of P250,000. The whole sum also came mostly from missionary friends who contributed willingly without doing entry to their support of other church causes." With this, it is expected to issue the following, "As a result of this beautiful success, our missionaries will now be able to baptize one thousand persons weekly and provide them with teachers who will organize them into a Christian congregation. Fourteen new missionaries will be sent to India as soon as suitable men can be found. And from among the natives many new preachers and teachers will be able to be supported. Further, it is thought to establish new village schools in many places, to avoid the dangers which often arise when these new converts remain ignorant." - It is saddening in the highest degree that in such times, when the people of the heathen literally crowd in to hear the Word of God, and the people come in droves and desire Christian baptism, of which our missionaries have also reported, the hands of the Church of the Reformation are tied. As a result of the troublesome war and the foolish prejudice according to which "German" and "Lutheran" are generally considered to be pretty much the same thing, we have not been permitted by the authorities in India to send new missionaries. We have experienced, and other Lutheran synods in our country have had the same experience, that people whom we sent out were not allowed to land, but were compelled to return. This is one more powerful reason why we should beseech God with our prayers to control the wars in all the world. And when that heathen country is open to us again, then we should pursue that mission with all our strength, and in the meantime lay our hands to work with all our energy elsewhere, for example in China. And in regard to earthly means we must also learn to reckon with large numbers. The world is now accustomed to reckon only by millions and trillions in the prosecution of a war in which earthly affairs are concerned, and which makes the whole world a house of lamentation. Let the Church of God put every penny at its disposal into the service of the war which the Saviour, who died for us on the cross, has commanded us to wage, and in which no heartache is caused to the world, but in which Satan's prisoners are given the freedom acquired through Christ's blood, and the lost children of men are helped to eternal joy and blessedness.

E. P.

Three delicious things.

Three times the Scriptures speak of "precious things," of precious stones that are worthy of our diligence to acquire them. How highly the precious things are esteemed in the world! Precious are gold and silver. Many hunt after them as if there were nothing more precious. But Solomon says, "Doctrine is more precious than gold," Prov. 8:10. Pearls and precious stones are precious. But they can only adorn the body, they are not the jewels of the soul. Many are proud of their precious clothes. But where is the hidden man among them, who is precious in the sight of God? Esau wore a costly garment; the rich man clothed himself in purple and fine linen.

wall. But the true jewel was missing for both of them. More valuable than the treasures of the world are the three precious things which the Holy Scriptures praise to us as the right adornment of the inner man.

The first is a thankful heart. "This is a precious thing, to give thanks unto the Lord, and to sing praises unto thy name, O Thou Most High; to proclaim thy grace in the morning, and thy truth in the night." Ps. 92:2, 3. In this we never cease. He that contemplates the works, the words, the promises, and the ways of God, must praise God. He must drink of the works of his hand. "There is something pleasing in the thoughts, words, and works of God, and therefore nothing shall be dearer and more delicious to us than when God, under the toil and labor of earth, causes joyful thoughts to come into our hearts, which give us good courage, and set our hearts in praise and tank." "He that hath no thankful joy in the goodness of God, seeketh his consolation in vanity, and falleth over it into wickedness. And in wickedness again ingratitude is the most grievous thing, namely, that all evildoers sin against so beneficent a God." It is a delicious thing when our hearts drive us to thanksgiving, praise, and worship. The thankful man is rich in God, and he who offers thanks to Gort experiences his salvation.

The second is a quiet and patient heart. "It is a precious thing to be patient, and to hope in the help of the Lord. 3:26, 27. Jeremiah experienced this when, sitting on the ruins of the holy city of Jerusalem, he lamented the misfortunes and miseries of his people, yet waited in patience for the help of the LORD, whose goodness is not yet out. Without patience we cannot get through life. A patient man is better than a strong man. We need this precious herb every day in the exercise of our profession, in our dealings with our neighbors, in the education of our children, in the work on ourselves. We need patience especially in sick days, in distress and misery, in all kinds of afflictions. That is why the ancient Sirach already says, "Be patient in all kinds of afflictions!" When Johannes Brenz, the reformer of Württemberg, lay on his last bed of sickness, he especially practiced the apostle's admonition: "Be patient in tribulation!" Rom. 12:12. During the whole time of his suffering, as his account of his life tells us, he made no sound, not even a sign of impatience. He was often seen praying fervently and heartily to God. If one asked him about his condition, he used to answer that he longed for a "better" life, the eternal life. It is a delicious thing to grow in patience, to still one's heart in God's word and to hope for the help of the Lord.

The third is a steadfast, enduring heart. "It is a precious thing that the heart should be steadfast, which is by grace," Heb. 13:9. This is perhaps the greatest, the most precious thing we can attain. By nature our heart is not steady, not firm. It is soon a defiant, soon a desponding thing. Who can fathom it? Even when we have begun to live in obedience to God's Word, we often show so little steadfastness, so little certainty and perseverance, that we are easily swayed by all kinds of foreign influences, by the opinions of men, and by our own thoughts, and do not stand firm and immovable on the Word of God. Firmness of heart comes only when the Spirit of God works on our hearts, when we obey His discipline and admonition, and seek our strength, firmness, and peace of mind in all circumstances of life, in good days and bad, in joy and in sorrow, in God and His living Word. Our heart remains restless until it rests in God. By the theologian Johann Albrecht Bengel

it is reported that it was of special concern to him to become firm and immovable through divine grace. The man who had the word "eternity" written on his forehead had acquired such peace of mind and tranquillity of spirit that in his presence pride was silenced, and his gaze lifted up the mourner and the downcast and made them joyful. By the grace of God, by all kinds of conduct in life, and by earnest study of God's word, his heart had become firm.

It is a delicious thing about such a heart. ,

The most beautiful feast.

At the Christian festivals we easily feel like that boy who, in winter, when he made the snowman, clapped his hands with joy and cried out: Winter is the most wonderful time! And when in spring the blossoms covered the whole of nature, he said: "No, the most beautiful time is springtime! And when in summer he saw with delight the full harvest wagons coming in, then he said: "There is nothing like summertime! When at last in autumn the fruit trees threw the red-cheeked apples into his lap, then he rejoiced: "No, the most beautiful time is autumn! It is the same for us Christians with regard to the high festivals. When at Christmas time the Christmas tree is lit and the old Christmas Gospel of the birth of the Saviour of the world in Bethlehem is proclaimed, it seems as if there could not be a more beautiful feast than the Holy Feast of Christ. But when the feast of Easter approaches and the Hallelujah is intoned by the Church, after the long period of mourning of the Holy Passion, then it seems to us that no feast speaks more powerfully and movingly to the hearts of Christians than this great Amen of our God. And when Pentecost finally comes, it seems to us that no feast enlivens us more than the Solemnity of the Holy Spirit.

It is the eternally new wonder of the Gospel that grips us in such a special way at each feast. Each of the three high feasts has its own special joys that belong to it alone. Therefore it is best not to ask, or at least not to decide, which of the three feasts is the highest and most beautiful. It is best to follow the example of the man of God who says: "The most glorious feast is always the one that is celebrated.

Let us then celebrate the holy feast of Pentecost in these days as if there were no other and no more beautiful feast on earth. Let us rejoice with all our hearts that there is a Spirit of grace who has come to us and wants to come to us again and again.

O joyful, O blessed, grace-bringing Pentecost! Christ our Master sanctifies the spirits. Rejoice, rejoice, O Christendom!

Fashion.

Recently, a pastor told me, I had a passage from the Sermon on the Mount read in school. Then a girl read very seriously and eagerly: "Do not store up for yourselves treasures on earth, where they are eaten by rust and mildew, and where thieves dig up and steal. But store up for yourselves treasures in heaven," Matth. 6, 19. 20. The child had spoken wrongly.

read: "fashions" instead of moths. And yet, how right that was! Yes, how many treasures, which might truly be put to better use, are nowadays consumed by fashions, not only in the rich, but also in the poor, in high and low! -It does not seem so easy, it is true, to escape altogether from that mighty tyrant, fashion. Nor is it required that women should go about in such ancient garb as the Quakers in England and America, and thus display their piety. Pride may dwell even under the simple garb sought. But yet Christian-minded women should keep moderation and purpose, and not become walking fashion journal pictures, or make their daughters so. How many a beautiful hour spent on such exaggerated adornment of the poor mortal body, and in which, as old Blumhardt once said, one "coiffures oneself into the world," might be better used and for the salvation of the soul, if one would take to heart rightly what the Apostle Peter says of the inward adornment of woman, of the "hidden man of the heart," and the "gentle and quiet spirit," which is delicious in the sight of God, 1 Pet. 3, 4. 3, 4. And already the ancient church father Tertullian exhorts the women of his time: "Come then, adorned with the means of beauty and the adornments of the prophets and apostles! Take the glamour out of simplicity, and the make-up out of chastity; paint the eyes with shamefacedness, and the mouth with taciturnity; hang in the ears the word of God, and put about the neck the yoke of Christ. Bow your head before your husband, and you will be adorned enough. Occupy the hand with wool, and let the foot dwell in the house; and hand and foot shall be more beautiful than if they were set in gold. Clothe yourselves in the silk of piety, in the linen of holiness, in the purple of shame. Thus adorned, ye shall have God for a lover." - Take care that the treasures are not consumed by "fashions"!

A birthday greeting according to the holy Lord's Prayer.

Today is your birthday celebration. From the depths of my heart I greet you. "A greeting," says D. Johann Gerhard, the excellent Lutheran theologian of the seventeenth century, "is a heartfelt wish and intimate prayer, as we wish our neighbor all blessings and welfare from God out of a loving, willing heart, which, according to Matth. 10, 12. 13 and Luk. 10, 6, is not without fruit."

I take my wishes and prayers from the prayer of the Lord, the model prayer for all prayers. God grant thee grace to pray unto him always confidently and with all assurance, as the dear children pray unto their dear father. Sanctify his name; therefore keep thee where his word is taught pure and clear. He give thee his Holy Spirit, that thou mayest become a subject of his kingdom, believing his holy word, and living holily according to it as a child of God. May he break all the evil counsel and will of the devil, of the world, and of your flesh, that in all things his good and gracious will may be done. May he also grant thee thy daily bread, all that pertaineth to the nourishment and necessities of thy body. May he forgive your sins and accept you again and again in grace. In all temptations he will give you one victory after another, and at last, when your hour comes, he will give you a blessed end and take you with grace from this vale of tears to heaven. All this he can and will surely do, for his is the kingdom and the power and the glory for ever and ever. Amen.

H.

Obituary.

Some weeks ago, one of our oldest pastors, whose ministry dates back to the early days of our Synod, was allowed to enter his final resting place: Father Johannes Georg Kühle. He was born on February 21, 1829 in Reutti ob der Donau in Bavaria and came from a Lutheran family of preachers. His godly father, who took his instruction into his own hands, made it a special point to instruct him in the salutary teachings of the Holy Scriptures, and thus our Kühle was granted the good fortune, denied to so many fathers of our Synod, of knowing his Saviour Jesus Christ from childhood on. When, at his confirmation in 1842, his father, in reference to his confirmation saying: "I am not ashamed of the gospel of Christ," etc., gave him the heartfelt exhortation that he was to know his Saviour. the heartfelt exhortation never to be ashamed of his Saviour, but to confess Him before friend and foe, the ambitious, pious boy decided to confess Jesus in a special way, namely as a preacher of the Gospel, and after five further, well utilized years of instruction, he entered the institution of Pastor Löhe in Neuendettelsau in 1847, in order to prepare himself for the office of preacher. At that time he did not yet know that he would one day find his sphere of activity in America. But then Father Wyneken's "cry of distress" for the care of the neglected Lutherans of North America fell into his hand, and he immediately decided to follow this call for help. Already in April of the following year he moved to America, where he completed his theological studies in the practical seminary at Fort Wayne. His first place was Niles, near Chicago, where he was ordained and installed in his ministry on April 30, 1850. But after two years he was entrusted with a more important post, that of Rich, also near Chicago, where he labored in great blessing for twelve years. Here he also married, in 1853, Miss Elise Meyer, with whom he lived an exceedingly happy marriage of forty-four years. In 1864 he removed to Columbus, Ind. and after three more years was called to the populous congregation at La Porte in the same state. Meanwhile his abilities had come to the attention of wider circles, and in 1866 he was elected secretary of our General Synod, to which he had affiliated as soon as he entered upon his duties. He held this important office until 1874 and would have continued to administer it if he had not in the meantime been called to a field of work which for the time being occupied all his strength. For in 1873 the large Immanuel congregation at Milwaukee, Wis. felt compelled to call a new pastor. The exceedingly difficult circumstances in which the congregation then found itself called for a particularly capable man who combined great pastoral wisdom with affability and firmness of character, and such a man was recognized in ? Kühle. He was called, and although it became very difficult for him to leave the congregation at La Porte, which had become so dear to him, he nevertheless accepted the call and moved in God's name to Milwaukee, where he served the Immanuel congregation continuously for thirty-three - or rather thirty-seven - years. To it he has devoted his best crast, and how he has proved himself, of which the inward and outward growth, as experienced by the congregation under his leadership, bears sufficient testimony. - Fr. Kühle was in many respects an unusual man. God had adorned him with excellent spiritual gifts; in addition he was a man of iron diligence and a downright astonishing working power, which enabled him to work in

his mighty large congregation with never failing freshness to accomplish a work to which many another would have succumbed. Above all, he was a gifted preacher. To be sure, he had his own special way of preaching, but he always knew how to speak in a grainy, gripping and substantial way - a true preacher for the people. Every sermon was drawn from the depths of the divine Word. With untiring diligence he brought out its treasures, and what served to teach, admonish, correct and chasten his hearers, he offered them unabridged. He was not afraid to punish sin, but he was still an outstanding evangelical preacher who knew nothing but Jesus Christ crucified. With exemplary faithfulness he served his Lord, and no matter how great the burdens, strains, and privations of his ministry, especially through the practice of private pastoral care, the work was never too heavy and too much for him. He wanted to work as long as it was day, and so he worked for fifty or sixty years, leading his people to the green pastures of the Word and to the fresh water of life. Fr. Kühle was also a very pious man, and what he preached he lived. He was sincere in his thinking, speaking and acting. With his sunny disposition he always preserved his Christian seriousness. In spite of the great successes with which his work was crowned, he was still the most humble, modest, unpretentious man, who only prided himself on being a dear child of God. In much cross and affliction - of which he truly had to bear his fair share - he had learned to cling ever more firmly to his Saviour, and in Him he had his full sufficiency. - It goes without saying that Father Kühle enjoyed to a great extent not only the love and respect of his congregation, but also the esteem of his fellow ministers. This was shown by the special ecclesiastical offices which were entrusted to him, and which he was willing to take on in spite of his already great work. Thus for twenty years he was a member of the Missionary Commission of the Wisconsin District, for thirteen years he was a visitor, for three years a member of the Support Commission, and for eight years a member of the Administrative Board of Concordia High School at Milwaukee. - To our dear

God had given Kühle the grace to work in His vineyard for an unusually long time, so that only very few pastors can equal him or even surpass him in this. After he had administered the pastorate for fifty-six years, he asked the congregation to relieve him of the office because of a weakness in his memory that was becoming more and more apparent. With regret, the congregation granted his request, but did not completely remove him from office, but asked him to continue to serve them to the best of his ability at the side of his successor. This he did, so that he, still holding the office of pastor, had the extremely rare fortune to be able to celebrate his sixtieth anniversary in office, and the congregation, which had such great cause to remember with praise and thanksgiving to God what he had been to them in the long years of his ministry, did not miss the opportunity to make it a very worthy and beautiful celebration. After this time he withdrew more and more. He spent his old age with his children, with whom he enjoyed the most loving care. He presented a beautiful, uplifting picture in his old days: he was so calm and happy, so content and devoted, completely at one with his God. He was never tormented by temptations, and patiently endured the increasing discomforts of old age. The first signs of his approaching end came two weeks before his end, when he suffered a stroke. Since then he had been bedridden, and on the 22nd of March he slumbered gently into eternity. On the 26th, among very numerous

rich participation the funeral took place. His successor in office, Fr. C. Dietz, preached the funeral sermon on his above-mentioned confirmation saying, the undersigned, his long-time assistant in the preaching ministry, followed with an address in which he especially described his curriculum vitae, and Fr. Sprengeler also spoke briefly on behalf of the local Pastoral Conference. The latter also officiated at the grave. Father Kühle brought his age to 89 years, one month and one day. He leaves behind six sons and two daughters and many other relatives. - "Remember your teachers who have told you the word of God; which end look and follow their faith!"

Otto Hattstädt.

New printed matter.

Statistical Yearbook of the Lutheran Synod of Missouri, Ohio, &c. St. for the Year 1917. Concordia Publishing House, St. Louis, Mo. 204 pages 6x9. Price: 75 Cts.

With great diligence and in a very skilful manner Fr. E. Eckhardt has compiled our "Statistical Yearbook". Whoever desires information about the external state of our entire synodal work and about the size of any individual congregation will find what he desires in this book. It is published by our synod at no small cost, because such an overview as is presented here is necessary both externally and internally. Therefore, the "Yearbook" should not lie buried in the pastor's study, but should be purchased by the congregation and made available to the members of the congregation. We are convinced that if the interesting information in this "Yearbook" is read by pastors and congregation members, the understanding and thus also the interest in our church work will grow. How often do we experience that our parishioners take a closer look at the address list in the calendar in order to find familiar names! How much more will they be interested in their own congregation and the congregations they know, their size, their school, and more. And especially when preaching and teaching callings are to be made, of what value is it to know how large is the field of labor of him whom one wishes to call! Try to buy the "Yearbook" from the congregation and use it as a means of information in congregational meetings and elsewhere, and see if it is not worthwhile.

L. F.

Testimony and Proof Bearing on the Relation of the American Lutheran Church to the German Emperor. Submitted by *Th. Graebner*. Concordia Publishing House, St. Louis, Mo.

The booklet announced by our publishing house in detail and with all the conditions of reference in another part of today's issue has just been completed. No part of the Lutheran Church, and of the American Church in general, has broken so completely with the German state churches and so completely freed itself from modern state-church theology as our Synod, and no body has therefore had to bear more ignominy and enmity in Germany and in America than we have. And now, all at once, we are to be the Kaiser's church! This is either bottomless ignorance or fanatical malice, or both at once. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On Sun. Quasimodogeniti: P. E. K i r c h n e r at Trinity Parish, Chicago (Hegewisch-St.), Ill, by P. A. Schlechte. - P. T. J. Mehl in the parish at Paducah, Ky. by P. R. Kretzschmar. - M. Huebner in the congregations at Germania and Mecan, Wis. assisted by Uk. Janke and Gohlke by P. W. Albrecht.

On Sun. Misericordias Domini: P. W. Dau in the parishes at Canton and Keystone, Mo., assisted by P. Heidbreder from P. G. D. Hamm. - P. R. Grote in Zion parish near Clearwater, in Immanuel parish at Clearwater, and in Trinity parish at Elgin, Nebr. by P. J. P. Müller. - P. J. Hesemann in the olive branch parish at Okawville, Ill, assisted by ?? Kollmorgcn and Schlegel by P. J. H. Deye. - H. M. T j e r n a g e l (on behalf of the Indian Mission Commission) as missionary among the Indians at Gresham, Wis. by P. H. Maack sun.

On Sun. Jubilate: Fr. H. E n g e l b r e c h t in Grace Parish at Oak Park, Ill, assisted by kk. Hemmeter, K. Schmidt, mason,

Fehner, Bretscher, Siemon, Schlechte zun. and Kumnick of P. E. T. Lams.

C. Lily in St. John's parish at Honey Creek, Iowa, by Rev. A. H. Lange. - P. W. Karsten in Redeemer parish at Marshall, Mo. by Pros. W. Arndt. - R. Geo. Hoyer in the churches at Optima and Guymon, Okla. by Rev. J. H. F. Hoyer.

On Sunday. Cantate: P. W. Möller in the Kreuzgemeinde at Wartburg, Ill, by P. F. E. Brauer. - P. O. C. Dürr in the congregation at Fredericksbnrg, Iowa, assisted by P. Händschke from P. E. Hempel.

Introduced as teachers in parochial schools were:

On Sun. Quasimodogeniti: teacher W m. F. Weihermann as teacher in the school of Holy Ghost parish at Fisherville, Ont. can. by P. S. B. Eix. - Teacher H. Griebel as teacher at the Concordia Parish school at Maplewooo, Mo. by Rev. E. Marzinski. - Teacher O. Schäfer as teacher at the school of the Immanuelsgemeinde at Belvidere, Ill, by P. J. H. Rupprecht.

Inauguration.

On Sun. Misericordias Domini, the St. John's congregation at Waterbury, Conn. (? E. P. Merkel), dedicated their new church (32X60 feet) to the service of God. Preacher: Chr. Merkel, Glazier (English).

and heads.

ConferenMn Show.

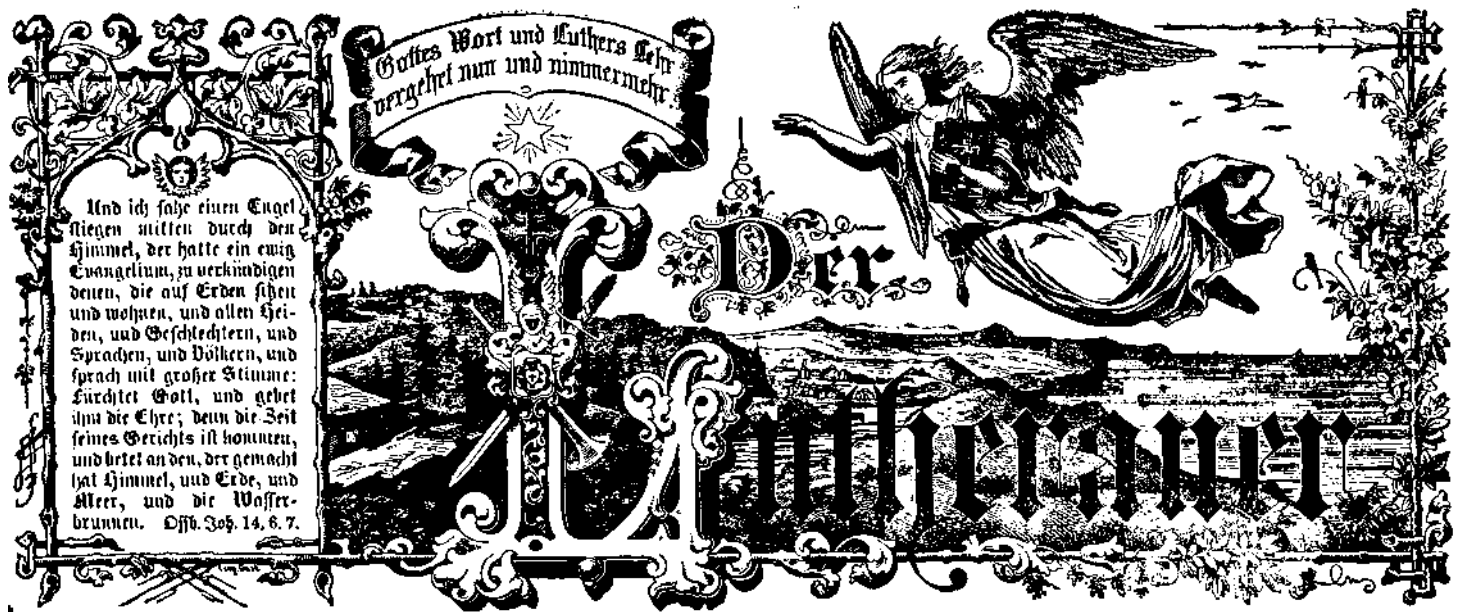
.The S h a w a n o - Special Conference will meet, w. G., May 21 and 22, at Bro. Stuth's church at Town Richmond, Wis. Papers have been received from Huebner, Hesse, Mueller, Ebert, Heike. Confessional address, Bro. Frank (R. Kempff). Sermon: Father Aerger (R. Handrich). Please let us know if, when and how you intend to come. T r. Fieß, Sekr.

The Oklahoma General Conference will not meet from May 30 to June 3, but, w. G., from May 23 to 27, at Bro. Th. Otte's church at Okarche, Okla. Works: The first three petitions of the Lord's Prayer: Fr. Frentzel. The fourth petition: Fr. Wrede. English exegesis on Col. 4: R. Kühnert. Exegesis on Dan. 11, 36-45: Fr. Müller. Confirmation classes: P. Fritsche. On the question: Why fermented wine should be used in the Lord's Supper: P. Fahling. Teacher Schröder: A school work. Confession: Wrede (? Bredehöft). Pastoral sermon: Father Dubberstein (? Frese). Sunday sermon: Father Fahling (? Hauer). English sermon: Fr. Schön (? Jeske). Please notify the local pastor in time. J. H. Holtmann, Sekr.

The Southern Nebraska District Conference will meet, w. G., May 28-30, at R. Polratz's church at Tobias, Nebr. Works: Exegetical study of the term "swearing": P. H. E. Meyer. Substitute a: exegetical study of the term "kingdom of heaven": P. Ernst; substitute b: exegetical study of the term "Sheol": Wilk. What shall induce a pastor not only to attend the conferences diligently, but to take a lively interest in the proceedings? Butzke. Substitute: How can a harmonious co-operation of pastors be obtained in the supply of our synodical funds? Fr. Eggert. Dogmatic treatise on the words of the Declaration on the Third Article: "the Holy Spirit has enlightened me with his gifts": P. Gresens. Substitute: likewise on the words: "sanctified in the stretching faith": Fr. Haack. Historical proof that; the Old Testament books listed in Luther's Bible, with the exclusion of the Apocrypha, formed the canon of the Jews: Fr. Graf. Confessional address: Fr. Landgraf (kU. Ludwig, Mahler). Homily: R. Eggert (UR. F. Evers, T. Evers). People are asked to sign out or sign in before May 15. Pick up on Monday by Tobias. Arrival of trains: from east 3 p. rr., from west 11 rr., from north 10 li-, from south 4 u. rr. One give time of arrival.

A. C. Gülder, Secr.

The Southeastern District - Missouri Pastoral Conference will meet, w. G., from June 13 to 18, at Bro. Griebel's parish at Perryville, Mo. Works have: Prof. Mezger: Has the pastor the right to reject a call without presenting it to his congregation? A. Vogel: How are we to get our churches to care properly for their ministers of the Word, and, if they find themselves incapacitated, to provide for them? Fr. Fedderscn: Fear of man by a pastor in his administration of the ministry, and how he is delivered from it. Fr. Hüschen: The pastor as pastor at the bedside of the sick. P. Herzberger: The historical development of the free school. Fritz: Is Ps. 2, 7 teaching the eternal begetting of the Son of God? (R. Schöch: That the prophecy 2 Sam. 7, 12. 13 refers to Christ. P. Förster: How do we prove to our people that the New Testament canon, as it is before us, is complete? R. König: The Ascent into Hell of Christ. (English.) Confession: Mangelsdorf (? Biegenger). Sunday Sermon: Fr. C. N. Müller (? Maschoff). English sermon: Fr. König (? Marzinski). Pastoral sermon: R. Mensing (? W. Schulze). Registration requested by June 1 from Fr. Griebel! I. Frenz, Sekr.



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No. 11.

The Future of the Church.

The Church of Jesus Christ, which once began its course at Pentecost, has a glorious past behind it. What will the future bring her?

We are told that it has no future. And this is said so loudly and confidently that one would like to believe that those people have really found a means to make their prophecy come true. But before we believe them, let us first see what they have achieved so far with their proud speeches against the Church.

When the Saviour gave the word to his church: "The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field, which is the least of all seeds; but when it groweth up, it is the greatest of cabbages, and becometh a tree, so that the fowls of the air come and dwell in the branches thereof. And it is like unto leaven, which a woman took, and mingled it with three measures of flour, until it was thoroughly leavened," Matth. 13, 31-33. This was ridiculous to the enemies, and they swore that they would destroy the church from the face of the earth, and it would not cost them much trouble. The church appeared too small. The smallest of all seeds—a little lump of leaven! It was a small flock that the Saviour sent forth against the world. And they were lowly fishermen and artisans, slaves and poor folk. And their whole equipment was the preaching of the gospel. And this Gospel of blessedness by grace alone, which every natural man hates, and the acceptance of which brings only ridicule and renunciation to man, will surely not be accepted by any sensible man, least of all when we Roman emperors draw our swords and we philosophers of Greece prove our art! Already they had affixed the inscriptions, "Christianity is extinct." But how was it in reality? The little seed had grown into a tree, under whose branches the

Birds dwelt under heaven. Angrily, as Luther says, they had kneaded the dough to separate the leaven, and thereby only mixed it with the mass and drove it in. And this was the outcome everywhere and at all times. When Luther came again with the old Gospel, the Pope thought he would soon be done with the "monks' quarrel." But the gospel has spread over the world and is giving refreshment to countless people. Then the French scoffer Voltaire began to prophesy, "After twenty years there will not be a single altar left to the God of Christians." After a hundred years there was in his former dwelling place a Bible-rack. When our fathers came up in this country with the old gospel and its principles, it was said that within ten years the synod would be in a thousand ruins. It has become a tree, spreading its branches sheerly over the world, and a refuge to innumerable. "No more despised word is there than the gospel, and yet no more powerful, for it makes righteous those who believe it. Law and works do it not." (Luther.) The almighty power of the Holy Spirit has blessedly converted the hearts of untold multitudes with this despised word, which is opposed by everyone.

And if they now raise their chant again, we do not believe them. Hitherto it has been so that they have spoken great words, while the church, working silently, has accomplished great things. And so it will be in the future; for in the future exactly the same conditions will prevail and the same divine rule will apply as in the past.

The Saviour has nowhere revoked his word about the growth of the mustard plant, or in any way implied that it should only apply until the outbreak of the world war, as if that would create conditions that would suspend or at least restrict that word. It is valid until the Last Day. Until then the plant will gain new branches. The leaven will work until the last chosen one is won. For

the kingdom of God has not lost its power, and what that power is, past history teaches; the Holy Spirit has not forgotten his art; Christ will reign until all his enemies are subject to him. Do not reckon that the Church will one day outlive itself like any other human institution! There is another law here than the law of perishableness. There is no worldly kingdom so great that it cannot give place to another, but in the kingdom of heaven imperishable powers are at work, and it spreads unstoppably.

Why should the enemies be able to hinder now what they could not hinder in the past? The world has not grown stronger, nor wiser; it has discovered no means of rendering the gospel ineffective. It has become more wicked, and is more determined than ever to silence the hateful preaching of blessedness by grace alone, and is preparing to knead out the heaven; but it will only knead it deeper into the mass.

But the church itself is close to capitulation. This the enemies triumphantly hold against us, pointing to the ever-increasing number of those who, in order to make the church popular with the world, abandon the old gospel and adopt a doctrine that pleases the world. They take triumphant note of the fact that many, even in the Lutheran Church, are bent on making the church, by denying Lutheran principles, a body that impresses by large numbers and attracts the world by its liberal nature. In this they now judge rightly, that they call the adoption of worldly principles a conversion to the enemy; but when they now go on to say, Do you not see that the circumstances are now different after all, because the church is giving itself out? we say, first, that this is not the church which is capitulating-these are defectors-and, secondly, that for this very reason the circumstances have not changed. On the contrary, let the nobles, the learned, the rich, who lay the chief stress on prestige and worldly knowledge and worldly power, only always resign, together with their prestige and wealth: this etches the church in the state which always existed - the kingdom of heaven is like a scythe, which is the smallest of all seeds. And if the one is true, that the church even now goes along in a small form, and therefore goes along so small, because it does not like to exchange its gospel for the treasures and principles of the world, the other is also true, that this smallest seed will not perish, but will grow and increase until the last day.

The Church has a glorious future before her. Let us not be such fools as to abandon the despised gospel, which has hitherto won the victories, and adopt instead the principles which have hitherto been defeated! We would only desert to the defeated enemy. Let us only, each in his profession, testify the gospel to the world, and confirm it by our walk; this is the sword with which the church conquers, until all enemies are subdued to it. "He that hath begun it shall carry it out even so, though nine hells and the world were yet sitting in one heap." (Luther V, 287.) E.

Our Synod.

Building Community.

1.

On our poor earth a wonderful building is in the making. It is in the world and yet not of the world. Unseen by man, stone joins stone. Ever it grows, soon faster, soon slower; but never does it falter, never does it stand still. With the first pair of parents the beginning of the building was made and continued through all times and centuries, until at the end of time the keystone will be inserted, and then it will stand glorious in its completion. This building is the church of God out of the earth. The master builder and workman is God Himself; His helpers and co-workers are men; the means and instrument is God's Word.

The Word of God includes the law to break the hearts of sinners, and the gospel to raise up the brokenhearted with the grace of God in Christ Jesus. The gospel is, as it were, the soul of the divine Word. It is the gospel - and this includes the sacraments put into the Word - it is the gospel alone whereby sinners become children of God and heirs of heaven. The pastor who has no answer to the secret question of the unsatisfied, restless heart of his hearer, "How shall I be saved?" or who has not the only right answer, "Believe on the Lord Jesus Christ," does not deserve his name; he cannot be a shepherd of souls, at the most a herdsman. The preacher who fills his hearers with stale sermons of virtue and morality will not fill the church, but empty it, will not build it, but tear it down. The beaurocrat and politician in the surplice may get a large attendance, but sooner or later his pulpit lectures will lose their attraction, as surely as he offers stones instead of the bread of life, which cannot satisfy grace-hungry souls. Only the gospel offers to all sinners' hearts what they need; only the gospel is in its place everywhere, is timely at all times, remains eternally new, young, and fresh for poor sinners.

Our fathers had recognized this and experienced it in themselves, and out of this realization and experience they built the church of God.

As servants of Christ, they did not preach the wisdom of men, but the word of God, 'with conscientious preparation, loud and pure. They preached the law sharply and shockingly, to awaken sinners sleeping in safety, the gospel sweetly and sweetly, to comfort troubled consciences. . They preached the gospel in all the fullness of its consolation, without ifs, buts, clauses, or conditions. They preached the whole counsel of God of our blessedness. They did not do as the swarming spirits do, who ride about on their favorite and false doctrines. In those early days a Lutheran preacher from the East came to St. Louis. He knew the Missourians only from the "Lutheran," and judged them by it; the "Lutheran" was then in full armor to beat back with armed fist the Philistines who had fallen into the Lutheran heritage, or were encamped threateningly on the borders. This pastor thought the whole life, thought, and preaching of Missourians moved around battle and strife. He set out

If the kingdom of Christ did not exist through divine power, the devil would have extinguished it long ago. (Luther.)

He was surprised when he heard a simple, plain, evangelical sermon without any reference to doctrinal disputes. This is not to say, however, that under certain circumstances our fathers did not know how to wield the sword of the Spirit dashing in the pulpit for protection and protection. In addition to preaching, they taught catechism with earnestness and diligence, not only in confirmation classes, but also in the Sunday Christian lessons. The Christian teachings, diligently prepared by the pastor, were also diligently attended by the members of the congregation; there were congregations where the audience was as numerous in the Christian teachings in the afternoon as in the sermon services in the morning. In addition to these Sunday services, then, in not a few congregations, besides the Advent and Passion services, regular weekly services were held, in which the pastor expounded individual books of Scripture in context. Among these congregations the Word of God indeed dwelt abundantly.

Of course our fathers did not forget private pastoral care in visiting the sick and the like. In particular, their hearts were wary of faithful care for Christ's lambs, remembering the Lord's admonition to Peter to feed his lambs as well as his sheep, John 21:15. Their Master's words, "Take heed that ye despise not one of these little ones." Matth. 18, 10, inculcated it into their consciences that Christians growing up in infancy were no less entitled to their care, time, and trouble than adults. Accordingly, the Christian school belonged to the church. Some school teachers were involved. Since there was a lack of teachers, suitable members of the congregation were prepared by the pastors and used for the school service. If no teacher was available, or if the congregation was unable to maintain a teacher in addition to the pastor, the pastor himself held school, even if he had to serve a second congregation or a preaching place, and also held school there as best he could. But school had to be held; that was as natural as two times two is four. Thus they drew up the future congregation in the fear and admonition of the Lord. Just as a prudent orchardist, looking to the future, not only keeps an eye on his present orchard, but also plants a nursery, so that he can fill in any gaps in the orchard or plant new rows of trees, so to them the Christian school was a means of securing the continuance of the Christian congregation and its growth from within through the new generation.

The fathers strongly urged the blessing of home worship upon their confessors, and not in vain. Home services were held in the families almost universally. There the Bible was read, especially the Altenburger Bibelwerk, probably also old edification books, later also the home devotions from Luther and Walther. The doctrinal sermons heard from the pulpit awakened a taste for the richness of Christian doctrine, a spiritual eagerness to grow in knowledge and to become ever more deeply and firmly grounded in doctrine. Thus one also privately researched the Scriptures, Luther and other scholars.

the writings of the time. If then friends came together at a children's banquet or otherwise, not infrequently a subject of doctrine formed the subject of conversation. In various parts of our synod, the writer of this article has become acquainted with men who, as a result of diligent reading and research in the Scriptures, in Luther, in the synodal reports, in the "Lutheraner" and in "Lehre und Wehre," were so versed in doctrine that they were not only able to recognize the manifold false doctrines of their time as such, but also to refute them, so that they could rightly bear the honorary title of lay theologians.

- A unifying bond for the pastors were the pastoral conferences. What a joy it was when pastors who had been sent to remote, lonely posts or to the backwoods were able to meet and greet dear fellow pastors! Then the travel money had to be brought, and if it had to be taken from necessary needs or even borrowed; but if it was a very poor fellow, then the better-filled pockets of dear fellow ministers were willingly opened to hand it over to him. And in the conference sessions, there was life: Discussions about doctrinal articles, interpretation of Scripture, items of practical ministry, etc. In the smaller circle even a small light could let its light shine, and every gift, every contribution was welcome. A foreign pastor expressed his amazement at his experience: it was strange that no matter which Missourian pastor one met, they all spoke the same doctrinal language, made the same judgments, and had no personal doctrinal views, but a firm, well-founded conviction. In these diligent conference negotiations, at any rate, the solution of the riddle is to be found. Here was the forge where minds were welded together in truth. Here the Missouri pastors coming from abroad were acclimatized and assimilated, that is, won to pure doctrine and corresponding practice. But if it turned out that one or the other did not want to be fitted into the whole as a building block, he probably left voluntarily, realizing that he had fallen into the fellowship that was wrong for him, or he was dropped out.

Then the synods! This was a veritable festive season. Whether the church bodies of the sects, including the Lutherans of the same name, dealt in their meetings with Puritan Sabbath sanctification or rode their hobbyhorse, Temperance, or entered the field of politics concerning the slavery question - because of this question, even before the Civil War, the largest sect communities split into North and South, while our synod remained completely untouched by this, because it did not interfere in politics -, our synod, which, however, also had to deal with business matters, placed the main emphasis on doctrinal negotiations. For this the most time and the best time of day was appointed. There the fountains of Israel gushed bright and clear, strong and full, full of doctrine, admonition, warning, and consolation. There flowed a stream of blessing for edification, refreshment, and strengthening for future work. Many a deputy in the early days, who had traveled to the Synod somewhat head-shy, returned healed of his misgivings, and with a beaming eye announced to his brethren at home what a delightful time of blessing he had passed through, and made new friends for the Synod.

J. S.

The spiritual care of our soldiers in the army and fleet.

As you know, since thousands of our young people have been called up for military service, the officers of our Synod immediately thought of appointing an agency for the spiritual care of them, which has its office in Chicago, and is now incorporated under the laws of the State of Illinois. At first all business was conducted from Chicago; but when the work grew so immensely, and became very extensive, especially in the eastern part of the country, a sub-agency was appointed by the central authority in Chicago, which has hitherto had its headquarters in New York, and which, under the direction of the central authority, is to take care of the spiritual care of our young people, especially in the East. In order to prevent confusion in our circles, it must be made known that there are not two separate authorities in the Synodical Conference, one Eastern and one Western, but the authority appointed by Synod, from which the whole work is to be directed, is the authority in Chicago. It receives the money collected and distributes it, it appoints all pastors and workers in the field camps, it surveys every purchase of real estate and erection of buildings, and is thus responsible to the Synod for everything. Hand in hand with it works the Eastern Committee to make the matter of supply as favorable as possible. As soon as such a branch committee appears necessary in the far West, it will be similarly established.

What have we done so far? It would not be possible to report all this. Since this was a completely new work, unknown to each of us, we first had to seek and feel our way. We were confronted with innumerable obstacles, the mention of which would not be appropriate here; there were difficulties which required endless effort, patience and prudence to overcome. God has graciously helped us through it all to this hour.

It is now our endeavor, wherever Lutheran soldiers from the Synodical Conference are in field camps, either to provide a permanent field preacher, or, where possible, to supply the field camps through neighboring pastors. Recently the list of field preachers on duty has been published in our bulletins. These field preachers seek out the Lutheran young men in the respective camps, talk to them privately about their salvation, preach the Word of God publicly, distribute Holy Communion, visit them in their sickbeds, and otherwise assist them in word and deed. This work is more difficult than you might think. At one time our Lutheran young men are scattered all over the field camps - and these are from six to twenty-two miles long and several miles wide. It takes a great deal of effort to locate the Lutheran soldiers. The matter is made even more difficult by the fact that the soldiers are so often transferred from one field camp to another without the field preacher hearing anything about it. And even when he hears that they are to be transferred, he is not told where they are being sent, because this would be against the rules of the military.

tary order is. Therefore we ask again and again that the parents and the pastors, as well as the soldiers themselves, send us their changed new addresses, so that we may always have and keep an accurate list. If this is not done, and done regularly, then our field preachers must begin the work anew as often as a transfer takes place.

Another activity on our part is that we provide the necessary edification books and other good reading material. The books and magazines intended for our Lutheran soldiers are freely distributed to them by the field preachers. The young men and women of the Walther League help us faithfully in the acquisition of the necessary literature as well as in the establishment of comforts for the soldiers.

In order to obtain the necessary permission for our field preachers to work unhindered with our Lutheran soldiers, the authorities must often contact the responsible authorities and try to persuade them to favor us. Sometimes this has great difficulties.

Lastly, it should be mentioned that wherever it seems necessary, we are also erecting a building for the worship and recreational purposes of Lutheran soldiers. Such soldiers' homes are already located at Camp Dodge, at Army City, at Camp Sherman, and one is under construction at Camp Cody. Here our Lutheran soldiers gather for a social evening or afternoon. Singing societies are formed where possible, and they then perform a song in their church service to embellish it. The "home is their gathering place, where they really feel at home. And especially for such a Lutheran home our soldiers are very grateful, as is evident from the letters of the field preachers.

However, this great work, which has already grown to almost monstrous proportions, requires a great deal of money. Although we try to save money where we can, it will still take up about H360,000 annually. Any reader will be startled at this sum at first. We were also shocked when we noticed the overrun. But if we do the math, it is very little after all. We have thousands of soldiers in the field, and according to the calculation made, each soldier would cost us H20 per year. Surely that is not much for the individual soldier. Therefore, dear congregations, we ask you cordially: Send in money regularly and abundantly! Our sons are in the service of the fatherland and are willing to lay down their lives; let us therefore do all we can, and therefore give abundantly, that we may provide for them spiritually. Let every church not only send in \$20 annually for each soldier they have in the field, but something more, that the work may be done without hindrance. Let all monies be sent to the District Treasurer concerned, who will then send them according to order to the General Treasurer, and he will then send us the sums according to need. God help in mercy!

W. C. Kohn, Chairman of the Commission.

What you do to your neighbor is called done to God, and God is served thereby, because he has so commanded and commanded it.

Atlantic District Assembly.

From the 24th to the 30th of April the representatives of the Atlantic District of our Synod were assembled in the midst of the Immanuel congregation at New York. The negotiations were conducted in the consciousness that at this time the work of the church was in some respects more difficult, but that its tasks had grown, and that therefore all the greater zeal and the greater willingness to sacrifice were required.

In this awareness the congregation was already strengthened in the opening service by the sermon of Vice-President J. W. Miller, who answered the question on the basis of John 9:4: "Why should we show right zeal and right diligence in the work of the Lord that we do? He showed that it is now day for this work, and that night may come at any moment, when no one can work.

A very timely paper was presented to the Synod by A. v. Schlichten. Clearly and convincingly he answered the question, "What is and what is not mixture of church and state?" The Synodal Report which appeared at that time will certainly find wide circulation both in our Synod and in other districts. In order to make it accessible to all, it will also be published in English.

The native mission of the District has made a handsome advance, and has been extended to a new State, Maine. It is especially gratifying that the District now possesses in Rev. F. P. William an able Mission Director, whose whole time and energies are devoted to the extension and cultivation of this so important work.

By the Jubilee gift of our congregations in 1917, amounting to more than \$35,000, our Church Building Fund has been enabled to further extend its beneficent operations. The treasury now has a capital of over \$55,000, but as about \$80,000 is needed to meet the needs of the immediate future, interest-free loans to the church building treasury are requested.

Among the missions discussed, the mission carried on through the parochial school occupied a prominent position. Hearty and earnest words were spoken on all sides concerning this important matter.

In order to counter suspicions and slander from ignorant people, the Synod unanimously issued a declaration at its last session in which, on the one hand, its loyalty to duty to the authorities and, on the other hand, its loyalty in adhering to the principle of the separation of church and state were set forth. It was the echo of the doctrinal negotiations that had been held. May it be heard far and wide!

I. N. H. Iahn, Secretary.

From our China mission.

Missionary Arndt in Hankow writes in his first report to the Commission under November 7, 1917:

"The news that our mission has now become the property of the Missouri Synod has filled us all here with heartfelt joy. We rejoice that now the very body which, above all others in the world, has missionary duty against the heathen nations, and which, once it has discharged that duty

The same gracious God who has so far guided us through so many difficulties may also, by the power of His Spirit, remove the main obstacle that has so far hindered the spread of our Gentiles. May the same gracious God, who has hitherto visibly guided us through so many difficulties, also, by the efficacy of his Spirit's grace, remove the chief obstacle which has hitherto stood in the way of the spread of our Gentile mission (and of all our missions), the reluctance of our candidates to go to the difficult posts where God needs them most, and where they can bestow the greatest blessing; and may God grant us to experience what you and the General Praeses desire, that not only single, but multitudes of evangelists should arrive here, as actually happens in the camp of the sects and also of other Lutheran churches, and as we see every year to our deep shame before our eyes. This would be all the more necessary on our part, since, apart from the very most emissaries of the Gospel, of whose efficacy we know nothing more definite, the poor country has had no opportunity of hearing the Word of God in its purity until recent times."

Missionary Arndt writes, among other things, about the further expansion of our work, in which, in addition to Father Arndt, there is also Niedel, who has now learned the Chinese language to such an extent that he will soon be able to begin independently, and in which now also Father L. Meyer has entered, who, of course, must first concern himself with the study of the language:

"As to plans for the future, they seem simple to us. For the present it is either to occupy Wuchan still better" - that is the name of the government town opposite Hankow, where our missionaries are working - "or to go out into the country. In both cases we know quite well what we want to do or ought to do, partly on the basis of statements by people who know the area better than we do, partly from our own experience. If only we had six men for this big town of Hankow, and six more for the places on the railway to Peking! I wanted to supply them all with plenty of work in a few weeks. But for the time being we only have one man to start with, Riedel, so what's the use of leaving work undone and looking around in the surrounding area? If we want to get further away from the big city and the railroad, the way is open to us to the east, west, south and north, and there are 35,000,000 people waiting for us in Hupeh alone, almost all of whom are even more poorly supplied than the Wuchan towns."

Oh, how much opportunity we have to recruit souls for the Lord and His kingdom in China and in India through the mission to the Gentiles!

L. F.

To the ecclesiastical chronicle.

A true translation of the following item has been filed with the Postmaster at St. Louis, Mo., May 18, 1918, as required by Act of Congress, March 15, 1918.

War Prayer. A pastoral conference has asked for some phrases to be added to the Sunday prayers of the church in the present time of war. Without wishing in any way to suggest the following form for general adoption, perhaps by communicating it to one or the other among the

has done us a service. Everyone will immediately recognize that most of the sentences are taken from well-known prayers of our church and are only compiled here in a special way. In the church prayer one could continue after the words: "Turn away harmful storms, misgrowth, dearth, (war,) fire and water distress and other plagues: In particular, behold what an evil time has now come upon us, since we hear of war and war cries not only in other countries, but also in this our dear fatherland. Our hearts are in anguish and sorrow, and we know neither where to go nor where to come. We cry out to you, who control the wars in all the world, and in whose hand the hearts of men are like streams of water, you will hear us and help us! We have certainly deserved such a visitation with our many and great sins; but we are all heartily sorry for them, and we are very sorry for them. And because thou art gracious and merciful, patient and of great kindness, and because punishment soon repents thee, we beseech thee that thou deal not with us according to our sins, nor requite us according to our iniquities. Let not all the terrible consequences of war come upon us. Take care of the authorities and subjects, churches and schools. Stretch forth the arm of thy holiness, and take heed of all disorder and wickedness. Establish law and justice on earth. Take especially our young brethren, who are now in war service, into thy faithful, almighty guard, and keep them in the many dangers of body and soul which threaten them. And soon here and in other lands incline the hearts of the superiors and rulers to peace. In the Sunday afternoon prayer, after the words: "We beseech thee, then, to forgive us our sins graciously and to avert our deserved punishment," these words might be added: In particular, thou wilt control the war raging now, the bloodshed and all misfortune, protect our fellow believers near and far, especially those in war service, in all dangers of body and soul, bless and protect our dear authorities together with country and people, so that with us, etc. - In addition to the actual war prayer in our agendas, the prayer of the hour of prayer with the so-called little litany can also be used quite well at this time. The latter can also be used in other services. L. F.

A great general collection for the American Red Cross is in progress in our country when this number of the "Lutheran" comes into the hands of its readers. Of all the special works which war time makes necessary, this is undoubtedly the noblest: to nurse the sick, to bind up the wounded, to ease the pain, to relieve the distress. The Saviour Himself taught us such works by the well-known example of the Good Samaritan, and concluded this narrative with the words, "Go and do likewise!" Luk. 10, 37. So also through the "Lutheran" we encourage all our Christians to participate eagerly in this work of general human love, and ask our pastors, teachers, and congregations to support and promote the collection in every way they deem suitable, and in doing so also to draw on the women's clubs, the young men's and virgins' clubs, and the school and Sunday school children. "Let us do good to everyone, but most of all to our comrades in faith!" "Let us do good and not grow weary!" Gal. 6, 10. 9. "Put all your diligence therefore into it, and in your faith abound virtue, and in virtue modesty, and in modesty temperance, and in temperance patience, and in patience godliness, and in godliness brotherly love, and in brotherly love common love." 2 Pet. 1, 5-7. L. F.

Two old, well-known congregations of our Synod recently celebrated special anniversaries. One is the Zion congregation at Cleveland, O., which celebrated its seventy-fifth anniversary in three services on April 14. The "Witness and Gazette" informs us, "At this congregation the future president of our synod, D. H. C. Schwan, ministered for thirty years, from 1851 to 1881, being succeeded by the Rev. C. M. Zorn, who is still living, and who also held the office there for thirty years. As assistant preacher at the parish for a time stood J. C. W. Lindemann, later principal of our teacher's seminary at Addison, and as teacher Cantor Brauer, who later became professor of music at Addison. Known in the synod as teacher and organist of the congregation was Teacher M. F. Leutner, who served the congregation for fifty years. Teacher F. Hörr has also served the school over forty years, and Teacher Gockel over thirty-five years. Also among the superintendents are those who have served the congregation for many years, one of them for more than half a century. The congregation is the mother of twenty-four congregations, and though it is the oldest congregation in our Cleveland Synod, yet it is still flourishing, and numbers over 1600 communion members. Its mainstay is the school, which now still numbers about 350 children; it was not until 1916 that it became necessary to call a fifth teacher. Certainly a story of its own." The present pastor of the parish is Father Th. Schurdel. - The other congregation is St. John's in Philadelphia, which celebrated its seventieth anniversary in four services on May 12 and the following days. Founded in 1848, it at once joined our Synod, which had been formed a year before. Under great and many difficulties it has maintained itself these long years in a city which has had a Lutheran church since the year 1700, and in which for decades another Lutheran body, the General Council, has had its center, and at present numbers there no less than 61 congregations and mission posts. At this congregation worked by homebound PP. G. Schaller, later professor at our seminary in St. Louis, A. Hoyer, M. Sommer, St. Keyl, later emigrant missionary in New York, and O. Schroeder, who served the church 36 years; of those still living, PP. A. H. Winter and Th. Geßwein. The present pastor is Rev. O. Ungemach. In spite of still existing external difficulties, the congregation is building itself up on its most holy Glauberi, and is now also no longer standing all alone in the city of millions, as it did for decades before, but has four sister congregations next to it, in addition to a Lithuanian and a Polish congregation, which are served by pastors of our synod. L. F.

A sensational example of unionism in General Synod. As the *Lutheran Church Work and Observer* D. Keyser, theological professor at the seminary of the General Synod in Springfield, O., serves as vacant preacher of the First Presbyterian Church there, whose pastor has died. Not has that Presbyterian congregation requested D. Keyser to preach a Lutheran sermon to them once or even oftener, because they would like to hear what the Lutheran Church teaches. If he then responded to it, no man would reproach him for that; indeed, he would then have the confessional duty to do it. But it is another thing to serve her as a vacancy preacher. The congregation is Presbyterian, and intends to remain so. It has had a Presbyterian pastor and wants to call one again. In the meantime, the Lutheran professor shall serve them quietly in the manner to which they are accustomed. She does not want to profess the same faith as he and thus become Lutheran, but he is to adhere to their faith, be Presbyterian with them, or at least preach and officiate as if there were a difference between

there were no doctrinal differences between the two churches. The situation in which D. Keyser finds himself is described in the "Lutherische Kirchenzeitung": "How can a man who so firmly claims to be a Lutheran do such a thing? Unionism blinds him. To him the Lutheran doctrine of Scripture is evidently not what it is to us and to all right Lutherans. That explains the matter as far as we can explain it. What do you suppose D. Keyser is preaching there in that Presbyterian! Pulpit? Is he preaching God's word and Luther's doctrine? His ministry as a Presbyterian vacancy preacher would very soon come to an abrupt end, if he were to preach to the Presbyterians what they need, namely, the doctrines of Scripture which they as Presbyterians have hitherto rejected and still reject. O. Keyser must be silent about these things, or if he dares to mention them, he must do it so gently and carefully that the Presbyterians who have employed him will remain quite what they have been hitherto - true and right Presbyterians. Luther could never, ever have accomplished that. No real Lutheran would be able to do it." - The incident at Springfield, O., is, after all, nothing new in itself. Such cases of religious mongering have ever and ever occurred and been defended in the General Synod. But two circumstances make this case a particularly striking one. First, the proposed unification of the three Eastern Lutheran synods: the General Synod, the General Council, and the Synod of the South, is on the horizon this summer. Many in the General Council do not approve of this loose practice of the General Synod and hope that it will be stopped before or at least after the unification. But here a professor of the General Synod, by his conduct, and the official paper of the Synod, by its report of this occurrence without any censure, that is, with approval, show them that the General Synod is still just as minded on the point as before. And secondly, it is instructive that it is precisely D. Keyser who is in question here. D. Keyser had greatly resented the fact that the unification of the three synods could not be welcomed with joy in their present doctrinal and confessional state. He had called it un-Lutheran, an overstretching of the requirements of ecclesiastical cooperation beyond the Augsburg Confession. The Augsburg Confession says in its seventh article: "For this is enough for the true unity of the Christian church, that the gospel is preached with one accord according to a pure understanding, and that the sacraments are administered according to the divine word. And is it not necessary for the true unity of the Christian church that uniform ceremonies, instituted by men, should be held everywhere." To the Augsburg Confession the contrast of the "It is enough," namely, pure preaching of the gospel and administration of the sacraments according to Christ's institution, is that which is "not necessary to the true unity of the Christian church," this, that "everywhere uniform ceremonies, instituted by men, are held." But D. Keyser makes the contrast of doctrine and ecclesiastical practice. He asserts that the General Synod professes the Augsburg Confession, and is therefore pure in doctrine. To separate oneself from a church that is pure in doctrine but not yet complete in practice is un-Lutheran and separatist. Of course this is true: if in a synod which is pure in doctrine, one or the other member, in contradiction to the doctrine and the expressed will of this synod, is guilty of wrong practice, perhaps once out of haste or fear of man, and if this wrong practice is disapproved and punished, then it is uncharitable to deny the Lutheran character of such a synod. Where does not the like occur? There is Christian patience to be exercised, of which we are all in need. But such a case is not here. Here is the wrong practice

the natural outflow of the wrong view, that is, doctrine. Here doctrine and practice cannot be separated at all. When a Lutheran professor does such a thing, he teaches his students by deed and example: it is proper to do so. And if the official journal of the Synod reports such an occurrence without censure, then that is teaching before all the world: According to our view, a Lutheran pastor may also approve the Reformed doctrine, or at least remain silent about it. And that this very thing is against the Augsburg Confession is made clear by the very case before us. The Augsburg Confession closes the tenth article, "On Holy Communion," with the words, "Wherefore also the contrary doctrine is rejected." Among those who lead the "counter doctrine" are the Presbyterians as a part of the Reformed Church. If D. Keyser stands on the Augsburg Confession, as he claims, then he must reject the counter doctrine. If he does, then he is not likely to be a vacancy preacher much longer. If, on the other hand, he will not and cannot reject the counter doctrine, then he deceives himself and others when he claims to stand on the Augsburg Confession. Lack of practice, which wants to be carried, must just be recognized as weakness. Wrong practice, however, which wants to be right and unpunished, and in a synod also holds so, asserts, thus teaches wrongly, and not merely with the mouth, but also with the deed. E. P.

Is it at the Christian's discretion to be baptized or not? As is well known, there are Baptist churches in England where one has the so-called "open" membership. That is, they do not insist on baptism as a condition of membership. So unbaptized people can also become members of these congregations. Recently there has been an inclination among some American Baptists to follow the example of these English Baptist congregations, that is, to introduce "open" membership. "It is expected," it is said, "that this will popularize the denomination among the people, bring in many who now stay away from us on account of baptism, and consequently cause a great growth in the denomination. And in this, the statistics of those English Baptist churches which have the 'open' membership, show that from year to year, instead of increasing, they are decreasing and going backward." The "Messenger," on behalf of American Baptists, asserts, "The advocacy of 'open' membership by some American Baptists has now created the impression in the paedobaptist camp [that is, churches where infant baptism is common] that the Baptists will back away from their position in regard to baptism, so far as the same is considered as a condition of membership. We desire to give assurance to all who have this impression, that Baptists, as a denomination, are negatively opposed and opposed to such a movement and direction. What some men trumpet as their personal view and position is far from being the view and position of the denomination. No, American Baptists are not backing away from their historic and, we are firmly convinced, scriptural position regarding baptism and church membership." The *Watchman-Examiner* of New York, the

the oldest and most influential paper of the American Baptists, writes: "Open membership is advocated on scriptural grounds. It is contended that the New Testament nowhere connects baptism with church membership, that while both are commanded as duties, yet they are nowhere so connected as to make one the condition of the other. The individual Christian should fulfill both commands. But failure to obey the commandment of baptism does not release one from the obligation to become a member of the church. On the other hand

to say that all of Christian history speaks against this interpretation of the New Testament. Just about all evangelical denominations consider baptism a condition of church membership. But what do we find in the New Testament itself? It requires no evidence that baptism was the initiating act of New Testament believers, and likewise it requires no evidence that church membership was required. The two were always connected. There were no exceptions to this general rule. The absence of any formal command by which the two were joined together is best explained by the fact that it was generally taken for granted that they belonged together. . . . Paul says to the Corinthians, 'For by one Spirit are we all baptized into one body, whether Jews or Greeks, whether bond or free, and are all made to drink into one Spirit,' 1 Cor. 12:13. From v. 28 it is plain that Paul addresses the church. The new practice alluded to has no New Testament ambush. A church composed wholly or partly of the unbaptized, that is an idea entirely foreign to the New Testament." - The last sentences especially are true: the idea of unbaptized Christians, or of churches of Christians composed in part of unbaptized members, is an idea quite foreign to the New Testament. In the Old Testament it was a matter of course that every Israelite was circumcised. And Col. 2, 11. 12 the apostle says to the Christians: "Baptism is your circumcision. But the Christians were not baptized in such a way that they were told, "Here is a divine commandment that you must fulfill. That sounds as if one said to the people: Do this work, then you will be blessed. That would no longer be Christian baptism, but a mortal stab into the heart of Christianity, which teaches that one is saved by no work at all, but by faith in Christ. To be sure, Christ ordained baptism, but as a means of grace. Thus it was not said to the new converts, Now you lack one thing more, you must be obedient, you must fulfill a commandment, but it was said to them what baptism gives and profits, and then no command was needed. So Peter says on the first Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38. 2:38, and three thousand souls gladly received his word, were baptized, and were added to the church, v. 41. To the newly converted Paul, baptism is thus offered, "And now, what dost thou consume? Arise, and be baptized, and wash away thy sins!" Apost. 22, 16. And he does not need to be told twice. In the church it was always taken for granted that a Christian would be baptized, because the Lord said: "Unless one is born of water and the Spirit, he cannot enter the kingdom of God", Joh. 3, 5. That people who had to do without baptism through no fault of their own would be admitted into the kingdom of God was seen as an exception and referred to the unbaptized dying thief. This was understood to mean that it was not the deprivation of baptism, but the contempt of baptism that was condemned. - The people among the Baptists who want to dispense baptism to the new members want to popularize their sect, give way in the interest of outward growth. The objection of those who wish to be relieved of the obligation of Baptist baptism will seldom be that they do not want baptism, which every Christian wants as soon as he is told that the Lord has ordained it, and especially when he is told what a gracious and blessed provision the Lord has for it. These will probably be such people who have already been baptized, who do not want to hear it, and even want to confirm by deed that their right

Baptism is ridiculed and made out to be a non-baptism. - It is interesting to note that even in this case experience teaches that indifference does not work in the long run what is expected, "that from year to year, instead of increasing, they decrease and go backward." This is divinely grounded. A Church which, because it so pleases it, gives away something of Divine truth, has not God's good pleasure; the Lord of the Church does not promote it. This is also purely humanly founded. A church that stands up for nothing in order to be "popular" in the moment, to catch people, to give anything away and let it go, makes itself contemptible; no one wants to have anything to do with it in the long run. One notices the intention too clearly. The church wins lasting respect, has favor with God and men, if it can otherwise bear much, but stands firm out of conviction and spares no consequences, where it is a question of a clear "Thus saith the Lord". E. P.

A Jewish University in Jerusalem. Shortly before the outbreak of the great war, the plans for the establishment of a Jewish university in Jerusalem were almost ready. The war delayed the execution. Now, after the success of British arms in the Promised Land, the project is being resumed. The site has already been selected, the most beautiful location to be had in the vicinity of Jerusalem, situated on the Ilberg, facing the Holy City on one side, and the Dead Sea and the mountains of Moab on the other. The Jews of the whole world are now called upon to provide the necessary means for the building of the planned university. - The most necessary instruction for the poor Jewish people is the gospel of the Messiah, who was promised to the fathers and appeared in Jesus Christ, so that they may renounce the decision of their unbelieving forefathers, who rejected their Messiah, and learn to shout to Him whom the Father sent long ago: "**Blessed** is He who comes in the name of the Lord!

Three Pentecosts.

The parents lost their three-year-old son, the joy and delight of their hearts. They mourned more deeply than ever before in their lives. But they also found in their faith in the One whose property their child had become through holy baptism as great a consolation as they had ever found in their lives. They indicated to distant friends the passing away of their favorite through the newspaper, and in consoling faith added to the advertisement the word: "Christ was his life, dying his gain." They had to suffer unexpected scorn for the very sake of that word. The world did not know what the parents knew: a Pentecost of children baptized in the name of God the Father, and of the Son, and of the Holy Ghost, and going home in their baptismal covenant and grace. There is a Pentecost in the dawn, a secret, silent, hidden whispering of the Spirit, especially where the dawn shines to early death.

* * *

Twenty-five years of worldliness and unbelief had passed a poor human heart. It had lived as if this life had no end; it had fluttered from one flower of this world to another like a butterfly. The young man was a popular figure at parties and balls. Why did he suddenly stay away? Why did he suddenly become so serious? There was no longer any doubt that the young man was lost to the world of gentility, that he had become "pious. He was now seen in the house of God, in the quiet circles of the country,

In the houses of mercy. The world showered its former comrade with a veritable downpour of scorn and derision; either he is a hypocrite or a fool, those were the two titles left for the "pietist." The world did not realize that there is a Pentecost at noon, where the Holy Spirit fills a man's heart quickly as a roar from heaven, that the tongue burns and the lip confesses, "The man of Bethlehem and Golgotha is the Savior, is my Savior!" There is a Pentecost at noon, when the scales fall from one's eyes, and one beseeches the Lord on his knees, "What I have lived, cover up; what I am yet to live, govern dul"

An old man had died whom the world considered to be its own. He had often said in healthy days that he would not allow himself to be accompanied by a priest at his funeral. Now, however, one did escort him to the cemetery, and he said in the eulogy that the deceased had had him called to him on the very night of his death, and had confessed his sins with tears, and, comforted with the consolation which Christ gives, had stammered once over the other, "Alas, that I knew thee so late, thou highly praised beauty, thou!" The world smiled and spoke of decrepitude, darkening of the mind through fear of death, and the like. Some church members, too, shook their heads and spoke of sham repentance, of superficial need and fear conversion. But there is a Pentecost in the evening glow, a weather glow of the grace of the Holy Spirit in the hour of death for some who belong to the very last and become the first.

O Holy Ghost, O Holy God, increase our faith forever! In Christ no man can believe, Except by thy help done, O Holy Ghost, O holy God!

Luther words from the Holy Spirit.

The Holy Spirit began on the day of Pentecost in the New Testament to publicly carry out His ministry and work, as Christ calls Him "a Comforter and Spirit of truth", Joh. 15, 26. For he gave the apostles and disciples a certain comfort in their hearts, and a sure and joyful courage, that they should not inquire whether the world and the devil be merry or foul, friend or foe, angry or laughing: therefore they walk in all safety in the streets of the city, thinking thus, Neither Annas, nor Caiaphas, nor Pilate, nor Herod, is any thing here; but we are all. All these are our subjects and servants, but we are their lords and rulers.

That the poor beggars and fishermen, the apostles, should appear and preach in such a way as to enrage the whole council of Jerusalem, and to incur upon themselves the whole government, the ecclesiastical estate, and the Roman emperor besides; yea, that is more, to open their mouths so wide, and say, "Ye are traitors and murderers," and wait to be smitten on the mouth about it; this is not and cannot be done without the Holy Ghost.

The Holy Spirit is a Comforter, and not a Comforter: for where there is sadness and affliction, there the Holy Spirit, the Comforter, is not at home. The devil is a spirit of terror and a comforter, but the Holy Spirit is a comforter.

This is why the Scriptures give the Holy Spirit a very fine name, calling Him an Advocate and Counselor who guides our cause and does the best with us, speaking our word,

represents us and helps us up again when we have fallen. So we keep the victory by faith, overcoming the devil and the world, not by our own strength and ability, but by the power and working of the Holy Spirit and faith.

Luther on the duty of preachers in time of war.

The pastors and preachers are to exhort their people most diligently to repentance and prayer. They are to do penance by denouncing our great and innumerable sins and ingratitude, by which we have earned God's wrath and displeasure, so that he has given us into the hands of the devil and the Turk. And that such a sermon may be the more powerful, the examples and sayings of Scripture must be introduced, as of the Flood, of Sodom and Gomorrah, of the children of Israel, and how horribly and sometimes God has punished the world, country, and people, and how it is no wonder that we sin more grievously than they, whether we are punished more grievously than they. (Scripture of the War Against the Turks, XX, 2119.)

Praise that should always be able to be given.

When the Roman Catholic Emperor Ferdinand J. passed through the Lutheran lands at the time of the Reformation, he confessed: "You may say what you will about the Lutherans, but no one can deny them two glorious things: first, that they joyfully confess Christ; second, that they respect and honor the authority.

Stranger and Home.

We are here in a foreign land. But soon the call of the Father will sound: Come home! How does that thought make you feel? Many Christians may not think of dying without horror. But he who has grasped the word of promise of a blessed home in faith, should yet gladly go home, especially as the Lord says, "I am with thee." But, of course, the most glorious promises are of no use to us if we cannot grasp them, if unforgiven sin lies between them and us. That must go. But do not wait until your departure to do so!

Obituaries.

On the 4th of March, at Lake Creek, Mo. passed away, Father Friedrich Wilhelm Gotthilf Matuschka, aged 79 years, 7 months and 25 days. He was born July 9, 1838, in Berlin, Germany, where he also attended the civil and a high school. However, as his parents were in poor circumstances, he was soon dependent on providing for his own support and education. Thus in 1855 he came to Liverpool, England, to hold an interpreter's position on an English ship on which Wendish emigrants were emigrating to America with Blessed Father Kilian. After the emigrants had landed in Galveston, Tex., after a very stormy voyage and many tribulations cholera broke out on the ship en route - he returned to Berlin via Queenstown and Hamburg. A few years later he came to America again, and to New York, where he was soon

men through whom he was introduced into church circles and became acquainted with our synod. Being willing to serve the church, he was first employed as a substitute in the school of Blessed Brohm's parish in New York. He so distinguished himself there by Christian walk and zeal in his work that he was induced to study theology. In 1861 he passed the theological examination in the seminary at St. Louis, and in October of the same year entered upon the preaching ministry, as vicar of the

Dörmann at Augusta, Mo. From there, the next year, he founded the Lutheran congregation at Washington, Mo. which also called him to be its pastor. He accepted the call, but in 1863, on the advice of his fellow ministers, followed a call to the congregation at New Melle, Mo. where he was in blessed ministry until the year 1890. He then followed the call of the congregation at Lake Creek, Mo. where he ministered in great blessing until his end, nearly 28 years. -- In 1862 he entered into holy matrimony with Luise, nee Hörisch. To this marriage sprang eight children. He suffered the most painful loss when in 1912 his wife, with whom he had lived in wedlock for almost fifty years, was torn from him by death. But he had learned in the school of the Holy Spirit to overcome all adversities through Christ. So he also overcame the last enemy, death, by faith in his Saviour. After a short illness due to a cerebral apoplexy, he passed away and went to the rest of the perfected ones, for which he had long been eagerly waiting. He was fully active as a pastor and pastoral worker in his congregation until the end and worked in the vineyard of the Lord for over 55 years. Surviving him are two sons who are in the preaching ministry, three daughters, 39 grandchildren and three great-grandchildren. His mortal remains were laid to rest March 7 with a large attendance. Officiating in the home were PP. J. C. Viets and C. Lohrmann. In the church, Rev. Fr. Brust, vice-president of the Western District, preached the funeral sermon on Luk. 2, 29-32, while Rev. C. H. Demetrio, a long-time friend of the deceased, and Rev. J. W. Lehr, representing the local conference, delivered speeches at the coffin. C. B. Schröder officiated at the grave, and Fr. K. Niermann dedicated a short obituary to the deceased. - His childlike faith and the delicious thing, a firm heart, stood out in Father Matuschka. He was sure of the grace of his God and was in diligent prayer with his heavenly Father. He was a good preacher who knew how to proclaim the great deeds of God in a popular way and with a joyful opening of the mouth. In other ways, too, he always endeavored to advance his congregation in knowledge through Christian teachings and in other ways, for example, by reading aloud from synodal reports. He knew almost all the fathers of the synod and could tell interesting stories about Walther, Crämer, Brohm, M. Wege and others. For years he held the office of visitor and gladly served his fellow ministers and the congregations with his advice and gifts. God be tank for this pious and faithful servant, whom he left to the church for so many years!

L.

At first he wanted to be trained for the school office, but later the desire matured in him to become a missionary. He therefore went to Barmen to the mission house there. In 1866 the war between Germany and Austria broke out. So he volunteered to be a nurse. After the war he moved into the mission house in Leipzig. But since there was a great need for preachers in America at that time, he was persuaded to go to Stechen and train under Pastor Brunn for the work in America. In 1870 he came to this country on a sailing ship and entered the practical department of the seminary at St. Louis. Two years later he took his examinations. He stood the first four years at Lost Prairie, Ill. then was called to Port Hope, Mich. Here he had heavy pioneer work to do. Besides Port Hope, he served as branch Harbor Beach and Port Crescent (now Kinde). The faithful labors of his servant were richly blessed by the Lord there. In 1892 he accepted a call to the church at Utica, Mich. where he ministered for fifteen years. In 1909 he was called to Deerfield, Mich. When his beloved wife, who had been touched and paralyzed by the stroke and cared for by him and his daughter for nine years, died to him there in 1914, and the daughter later married, he resigned in 1915 and went to live with his children. But Search now ministered where he could, preaching. It gave him joy when he was allowed to preach the Word of God. In the pulpit he kept his youthful freshness until the end. Everybody therefore liked to hear him. Thus he had promised the undersigned to preach for him on the Sunday after Easter. On his desk, after his death, one found a disposition he had worked out about the Sunday Gospel. On the Tuesday after Easter there was conference in Detroit. The deceased always attended the conferences diligently. Although suffering from a cold, he made it a point to travel to the conference this time also. In the evening was celebration of Holy Communion, in which he also took part. On his way to his quarters he was hit by an automobile and knocked down. Unconscious, nian took him to the hospital. He never regained consciousness. In the fall a cerebral apoplexy had probably struck him. Thursday morning, April 4, he fell asleep, no doubt well prepared, gently and blissfully. His death caused great sorrow, not only to his relatives, but to the whole conference. On April 8, a funeral service was held in Detroit at Father J. M. Gugel's church. This service was attended by nearly all the ministerial brethren of Detroit and vicinity. P. O. Luebke, of Petersburg, preached a glorious sermon of consolation on Isa. 57:1, 2. Bro. Gugel spoke on behalf of the Southern and Eastern Michigan Conference. The following day the dear body, accompanied by the children, and by Bro. Gugel on behalf of the Conference and the undersigned, was taken to Port Hope, Mich. There carried into the church by ministerial brethren, many hundreds, who had once learned the way to heaven from the departed, were permitted to take a last look at the body. Father E. Verner preached on Matth. 25, 21. The deceased was then buried next to his wife. - May God continue to give His Church such faithful, diligent, conscientious and humble servants as the deceased was, and may He also place the same beautiful blessing on their work!

C. J. Krahnke.

Ten days after the blessed departure of our unforgettable Professor Dorn, the Angel of Death returned to our institution. This time he carried the soul of the Tertian Gerhard Petersen into God's bosom. He died of pneumonia at the age of 18 years, 1 month and

It has pleased the Lord of the Church to transfer a faithful servant, graying in his ministry, from the contending to the triumphant Church, Father Emeritus Thomas Schöch, last resident of St. Clair, Mich. He was born at Sarata in Bcßarabia, Russia, February 20, 1842. His parents were railroaded there from Lansberg, South Bavaria. They, with a number of other families, had converted from the Roman to the Lutheran Church, and were hostile and persecuted for it, This induced them to remove to Southern Russia. The Ent

12 days. He was the only son of teacher Petersen and his wife, née Karsten. The mother was present when the dying man still lisped, "Into thy hands I commend my spirit!" On April 16, a funeral service was held in the auditorium, at which the undersigned delivered the address and the men's choir performed a hymn'. On April 18, the mortal remains were laid to rest with a large attendance at Forest Park, Ill, by i?. M. Wagner, and laid in God's field. 'The Lord comfort the bereaved with his everlasting consolation, but let us know the time of this double visitation! Concordia College, Fort Wayne, Ind. M. Gap.

Anniversary.

On sund. Cantate and the following week the Immanuelsgemeinde zu T o n a w a n d a, N. P., celebrated its 50th anniversary. Preachers: Dir. Feth and H. Hemmeter, Krüger, Frankenstein, H. Meier and Starck.

Konfereryanreign.

The Sioux City - P o m e r o y - Special Conference will meet, w. G., May 29 and 30, at P. R. Schmidt's church near Ireton, Iowa. Sign up, please. I. T. H. D e s t i n o n, Secr.

The Northeastern Special Conference of Iowa will meet, w. G., June 12 and 13, at? J. Bertram's church near Osage, Iowa. Labors have been Prekel/Steger, J. Bertram, v. Gemmingen, Rudolph, O. Koch. Confessional address: L. O. Koch (? G. Koch). Sermon: Father Maas (? Prekel). Pick up can be made from Osage (IU. 6en1ral and Orenl ZVegren railroad) and Rudd (0., M. L 81. ? railroad). Give time and place of arrival. Timely registration requested.

W. H. L. S c h ü t z, Sekr.

The Eastern Pastoral Conference of the Central Illinois District will meet, w. G., June 25-27, at Father Lohrmann's church at Decatur, Ill. work: Exegetical work on Ps. 8: Fr. Herrmann. The different kinds of sins: Fr. Lohrmann. Constantine the Great, with consideration of the mixture of Church and State: Hartmeister. What shall a pastor or teacher do, if there be.

it's questionable whether he's still working on a church in the blessing? Prof. Engelder. Sermon on criticism (Epistle of the 1st Sunday, d. Adv.): Fr. Klautsch; reviewer: Fr. Jank. Confessional address: Fr. Barthel (? Bräunig). Sermon: Fr. Schöning (? Wittrock). Those who do not register by June 15 will have to provide their own lodging. J. E. Elbct, Sekr.

The Litchfield - Pastoral Conference will meet, w. G., from the 25th to the 27th of June (noon to noon) at Father Herrmann's parish near Nokomis, Ill Works: Pastoral Dignity in Office and Out of Office: Bro. Klein. Gideon (Richt. 6, 33 ff.): Fr. Gübert. What is the relation between us and Christians in other church communities? L. Bernthal. How are the necessary funds for God's kingdom to be raised in our congregations? Father Müller. Confession: Father Feddersen (L. Gübert). Sermon: Father Blumenkamp (? Hansen). Arrival of the LiZ k'our train in Nokomis: 9. 30 L. Li. One should register with the local pastor before 18. June . A. Pennekamp.

The Northwest Missouri Pastoral Conference will gather, w. G., from July 4 to 8, at St. Paul's Parish, St. Joseph, Mo. Works: The limits of Christian church discipline: Bro. C. Lohrmann. The generality of the grace of God (English): Prof. Bäpler. Exegesis on the Epistle to the Philippians: Prof. Lobeck. The doctrine of eternal blessedness in the Old Testament: L. Harre. Exegesis on 1 Cor. 15, 29: P. Wein. Conformity of the vengeance Psalms with the fifth commandment: P. Bäpler. Haggai and his time: P. Runge. Pastoral theological treatise on the account of the Samaritan woman: P. J. Ehlers. Pastoral sermon: Fr. Niemann. Confessional address: L. Rohlfing (? Pflantz). German sermon: C. Bernthal (L. Runge). English sermon: Fr. J. T. Roschke (Prof. Lobeck). Registration requested before June 15 to the undersigned. , H. A. Bentrup, Sekr. p. 1.

The Joint Conference of Randolph and Monroe Counties will, w. G., meet at Wine Hill, Ill, from the 20th to the 22nd of August. More details in a later ad. E d. Fischer, sec.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On sunday. Jubilate: Kand. H. Kleiner as associate pastor of Calvary church at Buffalo, N. P., assisted by ??, Franke, Kreinheder and M. Tvwe by Bro. M. Walker.

Introduced on behalf of the respective District Presidents:

On sunday. Cantate: P. A. Preissinger in the congregation at West Northfield, Ill, by L. C. M. Noack.

On Sun. Rogate: P. H. F. Brauer in the Immanuel congregation at Spencer, and in the Zion congregation at Spencer, Nebr. by P. J. Dewald. - P. D. H. S t e f s e n s in the congregation at Charlotte Hall, Md. by L. L. J. Rühm.

On Sun. Exaudi: Fr. M. Russert in St. Paul's Parish at Dubuque, Iowa, by L. W. H. L. Schütz.

Introduced as teachers in parochial schools were:

On sunday. Cantate: Teacher H. B. R. Mantey as teacher in the Emanuel parish school at Everett, Wash. by P. H. Bohl.

On Sun. Rogate: Teacher E. G. Starck as teacher at the school of St. Paul's parish in Aurora, Ill, by A. M. Loth.

Groundbreakings.

The foundation stone for the new church was laid:

On Sunday. Misericordias Domini: St. Paul's parish at Enders, Nebr. (L. W. L. Ernstmeyer). - On sund. Rogate: The Immanuel congregation at Verdale, Minn. (? W. Rohe). Preachers: Kelm and C. and G. Mundinger.

Inauguration.

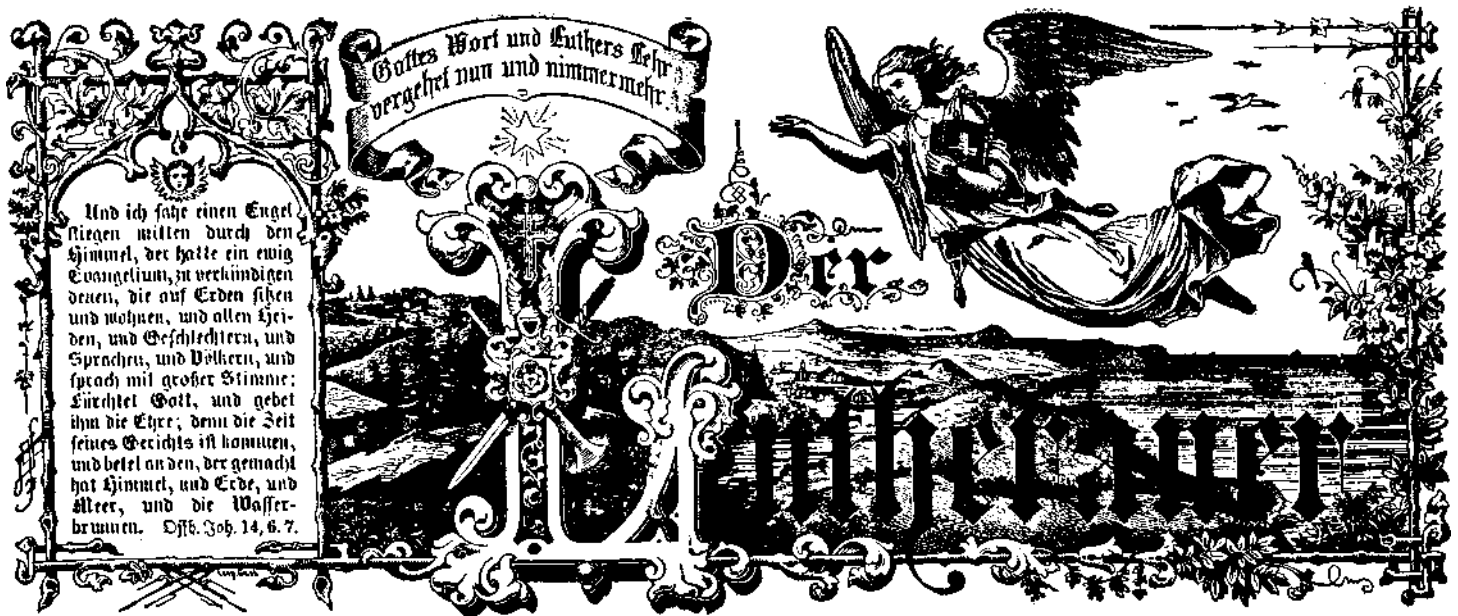
On Sun. Cantate, the congregation at Fallon, Nev. dedicated their new church to the service of God. Preachers: Mary's and W. E. Menzel. L. Menzel also said the consecration prayer,

Synodal anMgen.

The Michigan District of our Synod will be meeting, w. G., from June 19 to 25, at the congregations of PP. Budach and Brunn in Bay City, Mich. P. H. Grüber will speak on the work of sanctification. Registrations must be in the hands of L. Budach (249 X. Lincoln 81st, Luv Oil^, Mieü.) by June 8. Immediately with the registration the congregations wish to send H4.00 to Fr. Budach for each attendee in order to lighten somewhat the burden of feeding the hostel congregations. Deputies are asked to turn in their credentials after the opening service.

E. A. Mayer, President.

The Northern Wisconsin District of our Synod will meet, w. G., from June 26 to July 2, at St. Martin's Church (L. H. Maack), Clintonville, Wis. Speakers: P. L. G. Dorpat ("Dangers of Formalism") and Prof. L. Fuerbringer ("Zechariah, the Prophet of Hope"). All registrations must be sent to Fr. H. Maack, Clintonville, Wis. by June 8. Those who do not register should not expect quarters. Use a special card for each registration and state exactly whether one is a pastor, teacher or deputy. Those who come with their own cars, please indicate this when registering, as this will be of great benefit to the quartering committee. The great majority of Synodicals will be quartered in the country. All Synodicals will be given free lunches in the parish school hall. - All submissions to Synod are to be sent four weeks in advance to the President of the District, Rev. J. G. Schliepsiek, 105 8tn1e 81st, Merrill, IVis. The Secretaries of the Conferences desire to bring their minutes.



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Edited by the faculty of St. Louis Theological Seminary.

Vol. 74.

St. Louis, Mo. June 4, 1918.

No. 12.

Our song treasure in this time of war.

Time of suffering - time of blessing! It is wonderful how war and the hardships of war teach us to remember the word. News comes from various quarters that many, especially younger men, who had forgotten the way to church, have now found it again, and that others, who used to come to the church, now come more diligently and regularly, more devoutly and more attentively. In more than one house the family Bible, which had lain quite unnoticed in the "good room," has been brought out and is being read again. In particular, the Psalter, the hymn and prayer book of the church of God in the Old Testament, has become more familiar and dearer to some than it was in good days. And it is also a fact that in these serious times many a Psalm word goes to the heart in a completely different way than before and proves to be full of sap and strength, full of spirit and life. It was therefore a good thought to give our Lutheran soldiers, besides the: New Testament, which they all have, also to give them the beautiful little prayer and hymn book, which, besides a selection of songs and prayers, contains eleven of the most beautiful psalms. And our chaplains in the field camps report that this little book of hymns and prayers is a great blessing and is coveted by many who do not belong to our church.

But we at home are even better off. We have the whole Psalter, even the whole Bible with us. May we only use it rightly and diligently! We also have our entire hymnal with its more than 400 hymns, and in it a true treasure of consolation, which should be properly used in private and home devotions, in our church services and church schools. The most glorious of our glorious songs were written in the early and difficult years of the Reformation century and in the great tribulation of the Thirty Years' War. They comforted and lifted up thousands and thousands of baptized people. Even today they prove their

Strength. That we may but rightly appropriate these songs, rightly make use of them!

We would like to take a short walk through our hymnal and draw attention to some of the particularly beautiful and appropriate hymns and hymn verses. It is quite natural that in times of need one first reaches for the so-called songs of trust, the songs of the cross and of comfort. What a richness our hymnal shows! We only need to mention the incomparably beautiful hymn by Paul Gerhardt, No. 355: "Befiehl du deine Wege," which will always prove its resounding power; next to it, No. 366: "Ist Gott für mich, so trete gleich alles wider mich"; No. 357: "Gott führt die Seinen wunderbarlich"; No. 365: "In thee have I hated, O Lord"; No. 362: "Hils, Helfer, hilf in Angst und Not"; No. 377: "Was mein Gott will, das g'scheh' allzeit"; No. 381: "Wer Gott vertrau vertrauen, hat wohl gebaut"; No. 375: "Warum sollt' ich dann grämen?" No. 376: "What God doeth is well done"; No. 371: "Though it seem at times as if God had forsaken his own." When young men are again raised and sent to the camps, the beautiful travel song No. 329, "In all my deeds I let the Highest advise," can also be used. But above all these better-known songs, let us not forget the actual war distress hymn of our church, which is not equaled even by a Paul Gerhardt, namely, No. 387: "Wenn wir in höchsten Nöten sein." The devout congregation will sing these seven verses with deep emotion and fervor, where the inner movement increases from verse to verse until it ends in consolation and hope. The little Luther hymn No. 177, "Verleih uns Frieden gnädiglich," which many of our older congregations sang every Sunday in their services at the time of the Civil War, is well suited for the conclusion of the service. No. 360, vv. 7 and 8, can be used at the beginning of the service.

Among the penitential and confessional songs, No. 214, "Aus tiefer Not schrei' ich zu dir" ("Out of deep distress I cry to you"), is as awakening as it is comforting.

The most beautiful Luther hymns with the richest content. But the prayer No. 213 also fits wonderfully: "To you alone, O Lord Jesus Christ, my hope stands on earth. It is a pity that the moving melody, as in some of the songs already mentioned, is so unknown. Among the songs of faith and justification, the old Reformation hymn No. 237, "Salvation has come to us," is especially recommended because of its four final verses, especially verses 11 and 12. Among the catechism and sanctification hymns, Luther's mighty hymn No. 185, "Our Father in the Kingdom of Heaven," is especially recommended. It expresses so well the sorrows and needs of the whole people. These are pure core thoughts that reach everyone's heart and are spoken from the soul. Of the other songs about the Christian life, we should mention No. 280: "Follow me! says Christ, our hero"; the fourth verse of No. 282: "JESu, strengthen thy children"; the fourth verse of No. 283: "Be faithful in thy suffering." Of the JESu hymns, the three first verses of a hymn fit admirably, the opening line of which, to be sure, does not show it. We mean No. 251: "JESu, my joy." Just do the rehearsal.

Right, intimate prayer songs are also some numbers from the hymnal part of the Word of God and the Christian Church. We need only recall No. 165: "Ach bleib bei uns, HErr JESu Christ," No. 167: "Christe, du Beistand deiner Krenzgemeine," and the old, well-known, powerful hymn No. 2: "Ach bleib mit deiner Gnade." Even some festive songs belong here, especially verses 8 to 14 from your New Year's Song No. 54: "Now let us go and tread." This is an incomparable war prayer, from which one can also take closing verses for the service. No one can do it better than Paul Gerhardt did here, out of the experiences of the Thirty Years' War. And songs from the Pentecost festival just behind us must not be overlooked, especially the 3rd and 4th verses from No. 140: "O Heil'ger Geist, keh' bei uns ein" and the heartfelt verses 9 to 14 from No. 141, which begin with the words: "Erhebe dich und steure dem Herzleid auf der Erde!" Rich yields grant even the hymns of praise and thanksgiving of our Church, which at first sight do not seem suitable. Like a cry of the heart out of deep distress sound the blistering words of the 3rd and 4th verse from the so well known hymn No. 1: "O JESu Christ, Son eingebor'nes dein himmlischen Vater." On the other hand, the two closing verses of No. 348, "Die (Nottesgnad' allein bleibt stet und fest in Ewigkeit," appear very confident and comforting; likewise verses 15 to 18 of No. 339, "Was kränst du dich in deinem Sinn," verses 5 to 9 of No. 347, "Er gebe uns ein fröhlich Herz," and verses 4 to 6 of No. 350, "Ich rief dem HErrn in meiner Not."

Death has already begun to reap its harvest among the soldiers from our circles as well. Who knows how soon one death notice after another will arrive. From the songs of death, judgment, and eternity, we mention this time only the one Luther hymn which, like no other, awakens the conscience and gives the consolation of Christ, No. 416: "Mitten wir im Leben sind mit dem Tod umfängen." The tune is not universally known, but is not difficult. And the song shakes to the depths of the heart every time it is sung.

Our hymnal with its core songs is a delicious

It is a treasure that was first given to us by Luther's Reformation, and which the church of later times has richly increased. Especially in times of need it stands the acid test. Our hymnal is also a devotional book, sometimes the only one in the house. May it be used diligently in this time of war, may it bring rich blessings, may it give great comfort!

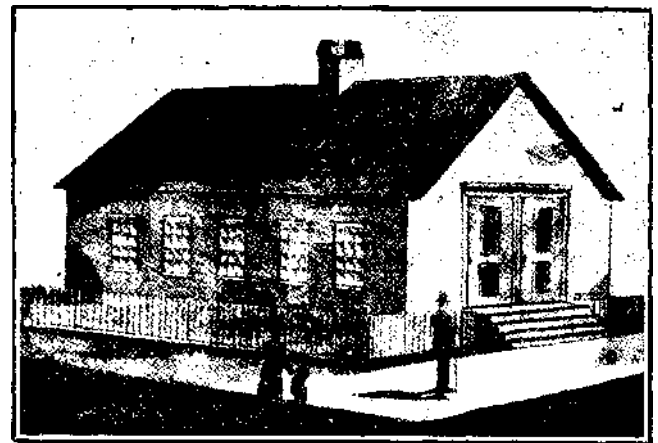
L. F.

Our Synod.

Building Community.

2.

How the founders and fathers of our Synod built the Kingdom of God through word, sermon and private pastoral care, we have visualized in the previous number of the "Lutheran". But they worked not only through the oral, but also through the written or printed word; they also made use of the press for the service of the church.



St. Paul's Church in Chicago, where our synod was founded
in 1847.

They were virtually forced to do so. The church and school books they found here were useless to them; they had to provide all the books they needed themselves. The first printed paper among them was the "Lutheran," which appeared in 1844, and was made a synodical organ at the first synod. In 1847 the St. Louis congregation had our hymnal printed and presented it as a gift to the Synod in 1863. In 1849 Wyneken's book of verses on Luther's Small Catechism was published. In the same year the Synod decided to print our Agende. In 1855 the theological journal "Lehre und Wehre" appeared and ten years later the "Schulblatt". In 1857 it was decided to publish the Altenburger Bibelwerk, and the next year Dietrich's Catechism was printed, of which an extract appeared later; both were translated into English. When the unaltered Luther Bible was no longer to be had in Germany, the Synod had it published by their publishing house. Then in rapid succession the textbooks made their appearance in both languages. Thus one book followed another, one journal after another, as the need arose. What a wealth of Lutheran literature we find in the catalogue of our Concordia publishing house: church and school books, devotional writings, sermon books, works of public utility, scientific and scholarly works, and many more.

especially for pastors, as far as the sub-

ünd has that cult man lying around with him every day in the

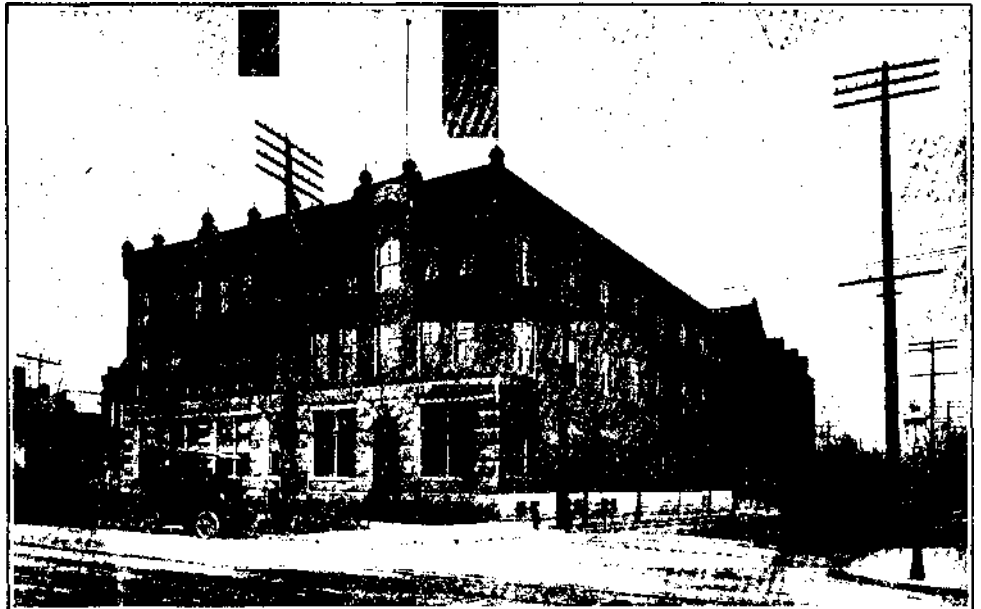
O what riches compared to the initial poverty of our fathers! How grateful we should be to God even for this inheritance of our fathers!

Last of all comes the best. The best, of course, among human books, I have not yet named. Luther's, the great church reformer's, word has always counted for much in our synod, has been gladly cited as that of a witness of truth in journals and doctrinal hearings. The students were urged to study Luther and were led to do so by reading Luther's writings in special lessons - hence the name "Luther lessons." Again and again the reading of Luther was encouraged, and the pastors followed this encouragement. Under April 1, 1859, Praeses Fürbringer calls all pastors of his district

1. what has been done within their sphere of activity to bring Luther's writings to the people, to open their understanding and to awaken love for them; 2. what measures are to be taken to achieve this goal; 3. how far each person has made himself acquainted with Luther's writings and studied them". In May, 1858, a "Luther Society" was formed for the publication of Luther's principal writings, called "Luther's People's Library," which appeared in 30 volumes. At last the Synod dared to decide on an edition of the complete works of Luther, which appeared in 24 strong volumes from 1881 to 1910. It may be called a venture, since in Germany the editor of Luther's works in the Erlangen edition had bankrupt gr- over this enterprise a few decades before.

Luther remains the reformer, equipped by God, who with his eternal gospel is still a model and example for us today. He, the Vergmannssohn, has found and opened the treasure trove of eternal truth; he has exploited the veins of noblest metal like no other; in his steps the treasures flash toward you. Seek them; nay, seize and exploit them, coin them into passable coin! Thou wilt have thy delight and joy in it, and thy hearers will thank thee.

The Synod made great use of the printing press in the service of its work. It was able to do this because it was in possession of a printing press and had become independent of others. Already at the third synodal assembly, in 1849, the request came from two different sides.



Unscr Concordia Publishing House in St. Louis.

and since the magnificent Weimar edition was undertaken only after the assurance of a significant grant from the German government. The end of 1854 that the plan was carried out. It had not yet existed three years Synod dared and did not become bankrupt. In this edition of Luther it has when - in short, it passed into private hands. But in 1870 the Synod took set up a monument not only to Luther, but also, though unintentionally, up the matter again in earnest, and the Concordia Publishing House was to itself, more lasting than one of brass and stone. So there must still be established. In the course of the years this business has flourished readers and lovers of Luther's writings in the Missouri Synod. Even so- splendidly, so that today 111 workers are employed in it. Apart from the called laymen know how to protect them, as that pious Luther reader many articles of the publishing house, which have been mentioned above, confessed: "So deliciously has no one ever preached Christ to me as my 12 ecclesiastical journals, partly in German, partly in English, are printed dear Luther, no one has made him so great to me; therefore I cannot there, as well as the synodal reports. Some of the papers have a wide read my fill of him." How much more must a pastor protect him, who has circulation. "Lutheraner" and "Kinder- und Jugendblatt", *Lutheran Witness* in him the teacher of innumerable teachers, the greatest teacher of and *Young Lutherans Magazine* count their Christendom since the time of the apostles, in whom he finds a wealth of Subscribers by thousands and thousands. The profit delivered to the theological knowledge like in no other, from whom he receives reliable Synod for the year 1917 was \$100,000. To the faithful labor of its instruction and tried counsel for all branches of his ministerial life. It hurts professors, pastors and teachers, supplied for the printed matter mostly one's soul' when a Lutheran pastor places Luther on the top shelf of his free of charge, to the growth of the Synod body, and above all to the bookcase - Luther deserves the place of honor! - at the very top, so high blessing of God, the Synod has its beautiful successes in this work to thank. that he cannot be reached, but on his study table the

J. S.

The blessing of community meetings.

Dear Paul!

I was very interested in your somewhat belated report on your last church meeting. It shows that your congregation not only thinks of itself and keeps everything in good order in its midst, but is also mindful of its missionary calling and has therefore deliberated and decided what it wants to do abroad. And as I see from your letter, you spoke and voted with enthusiasm for your laudable resolutions at the last synod.

So right at the beginning of the year you discussed what you were prepared to do with the other brothers in faith in the wide area of our dear Synod. You were pleased to hear that a number of wealthy brethren had paid off the old debts in the Synod's main coffers, and also that some of your people were happy to participate. But you were not satisfied with this, but enthusiastically declared your support for the "lay resolutions," namely, that henceforth such debt-making should be resisted by a regulated contribution of the individual congregations. On the recommendation of your committee you joyfully decided that from now on all members of the congregation should be more fully informed about the needs of the Synod and that they should all be called upon to contribute, each according to his ability. This course adopted is certainly right and pleasing to God. If this path is trodden by all the congregations, then there is no danger that debts will again arise in the coffers of the Synod. Then, too, the congregations will always better regard the whole work of the Synod as their own, and the pastors need not be afraid to recall individual coffers.

It is actually strange that we have not already gone this way in general. Every congregation has long since acted in this way. The leaders, the treasurer and other officials make their congregation aware of what they have decided to do and how much must be raised for it. Then the contributions are collected either by envelopes or by collectors or in any other way. Now and then, of course, it is necessary to explain the needs again and to encourage people to contribute, but gradually an orderly system of giving is established and the work of the church is carried on without interruption. And the same goal can be achieved in the synodal work.

In your assembly, during this consultation, voices were also immediately raised to remind us that the works of mercy in the charitable institutions should not be neglected. And as you write, this was taken for granted.

Now you remark in your letter, "There is something delicious about such deliberations in assemblies of noisy brethren in the faith!" I was almost most pleased with this remark of yours, dear Paul. For if the generation that is now growing up and coming to government shows such an attitude that it is not only enthusiastic about its own congregation, but also about the work that is being done together with other congregations, and discusses it in the meetings, then it is evident that the gospel has not been preached among us in vain. But you need

Do not immediately exalt yourself and become proud because of this praise. There is still time for that. No, dear nephew, you did not bring this attitude into the world with you, but it was given to you by the Spirit of God. Thank God for it, too, and strive the longer the more to prove this gratitude by deed!

But you are right to praise our church meetings. Not all churches have this facility. Think of the great papal church. It just has to have open ears for the command of its master, the pope. And then all the members of this church must dig deep, very deep, into their pockets and give as much as is asked. Think further of the churches which have the episcopal and presbyterial constitution, where also not every member may have a say and a decision, but is simply governed by some. The genuinely Protestant constitution which is found among us, which D. Luther called the right one, but which he was not able to introduce at that time, is truly a glorious gift in our dear Lutheran Church. How grateful all our congregations should be for it!

I now understand very well the complaint which you have appended to your otherwise so jubilant letter. You complain: "Oh, if only all the voting members would attend our meetings diligently and all the young men who have the necessary age would want to join the congregation as voting members! Yes, look. You recognize the blessing of a congregational meeting and of the evangelical order of church government with us; but those about whom you complain do not yet recognize it. You had a father who also spoke in the house of the one thing that is needful, and drew your attention to it; indeed, after your confirmation he occasionally took you to the meeting. So you not only heard in class about the rights and duties of a Christian, but you also saw how all this is practiced. Thank God and your father for such an education!

But you, of all people, have an important task to perform for those who do not yet recognize, and therefore do not practice, their precious right and their sacred duty. You are a member of a congregation with them. Now go and tell and testify to those how they stand in the light, and encourage them, and so do missionary work in your own congregation. Such as are not yet voting have exactly the same duties before God as those who are voting, but they foolishly abdicate their rights. Show them that! I wish you success in this. I also wish you much joy at the church meetings in the future, even if not everything goes so smoothly and sweetly. Now greet all of your loved ones and be greeted yourself by

Your

Uncle Karl.

Traveling Preacher Experiences.

Two travel preacher experiences from our Inner Mission in Northwestern Canada will certainly interest all mission friends. They show us with what difficulties our travelling preachers often have to struggle, but also with what self-denial and with what trust in God they have to face the challenges of their work.

work. These experiences are reported, omitting the names, from letters of the travel preachers concerned.

1. "So here I am in K., but settled. On Thursday morning I left M. by rail, and all went well till we got to V. There we had to lie three hours, because in the next town an elevator filled with wheat had fallen over and blocked our way. After a way had been dug through this mountain of wheat and wood debris, we drove on happily to L., where we met with another misfortune. The river had swept away the bridge. It was very swollen and covered with 'icebergs'. In L. everything had to get off, and the train went back to W. That was a night! More than 80 persons were looking for a place to sleep. The small inn was soon filled, of course. At first I was one of the lucky ones in the country, and got a room and a bed; but I soon learned that a poor German woman with four little children was late, then went back, and now wanted to stay in the cold station. So I went to see her, fetched her up, and gave her my room. Now I had to look for a chair with the others, of whom there were 23, and spend the whole night like this. In addition to this evil situation, the innkeeper demanded 25 cents from each of us, and whoever did not pay was turned out. About half of us went out, but where to? It was cold in the station, and there was no fire. So some of them went to a Chinese restaurant, but the proprietor only let them stay there until they had eaten their midnight lunch, and then they had to leave. At two o'clock in the morning they came back in a frosty mood. Yes, that was a night!

"The next morning at 7 o'clock we continued our journey. In two box-cars and a caboose we were taken bag and baggage to the river, where a train was waiting for us on the far bank. All that was left of the bridge were the rails and ties, and the piers had been torn away. We had to cross on foot. I finally arrived in K. at noon. I was in good spirits, but how soon my heart sank! No sooner had I got off the train than I heard that no one could reach the town from the south, where I wanted to go. Bridges and roads were impassable, and whole fields were covered with water. By looking to the south I convinced myself of this. The whole area of K. was covered with water, almost a whole township, stables, haystacks, everything was in water. Of course I could not go out there. Only back as fast as I could; for there was nothing to be done here this time. I thought: The train will come back at three, half past three, then I can go somewhere until Sunday. But that didn't work either. They said the train had gone to S. and would not come back; then they said again the train would come tomorrow morning. That is how it happened to me on this trip." (Our traveling preacher then arrived at his residence at 10 o'clock on Saturday evening. Later he succeeded in reaching the place he had intended to visit on the journey just described. He met quite a number of people there who wanted to be served).

He reports the following about a later visit to this new preaching place: "Friday evening I arrived in K.. My carter, Mr. K., was there. Saturday morning we started on our way. A strong wind blew us

straight in the face and often kicked up thick clouds of dust. After riding 21 miles by wagon, we stopped at a creek to feed the horses and eat a little lunch. But before our horses were ready, it began to drizzle. Clouds rose from all sides, and soon the whole sky was covered with a dark gray blanket. We set out at once, but before we had gone another half mile, a dusting rain came first, but then changed to a cold country rain. From the wind the rain was whipped incessantly in our faces. So it rained all the afternoon. The roads became bad, and it took us no less than six hours to go the last 22 miles. All the blankets we had lei with us we had to spread over flour and groceries we had taken with us. There was nothing left for us to do but to hold out one side and then the other to the wind and weather. When we finally arrived we were soaked to the skin. On Sunday morning it was light again, and soon people were lining up for church service. Again I had to experience what I had experienced before: we had no room. The room was plugged and stuffed full, and still not everyone could get in. More than twenty men and women had to stay in the kitchen. Altogether there must have been about 80 listeners. After the service, a meeting was held, a congregation was organized with 28 members, officials were elected, a building site was determined, and a building committee was appointed for the contemplated church building." So much for the first travel experience.

2 P. N. N. writes: "Snow and ice have unfortunately made it impossible for me to carry out my programme this winter. In February I tried to get through to B., and got through. What a journey that was! In R. the inn where I usually stay was full, as was another where you can get a room at a moderate price. I did not want to go to the other two (D3 inns). So I took a room in an inn where the night's lodging cost 35 cents. I don't need to describe this inn any further. Suffice it to say that I spent the night on a chair, not in bed. On our return journey from B. we were supposed to arrive at R. at half-past five in the evening, but instead of that we arrived at half-past two in the morning. Four and a half days I was on the road, and had four listeners in B. Last month things were also interesting for once. To avoid a costly stay in N., I drove from N. to T. From T. there is a path down to R-a. But where was the path? I could not find it, but hoped to find it down by the creek. The creek joins the river at R-a. I walked through the virgin forest, sometimes uphill, sometimes downhill, but found no path. After wandering about for a couple of hours, I broke my glasses in the thicket. The mountain slope was so thickly overgrown with bushes that one had to literally fight one's way through. At half-past ten I had left T.; it was getting to be afternoon, evening-no sign of a trail. Under God's faithful angel's watch I then spent the night high on the rocky scree. By the light of the fire, which I kept going all night, I fortified myself with the psalms in the agde. I was confident, for I knew myself to be...

in God's hands. A pair of wild cats or mountain lions meowed in the distance, but otherwise I saw or heard nothing of any wild animal. The following morning I set out again, but my strength was failing more and more. At times it seemed as if I could neither go forward nor backward. Rocks, ravines, seemingly impenetrable undergrowth! Oh, how I have reproached my dear God for his word: "I will hear thee. And he made good his word. At half past nine he led me to the path. I sat down, and 'Great God, we praise thee' resounded through the heights. For half an hour I sat there, praising and thanking. And then I went on; it was a pleasure, now I was getting on. In two hours I was in R-a. If God had not let me find the path, I could hardly have got through in two more days. In the evening I preached on the Canaanite woman. Much prayer, reflection, and contestation had been added in the past 36 hours. The following morning I left by boat at half-past two o'clock, and after a voyage of 32 hours I came home happy, though much enfeebled, yet hale and hearty." So much for this report.

Let us also always include in our intercession our travelling preachers, that God may protect them in all their ways which they do in His service!

Minnesota District Mission Commission Secretary.

To the ecclesiastical chronicle.

Our General School Commission held a meeting on May 11 to take counsel on the condition of our school system in this serious time of war. This commission is composed of the president of our synod, P. F. Pfothner, who is also the chairman, the directors of our two teacher seminaries in River Forest and Seward, W. C. Kohn and F. W. C. Jesse, the teachers I. G. Kirsch and A. A. Großmann, P.A. Pfothner and Mr. F. Runzel. It considered the matter thoroughly on all sides and then sent out a circular to the District School Commissions of our Synod. Owing to the importance of the matter and the general interest shown in it, we communicate the following from it, the more readily because what is stated in it corresponds exactly with our convictions. It says: "The chairman, Praeses Pfothner, as well as other members of the commission, reported on conditions that now prevail in various parts of our country and more or less threaten our school system. In some states the parochial schools are as good as abolished, in others the German language is forbidden in the schools, in still others even the preaching in German. A number of congregations have also voluntarily dropped German instruction in their schools altogether, in order to forestall any possible coercion from outside. It cannot be denied that at present a heavy storm is unleashing itself upon our schools, and we have great cause to ask God not to let us be repaid for our sins, but to preserve for us by grace this planting place of the church. What then will we, the school commissions of the Synod, appointed to care for and elevate the school system, do? Let us be sober and prudent, constantly keeping before us the aim and main task of our schools. The main task of our schools

is not to teach this or that language, but to teach the gospel. Keeping this glorious goal in view, let us not, therefore, in these serious times lay our hands in our laps, but encourage our congregations that they may confidently, trusting in God, pursue the work all the more diligently. With this in mind, the General School Commission submits the following advice to the District School Commissions: 1. In dealing with the whole matter, be guided solely by the thought: The chief business of our schools is to teach the Gospel; 2. Not to forget that, as a rule, times of high excitement are not suitable for making intervening and far-reaching changes; 3. To "trade wisely" in regard to language, namely, in such a way as not to endanger the welfare of the Church; 4. Not to generalize the matter, but to treat it locally; not to treat the schools of a whole district, or of a whole state, according to the circumstances of one, or even of several schools; 5. To provide suitable literature, to be published especially in the local papers, that the public may be instructed concerning our schools; 6. To communicate, when necessary, with State officials (Council of Defense, Governor, etc.); 7. That the District School Commissions supplement each other, when necessary, especially to carry out items 4 and 5; 8. To hold pastoral and teachers' conferences during synodal sessions, and to encourage pastors and teachers to be zealous, but sober and prudent; 9. To encourage that the school matter be thoroughly discussed at synods; 10. To encourage congregations which have no school to establish such, wherever possible. God keep our parochial schools!" Yes, we Lutheran Christians, in these troubled, evil times, when every day brings enough excitement, want to make a special effort to remain sober and prudent in all things, especially in our own affairs. God sits in the regiment, and hears the cry of his children. L. F.

From the Polish Mission. One of our missionaries to Poland, who resides in the city of Chicago, in addition to the work in his Lutheran Polish congregation, has the profession of taking special care of the Poles who have fallen away from Rome. We learn the following from his last report about his work among these people: "As you have already seen from my monthly report, I have resumed the Trinity Mission. At the inaugural service there were about 160 people present. The services since then have not been as well attended, but still 8 to 20 people always come. The greatest difficulty lies in the fact that most, as soon as they have learned something of Christian truth, run wherever they can to hear about the Bible. So they run to one sectarian preacher, to another, and then they come to us again. It is very difficult to control these people, because the agitation they are influenced by happens mostly in the workshops. It is up to God to decide what will become of the seed that has been scattered. Our mission has at least brought about this among many who have attended the service, that they desire the Bible and seek the truth. It will be some time before anything orderly can emerge from this chaos. Three families have been won. They are working for the mission and have also helped financially. I have formed a committee from them. They are already helping mission by trying to bring others to the church with them. They also sometimes give me very good advice because they know the people better than I do. The whole mission is becoming more and more interesting to me. I am sure of one thing: if our mission lasts at all, in time there will be a big church here. The people

from the Roman Church are accustomed to assemble en masse; therefore I constantly hear the complaint: 'There are too few of us; I will come when more have joined/ I have also begun to hold school regularly again. The most difficult question for me is how to cover the expenses of setting up the mission. The expenses amounted to P245. 45. to meet these expenses we have in the treasury H6. 50. the whole debt is on me. I have asked the Conference here for gifts to cover the furnishing expenses; but I was told to approach the Commission for it. The Commission should publish a request in the "Lutheran" and the request would be supported to the best of their ability. If the mission endures and develops, it is to be expected that the people will contribute to the expenses of the institution and pay everything off in time. It would then only be a question of a loan, which the Mission will repay to the Commission. To this I will exhort the people. The members of the Mission have met many minor expenses in cleaning and making the church itself." (The church is a rented one.) "All the work in doing this they have done themselves. Two of them put in more than two weeks for this purpose. If we had to pay for the work it would have come to about H60. I hope the Commission will recognise my work and not let me down. I also ask that our mission be remembered often in prayer, for if we continue to pray and work, God will surely bless our work. The work is very difficult. If I had known that before, I might have been deterred. But since I have begun it, if it pleases God, I will continue it. God help me!" -- Fellow Christians, help this missionary! The treasury for Foreign Language Missions is currently empty and even in debt. Whoever has a mite for the above, send it in for the Polish Trinity Mission in Chicago! But the Lord bless the work on these poor people who are going astray!

J. D. Matthius.

Scripture scholarship in the pulpit. The *Presbyterian*

brought this timely reminder some time ago, "The work as it is demanded in the church today leaves the pastor very little time for serious, advanced study. There was a time when pastors could say to church members: 'It is not fit that we should omit the word of God, and serve at meat.' Therefore, brethren, look among you for seven men of good report, full of the Holy Ghost and wisdom, whom we may appoint to this need. But let us continue in prayer, and in the ministry of the word, Acts 6:2-4. 6, 2-4, where it is further said that this proposal is good for the whole multitude. But that was a long time ago. The pastor of today lives in a time when, conversely, seven la'en seize a pastor and make it clear to him that they have no time to serve at table, but that he must do so or make room for one who does. In the first days of the New Testament church they were daily and always together with one accord in the temple, breaking bread to and fro in the houses, taking meat, and praising God with gladness and singleness of heart, and having grace with all the people, Acts 2:46. 2:46, Now they have to scrape off the short hours for study in the temple; they eat their bread in committee meetings, with the problems of the universe seriously interfering with digestion and with planned study. One man, who has attended many churches, asserts that there is only one preacher in Boston whose sermons can be reasonably credited with knowing the Bible in the original languages.

and if there is any such one left in Chicago, he does not know it. Probably at some little church, if he was anywhere; and there he had every prospect of remaining, if he did not keep it very carefully secret that he knew Hebrew and Greek. Paul could say: If thou hast faith, have it with thyself in the sight of God, Rom. 14:22. Similar may be said now of the understanding of the Scriptures. There are few churches today that care one whit whether their pastor reads his Bible in the original languages or not. Nothing is so dead as the dead languages. Let the dead bury their dead, says the spirit of our age; you go and preach something that is up to date! But this is truly neither good for the churches nor for the preaching profession. All the other professions are continually raising their standards. Shall the preaching profession, the first of the learned professions, alone remain at a low level?" - This admonition is very timely and necessary, and the holy scorn is a well-deserved one. The call to abide also concerns us. In our day the church has almost forgotten what the spiritual office is for. That a pastor's main task is to study diligently in God's Word, so that he can also abundantly present in his sermons what promotes the congregation in knowledge, is something our time has almost completely forgotten. Many preachers have also forgotten this; the quiet, calm activity in the church with word and doctrine, which does not cause a great stir before the world, but which is commanded and blessed by God, is not to their taste; one must make oneself felt in the world, stand before the public in the newspapers, found one or more associations every day, hold association meetings during the day and committee meetings at night. This must be done and that must be done in order to "keep this or that class, that age and that youth in the church. Time and energy are spent in this way, and when the hour comes for one to speak the word of God to the congregation, as a steward taught for the kingdom of heaven, to offer from his treasure old and new things, then one shakes out of one's sleeves and offers whatever comes to one's mind at the moment. And then one is surprised that the church does not make more progress in spiritual matters, that there is so little knowledge and spiritual life. Some notice this, and are preached out of the church; others can give no account of what is lacking, but nothing draws them to the church, they get nothing there. The sheep seek living water from God's ever-fresh spring, and are fobbed off with the creaking of the dry pump. We are in danger of learning this busy-ness from the sects, of attaching greater importance to their new measures than to the diligent handling of the Word of God. Some congregations are already making quite perverse demands on their pastors. Of course we do not condemn all activity in associations, for example, to keep the youth of the congregation together, to provide them with useful pastimes, or such endeavors as serve to make the local congregation known in its locality, to compel people to come in, and many other things. But we should never make the secondary matter the primary matter and vice versa. Our Lutheran Confession is also right in this when it says, "There is no thing that keeps people in church more than good preaching." Pastors should have their hours in the day which they spend in diligent study, and the congregations should know this and should not disturb them there without necessity. Least of all should they take up so much of their time and strength in such things, which after all are at most secondary matters, that they have no time and strength left for the most important and necessary things. If we agree with the *Presbyterian* that he should give serious attention to the study of the Scriptures, the study of the Scriptures in the original languages, theological study

If a pastor wants to have a sermon, and complains that so many sermons show that they were not born out of diligent study, then of course this is not the opinion that the pastor should flaunt his erudition in the pulpit. Then it is true what Luther says: To bring Hebrew, Greek, and Latin into the pulpit before the common people is pure arrogance. But sermons born of earnest study, which give from the full, these promote the congregation, and these God will have.

E. P.

Pastors are not spiritual migratory birds. It is obvious that frequent changes of pastors cannot be conducive to the spiritual prosperity of a congregation. In order to really be a pastor and pastoral caretaker of a congregation, one must be intimately acquainted with the congregation and its individual members. The Methodists have experienced the disadvantages and even the nasty phenomena that result when pastors are always on the move, for it is a standing rule among them that pastors are only left in one congregation for a number of years and then transferred to another congregation. The Methodist "Apologist", on hearing that the time of the bishops' semi-annual meeting has arrived, at which the time of the autumn conferences will be fixed, and at which the preachers will be informed of the place where they will be active, makes this observation: "With the publication of the calendar of the autumn conferences, the preparations for these annual meetings are apt to begin, and also the gossip among preachers and laymen. All sorts of rumors, mostly unfounded, about this brother who must go and that one who wants to go, begin to circulate. As a result, the influence of many a brother suffers, and the unity in many congregations is disturbed. A man might often still have remained in blessing at the church in question, if some discontented people had not agitated for a change. At times the preacher himself sets the ball rolling by complaining about the congregation and threatening to leave if he has been in place even a few short years. Our system of travel is not likely to foster in congregations and preachers the virtues of forbearance and perseverance. Change is too easily accomplished with us, and appointments are often too short in consequence." He then quotes a Dr. Jefferson as saying, "The short duration of the average pastorate is one of the damages of our modern church life. Preachers become the purest band of nomads, wandering about to find green pastures. Not only the preachers suffer from this, but the whole cause of God. A man cannot try himself and show what he is capable of doing unless he has stood by a congregation for a number of years, and the best and most beneficial work will not be done until preacher and congregation have had sufficient time to get to know each other. The preacher's influence grows and deepens with the increasing years in a striking manner." As a special reason why as little as possible should be moved this year and the pastors should hold out, it is stated that, especially as a result of the present disturbances in freight traffic, a move from town to town is connected with many inconveniences. Above all, however, it must be said that a pastor who always has moving on his mind will hardly serve his congregation with any special fidelity. When difficulties arise, he consoles himself with the fact that he can take up the walking stick. When a pastor is called to a congregation, he should only remember that God has placed him in that place, and not for the purpose of giving a few speeches to the people for a certain time.

but as an under-shepherd of Jesus Christ, who is to shepherd the church of God, to watch over the souls. He expects nothing else than to remain there all his life, or at least until it becomes clear to him and others that God wants him elsewhere for the good of His church. He will not then try to get along as well as possible as long as he has to be there, avoid difficulties, let evils exist unpunished, but will earnestly endeavor, with God's help and the means given by him, to give the individuals their due, so that they may increase in faith and sanctification, and to remove harm and give the church its proper form, because he knows that when the Archpastor appears, he will take the church and the individual souls out of his hand and give him, the faithful servant, the unfading crown of honors.

E. P.

According to the official "Catholic Yearbook," there are 17, 416, 302 Catholics in the United States. 59 dioceses and archdioceses have shown an increase, 4 a decrease, and in 38 dioceses no census could be taken. During the last ten years the Catholic population of this country has increased by 3, 538, 877. As the editor of the Yearbook assures us, the figure of 17, 416, 302 is too low, as it does not include the migratory Catholic population. Adding to the number of Catholics in the United States those of Alaska, the Canal Zone, the Virgin Islands, Guam, Samoa, the Hawaiian Islands, Portorikos, and the Philippines, the number of Catholics residing under the protection of the Stars and Stripes is 26, 266, 642. The yearbook also contains the names of the army and navy chaplains who had been appointed by the time the book was completed. There are at present 20, 477 Catholic priests working in the United States. Of these, 14, 922 are secular priests, and 5555 religious. Archbishops there are 13, bishops 93, churches with resident priests 10, 369, missions with churches 5448, seminaries 106, seminarians 7238, parochial schools 5743, pupils 1, 593, 407, colleges for boys 217, academies for girls 677, orphanages 297, homes for aged people 109. During the past year 3 archbishops, 6 bishops, one abbot and 352 priests have died. 27 States have a Catholic population of over 100,000. Louisiana has preceded Wisconsin, California has surpassed Missouri and Indiana Iowa. (Catholic Messenger of Faith.)

A conference of prelates of the Eastern Orthodox Church (that is, of the ancient Orient) here in the United States, with a number of Episcopal bishops and other clergy, was recently held. It was mentioned that Russian, Greek, Syrian and Armenian Christians were eager to bring about a union with the other religious bodies of Christendom. These prelates of the ancient Church of the East emphasized that their chief desire was to form a union with the Anglican Church; but to others they mentioned that it was their desire to make the new achievements of the American Christians, including the Young Men's Christian Association, the Young Women's Christian Association, and the Missionary Societies, their own. The Greek Church has never before sent a missionary abroad, nor hardly one for native missions. Chiefly, as they say, the Greeks covet the spiritual emphasis [whatever that may mean] which they found in the Methodist churches. The same urgent request was expressed by representatives of the Russian and Serbian churches. Members of the Greek Church further emphasized that they are in favor of

Greece would give preference to a republican government and were sure that they had thereby also expressed the sentiments of their friends at home. (Wbl.)

The Young Men's Christian Associations (Y. M. C. A.) in the United States have, according to the last annual report, 2757 associations with a membership of 690,000. 782 associations have their own buildings. The total property of this association amounts to 106 million dollars. 4353 secretaries and other salaried officers serve the associations. 152, 200 men are enrolled in Bible classes.

The number of female students in Germany increased quite considerably during the war. In the last winter before the war the German universities counted 1130 female students, less than seven percent of the total. The previous winter there were 5757 - fully forty per cent of the total. With regard to the distribution of the female student body among the individual branches of study, it is evident that in the main two fields of knowledge are preferred by female students, namely, higher teaching and medicine. At present there are 3825 female students in the former, of whom 2789 are studying philology and history and 1036 mathematics and natural sciences, as against 2124 and 761 before the outbreak of the war. Cameralia (political science) and agriculture are studied by 220 (132 before the war), jurisprudence by 138 (57), dentistry by 64 (51), pharmacy (Arzueiheilkunde) by 30 (14), and Protestant theology by 18 (16). The choice of universities indicates that the women attend the imperial capital proportionately as much as the male youth, but that they otherwise go their own way in the choice of university, which is expressed especially in the preference for Bonn, Heidelberg, Münster and Frankfurt, and in the low attendance at Leipzig, Halle and Freiburg. Last winter Berlin had 1276 female students, Munich 760, Bonn 515, Heidelberg 344, Münster 320, Marburg 317, Leipzig 292, Göttingen 273, Breslau 269, Frankfurt a. M. 225, Jena 177, Königsberg 170, Halle 164, Freiburg 138, Tübingen 115, Kiel 102, Greifswald and Strasbourg 70 each, Würzburg 49, Giessen 47, Rostock and Erlangen 32 each.

(The German Lutheran.)

Postmission to China. The missionaries are anxious to keep abreast of modern improvements in China and to use all new means for the spread of the gospel. In the last 25 years railroads, police, postal and telegraph services, modern newspapers and telephones have been introduced. About ten years ago there were only about a thousand post offices in all China; now there are ten thousand or more of these, besides 656 telegraph offices under separate management. In order to reach especially the people employed in these two offices with the gospel, the International Post Telegraph Christian Association has begun a successful missionary work. As one channel through which it seeks to reach the army of employees, it makes use of the mail. As soon as a new post office is opened, it sends a copy of the New Testament there, together with a letter to each clerk asking him to study the New Testament carefully. For the past nine years an eight-page evangelistic sheet, called "The Gospel Post," has been sent quarterly to each post office. In response the Society receives many letters, all of which are answered prayerfully and carefully. In many towns and villages where post offices have been opened, there are-as yet no mission stations, and missionaries making investigative trips are instructed to call at the post and telegraph offices and talk with the clerks. This work

is largely a sowing like all gospel work, but it will bring a harvest. - So reports the "Messenger." Of this "sowing of hope," as in the case of the Bibles distributed en masse, most of the noble seed will probably be thrown away; but still room may be given to the expressed hope. This, after all, creates opportunities for the work of the Holy Spirit, who is, after all, in and with the words heard and read. That a man may come to believe in the Gospel even without instruction and interpretation of the Word of God, by the mere reading of the Scriptures, yea, even if this reading was originally begun for the most perverse reasons, our ancient teachers cite two examples which have become famous. One is that of Francis Junius, who, having become a complete heathen, was compelled by his father to read the Bible. His eyes fell upon the majestic introduction to the Gospel of St. John. This so seized him, that he could not refrain from reading this chapter, and reading more and more, and the word proved its power upon his soul, that he came to believe, and gratefully exclaimed, "Thou then, O Lord my God, hast remembered me according to thine infinite mercy, and hast restored thy lost sheep unto thy fold!" The other example is that of Gerson the Jew, to whom a woman brought a Bible as a pledge for borrowed money. Without caring about the Bible or the church, not out of any desire for salvation, but out of curiosity to see what "foolishness" there might be in the book that so many were praying about, he began to read; and the result was that he became a Christian and was baptized. God's word is God's power; his words are spirit and life, Joh. 6:63. It is therefore quite proper that the children of light should be wise as the children of this world in their generation, wise as serpents, to bring the living and saving word of God to men in every way. And when, through the work of the Holy Spirit, they bring the word thus brought to a man to the saving faith, and say to him in eternal life with Paul, "Because I was deceitful, I caught you with guile," 2 Cor. 12:16, then there will be no reproach for it.

E. P.

A good remedy against the collapse of houses.

In an old volume of a church bulletin is the following heartfelt letter on the blessing of home devotions:

Dear Wilhelm!

. . . But I would rather not write about the other thing, but tell you everything orally the next time I come to you. I have a great desire to do so, but I cannot tell you how. But you should not be so despondent and discouraged, Wilhelm, because that does not befit a Christian. I fear that if you hang your head, things will get even worse, and peace will leave your house altogether. But I could tell you beforehand that it would come to this, and if you had listened to my advice, you would have begun the matter long ago at the other end. For how can joy come into the house if the worry about daily bread swallows up everything and wears down all your thoughts and those of your wife? Nothing can come of it.

I already know what you're going to say. You say: "One must live!" But I say: Precisely because one must live! For man does not live by bread alone, Wilhelm, but by every word of God. And the word of God is the fire on which you must bake your daily bread, otherwise you will not live.

it doesn't work. Tell that to your wife, you hear? I have told mine too. And give her a good example. For if you will not let God in at the door, the devil will come in. Thou knowest of it. So take hold of him and throw him out of the house, so that your Lord and God may come in.

Look, Wilhelm, when I had no devotions two years ago, it was the same with us, and from the gable parlor down to the cellar there was not a spot where one was comfortable. There was no peace to be found, and no peace; and that was the horror, that all love died out of one's heart. There were seven of us in the house, and we went about all day, up and down the stairs, toiling and toiling, as if ten mill-wheels were going round and round, and yet nothing was ground but empty shells. Not a soul hath had a happy moment. And this went on until my youngest died; I have told you about it, I think.

When I was so sad and destroyed inside, as if my heart should suffocate in my body, and the whole world was nothing but rubbish, I went to the pastor to order the funeral; it was on an evening, because I had not been able to get away during the day. And the pastor says I should wait and say evening prayers with them, because the children have to go to bed. As we went into the other room, the pastor's wife was there with her little family, and the maid also came out of the kitchen. The preacher sang a hymn from the hymnal, and everyone joined in. Then he read a psalm, and prayed, and said the blessing, and all said amen, and the children said good night. Wilhelm, I cannot tell you how it was; I had not seen such peace all these years. As I say thank you, the pastor asks if I am also keeping evening vigil at home. I say no, and he says: "Do it; otherwise the house will collapse on your head!"

Wilhelm, don't you realize that the house is falling down over your head? Wilhelm, you should follow the advice and hold daily devotions with your wife and child. I have found that this is worth more than money, because it brings blessing and peace under the roof. Don't argue much, Wilhelm, but do it, I beg you. Don't shrug your shoulders and imagine that it won't work, for instance, that there isn't time in the morning, or that the parlor isn't clean yet, or the like, but notice whether in your heart you have a right delight in God's word.

I know, Wilhelm, you secretly like it, and actually you love it very much. But why you do not like to pray with wife and child, I will tell you. Straight out: You are ashamed, William, you are ashamed to speak in your house of the dear Lord God and the Lord Jesus. Is that not bad? Is thy God and Saviour too small for thee, that thou wilt not be seen in their company? Yes, this is the pestilence that blows through life and eats away at the life of all the world: one has no courage to confess God, and has more respect for the boys who turn up their noses at it than for the holy gospel.

William, I have promised myself before my conscience to tear out of your body such fear as is in me, and I beseech you before God: If you want to have blessing for yourself and wife and child, then make nothing of the whole world for yourself, but come before your heavenly Father and call upon him, openly and joyfully, that he should help you. For you know that whoever does not confess the Lord Jesus will not confess him. Do you not know that?

So my advice is this: First of all, ask your God to give you and all of you a right delight and joy in his word; for the main thing must be settled with him alone in prayer. And then you say:

"Woman, to-morrow morning at seven o'clock all must be out of bed, and the parlor swept and in order. We will read the Holy Scriptures before our day's work!" And when she wonders and asks, "What for?" then you say, "So that we don't starve and go to ruin, and the house doesn't fall down over our heads." And then tomorrow you sit down, and you read from your Bible a psalm, I will say the 90th, and then you pray. And can you sing another verse from "Thou shalt direct thy paths", that would be quite splendid.

And then say you good morrow. Wilhelm, then you will feel differently than usual, and notice once whether the day will not be a holiday. and the dreadful fretting and bickering shall not enter into your thoughts... And do likewise in the evening, and you will thank God for having given you such a delicious day. And you will love one another so much, and the discipline of the children will strike, so that your young people will learn something of God and his Redeemer in time to come, and will have reverence for him in their souls.

Wilhelm, I'll be with you for over a month. Oh, give yourself the joy that then the good Lord will be with you in your house! Then I will pray and sing with you. And you must take your servants and the boy with you to pray, for they are bound to you with their souls on your conscience.

Goodbye, dear brother! It's been a long time since I wrote such a long letter. Give my regards to your wife and a kiss to Karl. Has he cut his teeth yet? Farewell, dear brother, and God keep you!

Your brother Fritz.

"Just don't forget to give thanks!"

"Only don't forget to give thanks!" said my old grandfather, and my old schoolmaster inculcated in his pupils, "Giving thanks comes from thinking." Think of the good things that are done to you, and you will give thanks. Forget it if others have not thanked you, and be the more faithful in thanking yourself. The ancient Greeks had a proverb which said, "Charities which thou givest, write in the sand, and charities which thou receivest, write in marble." Most of all, do your God favors. But do not think that only the unexpected joys and the surprising helpings are worthy of thanks. One gentleman said to another, "I am so thankful; to-day my horse stumbled, and I almost fell over a bridge." Then the other replied, "I am still more thankful; my horse did not stumble at all." Was he not right? Shouldn't you thank God precisely for the fact that mostly everything goes its orderly way?

V Blessings of Labor.

The human heart must have work; if it has none, it makes its own. Bishop Albrecht of Mainz used to say that the human heart is like a millstone in a mill. If grain is poured on it, it runs around, grinds, crushes, and makes flour; but if there is no grain, the stone still runs around, but grinds itself.

He himself becomes thinner, smaller, and narrower. The human heart always wants to get things done; if it does not have the works of its calling before it, so that it can do them, then the devil comes in and terrible temptation, gloom and sadness. Then the heart is filled with sadness, so that it pines away, and many a man is troubled to death. As Sirach says of it, that sadness kills many people, and sadness consumes marrow and bone, and there is no profit in it (Sir. 30:25; 38:19). (Luther.)

A parable of Bugenhagen.

As a golden ring is counted precious and valuable because of the beautiful jewel it holds, and not because of the gold, so we are justified and blessed in the sight of God through faith, which is found righteous and much more precious than the perishable gold that is tried by fire, but because of the precious jewel of Jesus Christ, which we take by faith.

Three R's and three S's.

Three R's God has reserved for Himself: Glorify - Judge - Avenge. Likewise three S's: worry - bless - beatify.

Obituary.

It has pleased the Lord above life and death to bring home to the eternal rest of the blessed teacher Lebricht Hermann Ferdinand Meyer. He was born on February 8, 1805 in Langenhagen, Province of Pomerania, Germany. In accordance with the wishes of his parents, he decided to become a teacher, and therefore first took private lessons, and then in 1881 entered the Royal Preparatory School in Plahte. In 1884 he came to America and entered the school at Addison to continue his studies. After two years he was called by the congregation at West Ely, Mo. and was installed in his ministry there April 22, 1886. For fifteen years he served the Lord in that school. In 1901 he answered a call to the Zion school at Independence, Kans. and was installed here September 29, at the same time as the newly called ü. R. Mießler into his office. Under his ministry the debt grew to the extent that a larger school building had to be erected and a second teacher hired in 1912. - About four years ago a malignant kidney disease made itself felt and made it difficult for him to direct his office. At the beginning of March of this year he collapsed completely and now had to think seriously about resigning from the office he had become so fond of. He had been in this office for over 31 years and had always carried it out with great love, faithfulness, sacrifice and self-denial. Devoted to God, he comforted and strengthened himself daily with the psalms, sayings and hymns that his students had to learn at his feet. He made his last trip to his pastor on a silent Saturday to register for Holy Communion. No sooner had he returned home than he became terminally ill. Thus he received Holy Communion with his spouse in his sick room. On May 5, the Lord called him to Himself at the age of 53 years, 2 months and 27 days. His mortal remains were laid to rest on Ascension Day, 9 May, with a large attendance.

carried. His pastor held the funeral sermons, a German one on Joh. 12, 26 and an English one on Hebr. 13, 7. The deceased leaves behind his sad wife 6milie, née Kruse, with whom he was connected for 29 years, 3 sons, one of whom is on his way to France, 4 daughters, a son-in-law and his aged father. - Thank God for such teachers! May their memory remain in blessing; and may he further bless the planting place of his church, the Christian school!

R. Mießler.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Tables for sacred history. Compiled by Martin Luecke. Concordia Publishing House, St. Louis, Mo 56 pages, stiff paperback. Price: 35 Cts.

A useful guide for teaching Biblical History from our teaching institutions and in the upper classes of our parochial schools, all the more useful because the text only fills half the page and thus leaves plenty of room for notes. L. F.

Engying Church Work. By Rev. L. H. Schuh, Ph. D. Lutheran Book Concern, Columbus. O.. 83 pp. 4x6, bound with cover decoration. Price: 40 Cts.

An also outwardly very nicely furnished ? treatise, which wants to make Christians - the Christian state is and must be the boron prerequisite - right desire and joy to church work. The last sentence of the booklet sums up the content in this sentence: "If you want joy in churchwork, put intelligence into it; do something for your church; consecrate your life to God. If you will fulfill these conditions, churchwork will become the greatest delight of your life." L. F.

, introductions.

Introduced on behalf of the respective District Presidents:

On Sun. Rogate: C. O. C. lagels in the parish near Waterville, Kans. by L. Sz. F. C. Ch. Grupe. - 45 W. J. W i l t e n b u r g in the parish at Brockport, N. P., assisted by P. Oldach, by P. C. Behnke.

On Sun. Exaudi: P. L. N a u ß in the parishes at Mora and Brookpark, Minn. assisted by P. E. A. Nauss. - P. E. F. E n g e l b e r t in the Martini parish at Baltimore, Md. assisted by P. Sz. Frincke's, and the pastors of the Baltimore local conference of P. F. Engelbert. - P. Chr. Kühn in the congregation at Bowie, Md. by L. L. Rohm.

On Pentecost Sunday: W. Pott at the Kreuzgemeinde in Lake Creek, Mo. with the assistance of I'?. Lehr and C. V. Schroeder by P. K. Niermann. - P. J. A. Wagner in the Trinity church at Packwaukee, Wis. vou L. Th. G. Gohlke.

Introduced as a teacher:

On Sun. Exaudi: Teacher G. F. Wyuekcn as teacher in the school of Trinity parish at Merritt Tp, Mich. by P. Ernst Walther.

Groundbreaking.

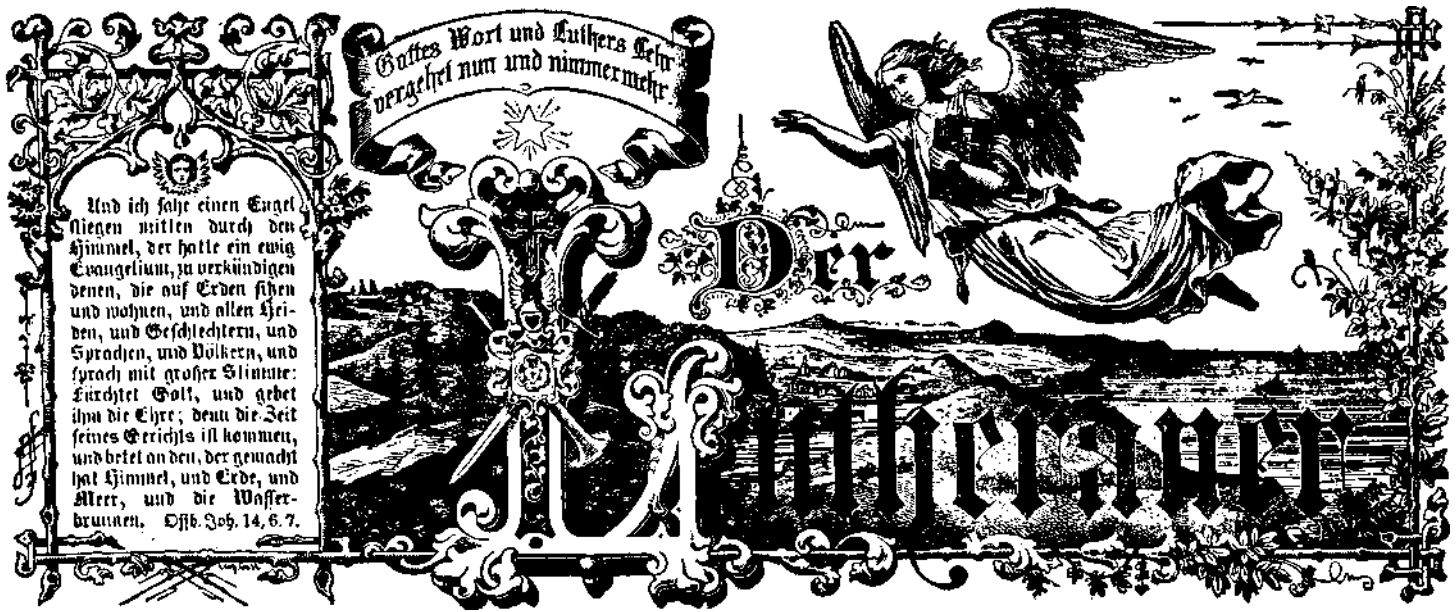
On Pentecost Sunday, St. Paul's congregation at Rochelle, Ill (? G. J. Starck), laid the cornerstone of their new church. Preachers: Starck and J. Tiveten (English).

Inauguration.

On sund. Rogate the St. Matthäusgemeindc at Napoleon, N. Dak. consecrated their new church (24X40 feet, to the service of God. Preachers: 1'1'. Klansler and M. W. Riedel. Fr. Ricdcl also said the consecration prayer. —

Anniversary.

On Sun. Cantate, the Zion congregation at Prairie City, Mo. celebrated their oOth anniversary. Preacher: P. C. Hafner.



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"Make up!"

Matth. 5, 24.

Rejoice and thank God that it is not, "Be reconciled - with your God! Restore a good relationship and understanding between you and Him!" The heathen and the Roman Catholics want to make God merciful through their penances and good works. But no, God has long since been reconciled; for "God was in Christ, and reconciled the world unto himself," 2 Cor. 5:19. Your sins are forgiven you, they no longer separate you from your God, your penances do not bind you to him; God is in Christ most kindly disposed toward you, believe it! Every day, though thou sin, God's reconciliation is with thee, as the scripture saith, If any man sin, we have an advocate with the Father, Jesus Christ, who is righteous. And he is the propitiation for our sins, and not for ours only, but also for the whole world", 1 John 2:1, 2.

"Be reconciled to thy brother!" says Christ. Although you are reconciled, a believer, a brother of Jesus Christ and of your fellow-Christian, sin still clings to you in such a way that many things happen that cannot be called brotherly. You sometimes do things to him that are not right, not according to love, and your brother comes too close to you. With him, your brother, you should be reconciled, since God has long since been reconciled with you and does not impute your daily transgressions to you. Be reconciled to your brother, then, and be kind to him, and go and show him your loving brotherly heart by offering him reconciliation. May this degrade you in the eyes of men, God will hold you in honor because of it. Luk 18, 14.

Are you ready for this? Are you of a forgiving disposition? Can you still pray - can you pray for such a brother? It is known unto thee by the word of JESUS, that thou shalt not offer a gift upon the altar, nor be justified in the service of God, nor in the sacrament.

before you are reconciled with your brother. You cannot, therefore, pray the Lord's Prayer with its fifth petition: "Forgive us our trespasses as we forgive those who trespass against us." But would you not like to be reconciled to your brother and neighbor and live in good friendship? With such a special wish, however, you may present the prayer of the Lord, in which all intentions are included, to your God. Therefore, when you are in disagreement, do not refrain from asking for a reconciling heart for yourself and your brother. Matth. 5, 44.

In our "Great Treasure of Prayer" there is a suitable short prayer for such cases, namely, the "Intercession for Enemies" on page 196, No. 278. Seek it out and pray it when you have had a quarrel! The pious preacher Christian Scriver has also written a beautiful prayer in his "Treasury of Souls." It reads thus:

"Most loving, most gracious God and Father, who examines hearts and kidneys, you know that I have fallen apart and fallen into disagreement with my neighbor beyond all hope and against my will. I am also heartily sorry if, contrary to my knowledge, I have given some cause for this and have not yet been able to keep my heart so pure from all anger and hatred as is fitting. Thou knowest, dear Father, what manner of things we are, that we are men and dust; therefore have patience with me and my neighbour, and graciously pardon us for all the sinful thoughts, words, deeds, and actions that have gone forth in this strife. Give me and him a loving, gentle, kind, peaceful and forgiving heart. Grant that we may forgive one another from the heart, even as thou hast forgiven us, and forgivest us daily in Christ. I will, according to thy command, offer reconciliation to my neighbour, and propose means of peace and concord. Soften thou, my God, who hast all men's hearts in thy hand, and canst guide them as the rivers of water, his heart, that he may accept and be won! Amen."

If you can pray in this way, dear reader, you will have a forgiving heart. If you lack this, ask God for it with the above prayer. How about cutting out or copying the prayer and placing it in your Bible or prayer book for future use? You will have blessings from it.

E. U.

Postscript to previous letter on community meetings.

Dear Paul!

No sooner had my previous letter to you gone out than it occurred to me that I should have pointed out to you right away that not all congregational meetings go as smoothly as the one you reported. You are still young in years and, if God grants you a long life, you can also experience quite different things. By the way, you have already noticed that there are quite a number of younger and older men in your congregation who go to the Lord's Supper but do not want to take part in the congregation's government, that is, they do not want to have the right to vote. Others have allowed themselves to be admitted, but very seldom attend the meetings, and when they are there, they are indifferent to the whole proceedings.

Such people do not even consider what a glorious privilege they enjoy in an Evangelical Lutheran congregation; still less do they consider why the Holy Spirit has gathered them into Christendom. Their task is the same as that of the other diligent members, namely, to spread the kingdom of our Saviour on earth through the preaching of the gospel. But how could our Savior's command be carried out if all Christians were as indifferent and indolent as they are? Yes, how could our own congregation stand and be governed in a godly manner if everyone wanted to play the shirker? No, they do not act rightly, neither according to Christ's commandment nor according to love toward their neighbor. What would become of our institutions, where our new workers are trained for church and school, if no zealous members in the many congregations wanted to pray and work and give for it?

Their excuse, that it will be all right without them, is a rotten one. What eyes they would make if even one of the members of their body were to fail, or if the feet were to say to the body, "You other members may continue to work diligently; it is all right with us, but we are no longer to be reckoned with. But were not all believers already incorporated into the body of Christ as living members at their baptism? But to be alive does not mean to be dragged along motionless, but to contribute one's righteous part for the good of the whole.

But I do not need to write anything more to you about this. Go confidently to such people and tell them what blessings you receive from the church meetings, how the work in God's vineyard is not a burden to you but a joy, and how love for Christ and your neighbor drives you to it. Stimulate them so that they become living, active members! It is true that it can happen that someone recognizes himself as a hopeless hothead and a troublemaker and therefore prefers not to work in the vineyard.

wants to become entitled to vote. Rejoice in his self-knowledge, but tell him that now, in solitude, he will take his old Adam and torment him until he changes his mind. But give such a brother time for this ordeal!

But do not be surprised, dear Paul, if you suddenly see the hideous face of the old Adam in one or the other member, and do not immediately despair of all the Christianity of such brethren. You may find out, for instance, that your neighbour, with whom you have otherwise got on well, has suddenly become quite cross-headed in a meeting, and inaccessible to all reasonable reasons; indeed, that he makes speeches which are nothing less than beautiful. Take such a one in a friendly way when he has cooled down, and then tell him how unpleasant and unbrotherly he behaved there. If he then realizes that you are speaking as a friend, a Christian, and a neighbor, then you can win him over and correct him.

But there are sometimes those in the congregation who, because they have a well-filled purse, which they usually keep tightly closed, think that the whole congregation must always dance to their tune; what other brethren think and want counts for nothing and must not be carried out. These are usually obstinate against all improvements that require money; the current expenses are already too high for them, and especially when it is a question of granting money for foreign purposes, then the eyes spray fire and the tongue quite nasty words. Such people are still too strongly governed by the love of money. But they must not be indulged, lest they be corrupted still more. No, the other members must speak and vote kindly, but firmly and decisively for what is right. And you younger members in particular, who are not yet so plagued by the devil of avarice as the old ones often are, should open your mouths joyfully and put to shame those who are too "thrifty.

Then I want to bring to your attention a breed of brethren who sometimes make living in a church and staying in a congregation quite unpleasant. Hopefully you will not have to know this breed by experience, at least not in your congregation. These are those who have never had a son study to be a preacher or teacher, who have nothing but scolding words even for the godly work of helping poor students of prophecy, but to whom their own pastor and teacher cannot work and perform enough for as little salary as possible. They grumble about everything that God's appointed ministers of the Word say and do, and not infrequently pass judgment on their thoughts.

O woe, when in a congregation some of these do their mischief! Preachers and teachers can only eat their bread with tears and then seek refuge from the persecution of these pests only in the heavenly Lord. If members of this sort should ever appear among you, open your mouth freshly, resist them with all earnestness, show them, according to the sayings in the tablets of our catechism, how preachers and teachers, if they are faithful and prove themselves to be servants of God, are to be regarded and treated. The excuse that you are still young and not as wealthy as they are does not apply. Nay, here the word of the heavenly

Lord and Master. Preachers and teachers, rich and poor, young and old, must submit to this word. If thou wert afraid to do thy duty, to do thy duty, thou wouldst make thyself a partaker of other men's sins. And beware of that. Well, I hope you will be spared from such members of the congregation, or that you will be free from them again.

So you see, things can be different in church meetings than in the one you told me about. Even with our orthodox congregations we are still a long way from paradise. We all still have to fight daily with the old Adam and watch that he does not get us down.

Now you may write again soon.

Sincerely greets you

Your Uncle Karl.

Northern Illinois District Assembly.

Our dear Saviour says: "The gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come," Matt. 24:14. As diligently as the children of God pray, "Come, Lord Jesus," so diligently must they go about the business for which they are still in the world: the spreading of the gospel. Here, too, they must pray and labor. Just now, when war and terror cover the whole world, Christians are thinking more than usual of the nearness of the Last Day. "But the end is not yet," saith the Lord Matt. 24. 6, "not yet immediately; first something else must take place: the Gospel must be preached in the whole world. To encourage us to this blessed work, we have in our Lutheran Church the glorious institution of annual synodical assemblies. Twenty-three districts send their pastors, teachers, and deputies to their meetings during the year, to kindle ever new zeal for the work in the vineyard of the Lord.

So also the Northern Illinois District was assembled in the hospitable congregation of Father K. Schmidt in Chicago from the 22nd to the 28th of May. Yea, as in the present time the military leaders of the nations are meeting together and devising plans to obtain victory and peace, so also the deputies of our congregations have been deliberating in the fear of God how the most violent war of all, the war against the powers of darkness, may be successfully waged until at last the whole contending church may sing and exult in the day of Christ's return, "Thine, O LORD JESU, is the kingdom, and the power, and the glory forever and ever! Amen."

Already the opening sermon of Praeses Pfotenhauer struck the right note about the purpose and goal of our assembly. On the basis of Matth. 5, 14-16 he called out to the large assembly the word of Jesus: "You are the light of the world! He showed what high honor and what great responsibility lies in this acclamation of our Savior. Abel's discourse, "The High Priestly Office of Christ," showed us anew what rich, happy, blessed people we are to have such a High Priest, who truly reconciles us to God, and

has opened the heavenly Father's house to us. How could it be otherwise than that those gathered were glad of the consolation, but also became aware anew of their task, as the light of the world, to make such a high priest known everywhere where false priests still want to play the mediators between God and men! With great joy, therefore, it was decided to continue the existing missionary work near and far and, where possible, to pursue it even more energetically.

Even though not all missions could be carried out to the extent we would have liked, for example, the heathen mission in India, due to the war unrest, other fields have been worked on all the more energetically, for example, our negro mission. An entirely new mission was especially warmly urged upon the hearts of those assembled, namely, the spiritual care of our soldiers in the army and fleet. We have a special duty of love to fulfill in these young men who have been drafted for military service. They, who sooner or later will have to face death on the fronts, need not only our daily intercession, but also our strongest care. Yes, these young people are probably the closest to us at the moment; it is therefore certainly to be hoped that funds will flow abundantly for this branch of our church work. If we do not forget in all our church work that the world stands still only for the sake of the gospel and the elect, we will certainly not become sluggish in this office and profession of ours, especially since we know that our work is not in vain in the Lord.

That our innermost mission, the school, has not been overlooked is self-evident among us. Because just now this jewel of ours is often touched more than before - our schools have long been a thorn in Satan's side, in our days they are more than ever contemptible to the world and have no right to exist, they are often a nuisance to the flesh of Christians - we must now watch and fight twice as hard. By God's grace we are not of those who depart, Heb. 10:39, but in full knowledge of the necessity of the Christian school we want to work and work all the more, not only to keep what we have, but to raise and improve the garden of paradise of our Lord God even more. In this matter, it is not this or that language that is decisive, but Christian education. Since our dear teachers have been discussing for a long time whether our school system could not be improved by a so-called school inspector, our district decided, probably as the first in the synod, to employ such a man. May the Shepherd of the Lambs, our dear Saviour, give us the right man and bless his work for the glory of God and the salvation of the Church!

The previous president, Pastor F. Brunn, was reappointed... elected.

Grant us peace, O Lord God, in our time. There is none else that can fight for us, For thou our God alone.

Give peace and good government to our land and to all the authorities,

That among them we may lead a Christian, honorable, quiet life In all godliness and truth.

Amen.

A. Pf.

The steadfastness of our Negro Lutheran Christians.

Again and again, as I know from five years' experience as a Negro missionary, the question is addressed to the Negro missionary: How is the steadfastness of our colored co-religionists? Do they remain faithful to their faith and church, or do they fall away from the Lutheran church at the first opportunity to join the sects? Probably most of those who ask such questions are inclined to assume the latter. Almost every one has heard so much of the unreliability and fickleness of the negro, that he cannot imagine the Lutheran negro to be other than fickle in regard to his allegiance to the church.

That this character trait is generally found in the Negro will not be denied by anyone who has come to know the Negro through personal contact. But it would be wrong to conclude from this that the Lutheran Negro Christian, as far as membership in the Lutheran Church is concerned, must therefore also be a "wavering reed. The experiences we missionaries have had in this respect prove that our black brethren in the faith, who have received thorough instruction from God's Word, often display a steadfastness that is almost admirable. We owe the formation of many of our Negro congregations primarily to the fact that our Negroes cling to their church with such loyalty. The Negro wanders a great deal, partly out of innate wanderlust, partly also because circumstances demand it. It has often happened that several families have come together in a distant place and have asked our pastors for service. Of course, this has been granted to them with joy, and from these small beginnings beautiful congregations have been formed.

What has happened in other places in this respect will, God willing, also happen in Philadelphia. Some months ago two Lutheran Negro families moved here from New Orleans; they expect that others will soon follow them. Their pastor, G. M. Krämer, provided them with the addresses of our local pastors, and as soon as they had made themselves at home here, they set out to find one of them. So they came to P. A. Lange, because he was closest to them. Since Father Lange could not serve them well due to lack of time, I took care of them. Besides my work as a city missionary of Philadelphia, I now preach the Word of God to them every other Sunday evening in their own home. They are very happy that I have taken care of them, which they also show by the fact that they not only regularly attend the services themselves, but also persuade outsiders to attend them.

What a fine example, worthy of imitation, these simple-minded Negro Christians give us by their faithful adherence to the orthodox Lutheran church! What is so often neglected by pastors and members of white congregations to the great detriment of the church, has been faithfully carried out by these Negro Christians and their previous pastor. In my effectiveness as a city missionary, I am constantly making

the sad experience that members of our white congregations are lost to us because they have not acted with their pastor according to the example just told. How easily the individual gets lost in the sea of people in a large city!

It is well known that more and more Negroes are moving to the large cities of the North. Philadelphia now has nearly 90,000 Negroes. How wonderful it would be if a missionary of our own could be employed here in the foreseeable future! Pray, dear reader, that God will give ways and means so that this wish will soon be realized!

E. H. Polzin.

Our Reformation Jubilee in China.

Probably nowhere in the world has October 31, 1917 been more lonely and unnoticed than here in China. The *Chinese Recorder*, the most widely read magazine among the Protestant missionaries of China, did not carry a word about the great event, nor did the only English newspaper here in Hankow. When we drove past the local Union Church that day, it was open, but only because a marriage ceremony was being performed there.

Nevertheless, the great event did not pass by without leaving a trace. Already in the summer some missionaries in Kuling had had the courage to recall it in their sermons. At the end of August a jubilee conference was held on Chikungshan, which brought tears of joy to one of the associates and almost choked his voice when he tried to speak. At the Jubilee Conference in Shanghai twenty years ago, he had sought Lutheran missionaries and found perhaps five or six among the 2,000 missionaries present. Here, however, he saw himself surrounded by about a hundred. Many had not been able to attend, and large missions were represented by only one or two men.

However, the actual anniversary day brought rain that lasted from early morning until late evening. Nevertheless, all services were held according to the program. Our main joy was that we were able to perform Holy Baptism on a small group of seven. Among them was one who knew German. He even helped a bit last summer to translate Luther's large catechism. Unfortunately, it is hardly to be expected that he will remain here. After the end of the war he will probably return to Tsingtau.

But the celebration on 31 October was only a small part of the whole. Prof. Sihvonen of Sehkow had published a booklet containing not only a brief history of the Reformation, but also a small but very complete missionary history of the Lutheran Church in China. This was gone through in three of our schools the month before. All this time the contents were also discussed in the sermons according to its instructions.

On the Sunday after 31 October there was another celebration. At the invitation of their pastor, the writer was even allowed to preach the festive sermon before the local German congregation in front of a full church. His text was the third Psalm. The sermon, however, had nothing to do with politics, but kept strictly to the subject of the celebration. In the evening the Germans had a nice Luther evening, of course in the presence of

of a Chinese official, since they are, in a sense, interned within their concession.

We would have liked to have held a peculiar post-Christmas celebration, namely a children's service, at which only songs would have been performed that either Luther had composed or that were already available in his time. We had the songs this time, because our whole hymnal from No. 1 to No. 68 (with about two exceptions) is now translated. But there was not enough time to reproduce the songs.

But, postponed is not canceled, and the year 1918 is again a jubilee year for a Lutheran.

E. L. Arndt.

To the ecclesiastical chronicle.

The so-called Apportionment Commission of our Synod, composed of the District Presidents, the representatives of the Teachers' Colleges of our St. Louis, Springfield, River Forest, and Lcward Institutions, and the officers of the General Synod, and whose duty it is annually to assign the candidates for preaching and schoolmnts their vocations, was assembled here in St. Louis from the 5th to the 7th of June. The task was not an easy one. 85 preaching candidates from St. Louis were available, to which were added 3 from former years; from Springfield 22 candidates were available. But for these 110 candidates 139 callings had been received, so that 29 had to be deferred. The shortage of teacher candidates was even greater, and therefore the filling of teaching posts even more difficult. 71 applications were received, for which only 38 candidates were available, 25 from River Forest and 13 from Seward, so that 33 positions had to remain unfilled. We again leave following, as in former years, the names of the candidates and the places to which they are appointed.

Preaching Ministry Candidates in St. Louis.

From earlier years:
P. Bretscher; Milwaukee, Wis.
C. Gölte; Alexandria, Va.
W. Winter; Hoisington, Kans.

W. Arndt. -----
A. Bartling; Houston, Tex.
W. Becker; North Tonawanda, N.P.
E. Beckler. -----
A. Berg; Massachusetts.
R. Bierlein; Saskatchewan, Can.
H. Blanke; Town Scott, Wis.
A. Böller; Alberta, Can.
H. Böttcher; Alberta, Can.
K. Brewer; Chicago, Ill.
A. Brunn; Elizabeth, N. I.
H. Buß; Port Arthur, Minn.
A. Cholcher; Eagle, Nebr.
A. Dahms; Chicago, Ill.
A. Taschner; Melrose, Minn.
R. Thäumlér; Låse, Ark.
W. Dietze; Houston, Tex.
Th. Dorpat; Euclid, Minn.
A. Eißfeldt; Alberta, Can.
G. Elbert; Park City, Mont.
K. Engelder; Karlsburg, Mich.
R. Frank; Magnetawan, Can.
I. Freche; Frazee, Minn.
A. Gebhardt; China.
R. Geffert; Harvey, Ill.
I. Gerken; Alron, Colo.
W. Gesch; Appleton, Minn.
I. Gockel; Casper, Wyo.
R. Gose; Reeder, N. Dak.

W. Greve; Alberta, Can.
A. Halboth; Alberta, Can.
W. Hass; Little Falls, Minn.
E. Hassold; St. Louis, Mo.
M. Heinecke; Rushmore, Minn.
I. Heinicke; Winfield, Kans.
W. Hofius; Saskatchewan, Can.
W. Holls; Palatka, Fla.
G. Hoyer; Optima, Okla.
E. Huber; Havre, Mont.
M. Ilse; Seward, Nebr.
C. Iahn; River Forest, Ill.
R. Iahn; Town Liberty, S. Dak.
A. Jaruskiewicz; Poland Mission.
H. Keinath; Grand Rapids, Mich.
H. Kleiner; Buffalo, N. P.
W. Koch; Clark Fort Valley, Mont.
W. Kregel; Alberta, Can.
I. Kretzmann; New York, N. P..
O. Linnemeier; Goodland, Ind.
E. Meier; New Plymouth, Jdaho. H. Meyer;
San Benito, Tex. W. Meyer; Optimo, N.
Mex.
H. Müller; Humboldt, Minn.
K. Nuremberg; Alberta, Can.
R. Pralle; Rocky Ford, Colo.
A. Reese; Burns, Wyo.
W. Reitz; Saskatchewan, Can.
H. Rippe; Ncward, N. I.
G. Rösener; Saskatchewan, Can.
W. Rösler; Doniphan, Nebr.
P. Rötling; Violetville, Md.
C. Noetiger; Sioux Pass, Mont.
A. Merganser; Scottsbluff, Nebr.

M. Scaer; McAllen, Tex.
B. v. Schenk; Pine Lawn, Mo.
W. Schlüter; Sejita, Tex.
I. Schmidt; Dalhart, Tex.
R. Schröder; Dewberry, Ind.
I. Schulz; Courtenay, N. Dak.
I. Schumacher; St. Paul, Minn.
F. Black; Port Washington, N.P.
F. Sievert; Saskatchewan, Can.
L. Spitz; Lovell, Wyo.
H. Sprengeler; Brazil.

A. Stiemke; Kokomo, Ind.
G. Tisza; Eugene, Oreg.
E. Wine; Shawneetown, Mo.
E. Weis; St. Louis, Mo.
A. Wibiger; Grover, Colo.
F. Wilke; James, S. Dak.
G. Witte; Ballard, Wash.
F. Wittmer; Santa Fe, Isle of Pines
H. Wohler; Monkton, Can.
I. Wübben; North Vernon, Ind

Candidates Arndt and Beckler are not yet accepting professions this year; the former to study further, the latter to teach at the Lutheran College at Deshler, Nebr. Candidates J. Heinicke, Ilse and E. Iahn will serve as substitutes at the institutions at Winfield, Seward and River Forest. Candidates Dahms and Schumacher will enter the deaf and dumb mission. Candidate Sprengeler was dismissed as early as Christmas to follow a calling in Brazil, but has not yet been able to leave, and for the present is helping out at the Atlantic District Mission; the three candidates dismissed with him: Cholcher, Hoyer, and Reese, have since followed other vocations. Candidates Bartling, Hassold, and Kleiner were also dismissed earlier to fill in for three pastors (I. W. Behnken, A. Dörffler, and M. Walker) serving temporarily as chaplains. - The dismissal ceremonies for the candidate class and the closing of the academic year of our St. Louis institution took place on June 5 in the evening in the Seminary auditorium; D. Pieper delivered the closing address.

Preaching ministry candidates in Springfield.

--W. Baumann; Ayr, Nebr.
--W. Beltz; Alberta, Can.
E. Borgmeyer; Alberta, Can.
^P. Braner; Fedor, Tex.
^C. Durdel; Manitoba, Can.
-H. Gehrt; Brazil.
-H. Gihring; China.
^H. Hardt; Alberta, Can.
-L. Higgnell. -----
^W. Hornbnrg; Hopkins, Minn.
^L. Käsrmeyer; Augsburg, Can.
O. Klett. -----
^O. Kormsmeier; West Seattle, Wash.
A. Krüger; Rudyard, Mont.
"-H. Neunaber; Monterey, Minn.
--W. Niewald; Miami, Fla.
C. Nolting. -----
I. Ontko. -----
W. Redeker; Taylorville, Ill.
-I. Resner; Alberta, Can.
-A. Schulz. -----
A. Schumann. -----
- "C. Schutt; Brazil.
-P. Strege; Anaconda, Mont.
- J. Vayda. -----
-E. Wilson; St. Louis, Mo.
- C. Wirsing; Norwalk, O.
---O. Wölzlein; Centerville, Mich. -C.
Wolf; Brazil.

Candidates Nolting and Schulz will continue their education; Klett and Schumann are from the Wisconsin Synod, Ontko and Vayda from the Slovak Synod, and will receive their callings from these bodies, and candidate Higenell, who is from Canada, has been called up by his government for war service. Candidates Gehrt, Schutt and Wolf will enter the service of the Brazilian District, which, according to the latest news, will be possible. Candidate Gihring and St. Louis candidate Gebhardt have been called for the China Mission.

School Board candidates in River Forest.

G. Beckmann; Snohomish, Wash.
A. Bruns; Forest Park, Ill.
H. BÜscher; Hufsmith, Tex.
W. Dreyer; Kansas City, Mo.
A. Eilers; Beaver, Mich.
T. Grotian; Bristol, Conn.
L. Heidemann; New Wells, Mo.
R. Hinz; Aurora, Ind.
W. Homeier; Atwater, Minn.
H. Lettermann; Pittsburgh, Pa.
W. Lübker; Evanston, Ill.
W. Meier; Houston, Tex.
G. Näser; Chicago, Ill.
R. Roth; Peoria, Ill.
S. Roth; Reynolds, Ind.
A. Sachtleben; Winnipeg, Can.
E. Scheiwe; New York, N. P.
W. Scheiwe; Mount Olive, Ill.
W. Pupils; Beardstown, Ill.
W. Schulenberg; Royal Oak, Mich.
I. Sedory. -----
E. Stelter; Ute, Iowa.
I. Stenske; Charter Oak, Iowa.
F. Troyke; Cincinnati, O.
W. Wendling; Sioux Falls, S.Dak.
E. Zielske; Hamtramck, Mich.

Candidate Sedory is from the Slovak Synod and will be called to that Synod.

School district candidates in Seward.

H. Buckendahl; Anderson, Tex. W.
Butzke; Echester, Nebr.
H. Dittmar; St. Louis, Mo.
H. Insinger; Des Peres, Mo. Eq.
Klawitter; Albany, Oreg.
M. Meyer; Winfield, Kans.
R. Persigehl; Lahoma, Okla.

W. Pozehl; Columbus, Nebr.
G. Reese; New Germany, Mnn.
M. Schormann; Fairmont, Okla.
I. Strelow; Canastota, S. Dak.
W. Westphal; Port, Pa.
F. Wolter; Seward, Nebr.

- God make these many sung men quite capable and skillful in the delicious work they have chosen as their life's vocation, give them joyfulness to follow the vocations assigned them, and set them to rich blessing in church and school I L. F.

A true translation of the following item has been tiled with the Postmaster at "St. Louis, Mo., June 15, 1918, as required by Act of Congress, March 15, 1918.

The presiding officers, assembled here in St. Louis for the distribution of vocations, brought into the circle of their deliberations many other matters in addition to this main business. Thus the synodal budget was discussed, the estimate of how the money appropriated by the Synod of Delegates in 1917 might be raised from year to year, and it was reported how much each district should raise, and how much it raised last year. One evening the Presiding Board held a meeting with the Board of Directors of the Concordia Publishing House to discuss all kinds of questions relating to our publishing house, our books and periodicals, the expected business profit, etc., the chaplaincy work among our Lutheran soldiers in the army and fleet was reported on in detail, and it was explained why and how this work requires about \$350,000 for the current year. Therefore, a general collection for this purpose will have to be started in the near future, and since the spiritual food of each soldier from our midst costs about \$20 per year, each congregation can easily calculate what it should do for the soldiers from its midst. Above all, the external condition of our congregations at the present time, which has been often mentioned in the "Lutheran," has been carefully considered and considered. Since all districts except one were represented, an overview of the situation could be gained. It turned out that this situation is very different in the various regions, and accordingly the steps to be taken must also be different. While in some states the use of the German language in school and church has been forbidden, in other states there has been no oppression in this respect. It has been rightly pointed out that preaching in a language other than English has nothing to do with the loyalty of a citizen, but is in an entirely different field. We have to preach the gospel in the language in which our hearers best understand the gospel, and if, as has been reported by various district presides, in some areas 50 or even 75 per cent. of the hearers do not understand an English sermon, when it has been reported by a traveling preacher, that in every one of his ten places the people burst into tears at the announcement that they were now to be deprived of the preaching of the gospel, because they could not follow it in English, we can only yield to pressure in such regions when either authority or violence compels it. Let each congregation consider the matter for itself, and carefully consider its own circumstances, bearing in mind that in our large and widely ramified Synodal area the circumstances are very different, and also carefully consider whether it should without necessity make any profound changes in this agitated time. The matter must be dealt with locally under all circumstances. Because

But since the circumstances in the various synodal areas are so different, since our pastors and congregations often need information and advice, since our cause must also be represented before the government, before the governors of various states, before the local and state "Councils of Defense", and since attacks, suspicions, unjust accusations, and outrageous distortions and slander must also be answered in magazines and daily newspapers, the president of our synod has already created an information bureau to which one can turn in such matters. The members of this bureau are Vice-President F. Brand and Professors L. Wessel and Th. Engelder in Springfield. The Presiding College has now enlarged the scope of this committee, and in the near future a special head will probably be appointed for this bureau, which is especially important and busy for the present time. We recall also that some time ago Praeses Pfotenhauer appointed a committee at Washington (!) D. H. Steffens, chairman; P. J. F. Wcnchel, secretary, 228 Morgan St., N. W., Washington, D. C.), to which one can and should turn in all matters with the state government and its individual divisions (Departments-). This is much safer and more successful than going forward independently. God prosper all that is done for the good and promotion and protection of his kingdom at this serious time! L. F.

Our Luthern Laymen's League has been continued and industriously at work. Its officers and a number of individual members have lately held two meetings, one at the end of April in Chicago, the other early in June here in St. Louis. The society is steadily gaining new members, and will be able to work more successfully now that it has employed a secretary who will devote all his time and energy to this work, Mr. C. J. Crämer (Room 934, First National Bank Building, Milwaukee, Wis.), who was in the preaching ministry until a few years ago. He was chosen at the St. Louis meeting and presented to the congregation. Mr. F. C. Pritzlaff, of Milwaukee, was appointed treasurer of the L. L. L., in place of Mr. E. Seuel, who is much burdened with other synodical work. The Society, which, as is well known, at the close of the year placed \$100,000 at the disposal of our Synod Treasurer, and at one stroke paid off all debts in the Synod treasury -- in the firm expectation that all our congregations will now do their part and see to it that no more debts are incurred -- now goes vigorously to work, to raise a fund of \$250,000 by our next General Synod in 1920 for the Provident Fund, from which sick and infirm pastors, teachers and professors, and their surviving widows and orphans, will be provided for - a particularly desirable and necessary work. The L. L. L. also wants to serve the Synod by helping to ensure that the Synodal resolutions are carried out with regard to approved sums and that the necessary funds are actually raised. It wants to do this in connection with the arrangement made by the synod that in each visitation district semi-annual meetings are held, attended by all congregations of the district, in order to encourage and help each other to reach the set goal. This is the very way to avoid future debts, and to supply the necessary funds to the works of the church in a timely manner. We have before us a private report of two such meetings of a visitation circle, which could serve as a model for other circles. At the first meeting, all the congregations of the visitation district were represented except one, and all the elected representatives were present until the second meeting.

to one. In addition to the visitor, a pastor was present as a guest. The visitor presented the synodal budget, which was then discussed in detail. With great unanimity, they encouraged each other to work so that each individual congregation would do its duty, decided to inform each congregation of the visitation circle of how much they would receive according to the number of their communicating members, but without exerting any pressure or coercion, and also appointed a committee to visit the unrepresented congregation, to encourage them to send a representative and to participate actively in the work, and at the same time to encourage them to join the Synod. This first meeting took place in November of last year. The second was held a few weeks ago. What was the result, the success? Quite gratifying. The estimate of what each congregation, according to the number of its communicant members, should raise for the synodical treasury, the building treasury, the mission treasury, and the provident fund, had been sent by the secretary of the meeting to the representative of the congregation. The latter had presented it to his congregation. Every congregation had promised to raise the amount falling to them and more, except two congregations, one a mission congregation, the other a small country congregation, where there had been bad harvests for several years; "but I hold," writes our reporter, "even these two congregations will come pretty far to do theirs. On the other hand, several parishes have contributed more than was calculated for them, and have promised to continue to do so, and to do more this year, so that, so far as our visitation district is concerned, 'we will be over the top.'" - Our reporter continues (the report is not addressed to us, but is found in a letter to a business man actively interested in the same cause): "Since our last meeting our congregations have become zealous, and some who were behind in a fund, usually the synodical fund, have already raised what is lacking. The more I see of this institution, the more I become convinced of the great usefulness of it. If we could have a similar organization in every visitation district within our Synod"-and why can't we? - "then we would have no difficulty in money matters; the only difficulty we would have to contend with would be that of finding people for our missions and institutions." L. F.

The orphanage "Zum Kindlein JEsu" in Des Peres near St. Louis celebrated its fiftieth anniversary on June 2. Founded by the blessed Fr. J. F. Bünger in true love for the poor and abandoned, it looks back on half a century of richly blessed activity. At present there are 135 children in the institution. The celebration was held on the beautiful orphanage square; thousands of fellow believers took part; Father A.H. Poppe and Prof. W. H. T. Dau preached the sermons. A beautifully designed anniversary issue of the "Kranken- und Waisenfreund" (Friend of the Sick and Orphans), published by the St. Louis Benevolent Society, was published to mark the occasion. This jubilee number can be obtained for 15 cents (Mr. G. H. Runge, 2710 Keokuk St., St. Louis, Mo.); it is even better to order the whole volume of this instructive and edifying paper. - During the following days, June 4-6, the Benevolent Conference met in St. Louis, attended by representatives of benevolent societies in various parts of our synodical territory, heard a number of lectures on pertinent subjects

and practical questions of the various branches of the church's activity of love. L. F.

Is the Unification Feasible? Under this heading the "Deutscher Lutheraner," the German organ of the General Council, deals in a lengthy article with the planned unification of those three synods, the General Council, the General Synod, and the United Synod of the South. First it is said, by way of introduction, that every Lutheran will agree to the principle that a union of Lutherans in this country is desirable, necessary, beneficial, and salutary. Then follow the true words, with which we heartily agree, and it is precisely because we agree with them that we cannot rejoice in the proposed union under present circumstances: "One thing is certain: to strive for a union merely for sentimental or practical reasons, where inner unity is lacking, would be wrong, utterly wrong, and to all that a self-deception; for positive and negative cannot be united; the one excludes the other. Love is the greatest of these, but there must be love in truth and truth in love, otherwise union leads only to confusion. Only those who agree in confession can stand harmoniously together in intimate brotherly union; so far as they differ in confession, so far are they inwardly divided, and remain so, however compactly they may outwardly unite. In the Church of JEsu Christ all things should and must be first inward; the outward is only accidental, not essential." And now the application to the present case: "Now we ask, Are we Lutherans of the General Council, of the General Synod, and of the United Synod of the South really one in confession? Let us only answer frankly and honestly: In former times we were not! The General Council left the General Synod more than fifty years ago because it felt compelled to do so in its confessional conscience, because it lacked internal unity. But that was a long time ago. Since that time the General Synod has developed wonderfully confessionally, and after difficult, hard struggles has gradually overcome the foreign elements and worked its way towards a healthy Lutheranism, so that there can hardly be much difference between the confessional standpoint, as it now rightly exists officially in the General Synod, and that of the General Council. We are not speaking of individual backsliders, but of the Synod's and for the Synod's adopted: official standpoint, by which alone such a body can justly be judged. There are unfortunate people who learn nothing and forget nothing, who formed their judgment Haber: about the General Synod twenty or thirty years ago, and firmly stand by that judgment: even though the General Synod has in the meantime learned much of genuine Lutheranism and forgotten, that is, disowned and discarded, much of the old rapturous nature. It is therefore necessary to drop the old prejudices and to look each other openly and honestly in the face. This is what has happened. The two parties (rather the three parties, for the United Synod of the South is to be counted here) have come together as brethren, have opened their hearts to one another, have expressed their present confessional position and solemnly laid it down in the constitution of the planned united body - and behold, here is complete agreement in the sound, decided, faithful Lutheran confession; if anything, the confessional position laid down here is even more pronounced than the previous one of the General Council. But if this is so, why make many more words? The inner unity is already there, and if this is there, then our Augsburg Confession says

Confession: 'Satis est!'-that is enough, even for outward union, and it is the duty and commandment to carry out here practically all the beautiful things we have said in principle at the entrance about the necessity, the urgency, the usefulness and glory of a union. Thus a beginning would be made toward a 'United Lutheran Church in America.'-The train of thought of the defense then is this: The three synods are united in doctrine. The constitution of the new body to be formed is good; it professes without reserve the Holy Scriptures and the Confessional Scriptures of the Lutheran Church; and this constitution is unconditionally subscribed to by all the members of the contemplated "United Lutheran Church." Thus there is what the Augsburg Confession calls "enough" for true unity of the visible church: the one pure doctrine is led. That there are "individual backsliders," that the practice does not everywhere agree with the oral and written confession, that is a weakness to be borne in the hope that in the future, after unification, these weaknesses may be dismissed. It is said: "However strict and correct the Constitution may be, it does not change the character of the visible church, in which many hypocrites and muzzlers hide themselves, and much worldly and ungodly nature is concealed. But all this is already judged by the Word of God and the confession of the Word, even though the last judgment will not be executed until the Lord separates the goats from the sheep. In this, church discipline is by no means excluded in gross manifestations and outbreaks; that is provided for by the constitution of the new united church body, only that the general church body is content to pronounce the principle, and leave it to the individual synods to exercise discipline." And now come such deficiencies in "practice," and there it is admitted these are gross impositions: "Among the 'gross appearances and outbreaks' we frankly reckon the fact that the previous President of the General Synod was recorded as a member of the secret societies. (We are assured that he was not an active member, but that does not make much difference!) This is a given offence to the Church, and has caused us and many others great consternation, and the only thing that can reassure us is the fact that the new body of the Church in its Constitution condemns such things in principle, and that on entering that body we shall have the right as well as the sacred duty to protest most strongly against such mischief; and once we have a seat and a voice, we are convinced that we can do ten times as much in this respect as we can with our distinguished criticisms alone. Of the good shepherd we are told that he seeks the one lost, finds it, and 'carries it on his shoulders with joy to the fold.' O this patient, merciful carrying many of us have yet to learn from him! Iowa, Ohio, and Missouri possess and exercise such pastoral wisdom in their congregations-though, strangely enough, they will not have it word." Why does this not go here, to say, "The three synods are agreed in doctrine, only in practice is there still found weakness, for example, in the General Synod? Because this judgment is about pastors, about teachers in the church. To stop at the one point, the membership of lodges. If, for instance, the three synods were unanimous in the doctrine and confession that the gospel and the religion of the lodges are diametrically opposed, and that this should be taught and practiced among all of us with earnestness, it would then be found that in one or another, or even in several congregations of one or another synod.

If there are members of the church who cannot be denied Christianity, but who cannot yet understand the injustice of belonging to a lodge, but who promise to be taught and to break with the lodge as soon as the sin of belonging to it becomes clear to them from God's Word, this should not be an obstacle to uniting orthodox churches and synods with one another. Then the word would apply: "But we who are strong ought to bear the infirmities of the weak, and not to have pleasure in ourselves," Rom. 15:1. But here we are dealing with pastors and synod presides who do not want to belong to the weak at all. And what is most important is that we are not dealing here with weak members of the congregation who want to be carried, who cannot be denied Christian fellowship and participation in the means of grace because they are thought to be weak children of God in love, who do not speak and work for the Lodge, but who know that they are expected to work towards the goal of promoting their knowledge to such an extent that they realize that Christianity and Logism are not compatible with each other. Here we are dealing with pastors and presides, to whom it is not explained: "In the same way you too ought to deal with Christians who are weak in this matter, and you cannot do this so long as you yourselves are lodge members and see nothing wrong in it; so you are not fit to be teachers in the church; on the contrary, just as they are, as lodge members, they are called right-believing as teachers. These people then teach by word and example that a Christian may well be a member of a lodge. And yet the Constitution, to which the body of the Synod professes to adhere, says: "The Lodges have a different gospel. It is not true, therefore, that there is doctrinal unity, and that there is only a weakness in the conduct of one or the other. Thus the requirement of the Augsburg Confession does not exist: "that the gospel be preached with one accord according to a pure understanding, and that the sacraments be administered according to the divine word. And the difference does not concern "ceremonies instituted by men." This pastors' and synodical presides' mere tolerated, unpunished membership in the Lodge is actual toleration of false doctrine.

How about the patient, merciful bearing, "such pastoral wisdom" as "Iowa, Ohio, and Missouri possess and practice"? Will they "strangely not have word" of it? We're just talking for Missouri. Missouri not only wants to "have the word" quite gladly, but it would be ashamed before God and Christendom if it did not possess and practice this patient, merciful bearing of the weak. The Missouri Synod officially pronounced on this as early as 1871, and the word is still not obsolete and dismissed, nor has it become a dead letter, but it is still often referred to. In the 16th report of the Synod of the Eastern District, on page 74, there is a "discussion of the Synod on the occasion of the admission of a congregation in which there are still lodge brothers." It says at the beginning: "As it turned out on the occasion of the admission of a congregation into this district that there were still three Lodge brothers in it, a lengthy debate ensued concerning the principle according to which the Synod should proceed when admitting such congregations." The lengthy paragraph justifying the admission of such congregations shows that, with all seriousness about divine truth and the practice corresponding to it, it was desired to "have one's say" as well as to "possess and practice patient, merciful bearing." The passage concludes with the words: "The question, then, is simply whether we want to and can demand more than the seventh article of the Augsburg Confession, which certainly does not occur to us.

can." To the question whether it is not an inconsistency to admit lodge brethren to the Lord's Supper under certain circumstances, but not to admit them to our churches as members entitled to vote, the answer is: "We give Holy Communion to such members of secret societies, whom we still consider Christians, but not the right to vote, because they are not capable of it; for by belonging to the lodges, whose sinfulness they are not yet able to see, they prove only too plainly that they cannot yet be trusted to sit in the regiment of the church." This, then, was not thought to be the God-ordained bearing of the weak, much less does this belong under it, that such men should be pastors and presidents of synods. To a further objection: "Can the General Council not justly reproach us with the fact that we speak out against the pernicious lodge system, but are lax in practice?" The answer is: "We in the General Council have not attacked the fact that they, as a synodal body, still have lodge brethren among them, but that they tolerate them as pastors with impunity in their respective congregations, do not inform the poor people of their dangerous, anti-Christian position, and thus do not in all seriousness seek to put an end to the evil, as is done by our pastors and congregations. They could hardly make up their minds to testify officially against it; only after much urging did they do so with the tamest words they could find." How finely they understood at that synodal meeting how to unite zeal for the truth with compassionate support for the weak is shown by the conclusion of the debate: "We hold only that the lodge question in this congregation is a matter of the discipline of life, not of doctrine or confession; for in principle it is of one mind with us: it fights against the lodge system. . . . Since the pastor and the deputies testified in the affirmative to the question of whether the testimony against the Lodge system was also publicly and privately in vogue in this congregation, the congregation was unanimously accepted. On the subsequent remark that some of the lodge brethren calmly put up with the testimony against it, but nevertheless remained with it for a year like the other, and that one must go further with them and attack them more seriously, yes, finally exclude them, it was remarked: this was certainly the case; however, one must not threaten with the ban nor try to frighten them. A pastor who brings one out of the lodges by threats has not done a pastoral but a police work. The apostles never threatened with banishment, but exhorted by the mercy of Christ." Surely this leaves nothing to be desired in the way of merciful, patient bearing of the weak! But it is quite another thing to make such weak men pastors, teachers, and rulers in the church. And then even to boast that the general confession in the Synodal Constitution is a very good one, and at the same time to place in the teaching office men who are known to be unable and unwilling to teach this very doctrine!

E. P.

Roman Propaganda in England. We read in a Catholic paper: "The Catholic Federation of England has published at considerable expense the important pastoral letter of Cardinal Bourne on the present situation and the question of reconstruction after the war, to which we have referred. It paid Anzige fees to gain suitable and sufficient space in the papers for the whole pastoral letter. As a result, the Cardinal's appeal for the solution of social and economic problems on a Christian basis has been read by many thousands who would otherwise have received no notice of the pastoral letter. The London correspondent of the Catho-

lian Press Society regards the incident as 'a tribute paid to the power of the press' and proof that the Catholics of England "at last gaining an understanding of the necessity of propaganda in favour of the Church" E. P.

In Portugal, too, the Roman Church hopes to face better days. The same paper reports: "In Portugal calmer times seem to come at last for the Catholic Church, which has been bitterly persecuted there for almost ten years. With the election a few days ago of Dr. Sidonio Paiz to the presidency by universal suffrage, the Catholics have won a promising victory. The government now rests in the hands of three men, Paiz, Machado Santos, and Tenor da Costa, who, though belonging to three different tendencies, are united in the principle of founding civic institutions on religious principle. Paiz, in particular, is very popular with the people, and has made a veritable triumphal march through the provinces. He hates injustice and arbitrary methods, and his courageous defense of the exiled patriarch earned him the gratitude of the Catholics and the hatred of the revolutionaries. On the day the three took office they opened all the closed churches, recalled all who had been banished for political offences, restored to honor the wearing of ecclesiastical vestments in the streets, which had been forbidden in 1910, restored unjustly confiscated property, and brought the financial system back into good order. "

E. P.

American Christians are very concerned to **lift up Russia in religious matters.** A call has been issued for participation in a conference to be held in Chicago at the end of June, at which the joint work of Protestant bodies in our country is to be discussed. Almost simultaneously with the sending of the above-mentioned appeal, Pope Benedict XV asked the Roman Catholic bishops in the Near East what steps should be taken to spread Roman Catholicism in Russia and the Balkan states. The Baptists of our country are already beginning their missionary work in Russia. One hundred thousand dollars have already been deposited in a bank in New York for the founding of a Baptist theological seminary somewhere in Russia. The American plans soon to be discussed in Chicago extend to social, civic and religious undertakings so that Russia can look forward to a better future. To the end men, women, and funds are to be provided by the Protestants of the United States. The Church of England and the Episcopal Church of the United States are seeking to unite with the Russian Church, and with the Greek Orthodox Church. As far as is known, therefore, they take no part in these new missionary plans concerning Russia. Their desire is to strengthen and modernize the Russian Church and to make greater use of the places of worship and other ecclesiastical institutions. It has already become known that the Russian Orthodox prelates favor these efforts. These Anglicans are just as ready as all other church communities to render services willingly to Russia and its population, and not to wait until peace is concluded.

(Wbl.)

You have to pull the young trees.

Draw the trees while they are small, and the young men before the down is on their chins. If you want a chaffinch to whistle, whistle to him before he has learned the ways of the wild bird. Begin early to teach, for the

Children begin to sin early. A child should learn to pray on his mother's lap; he will not learn to pray later among the wild beasts. What is learned young is learned for life. What we first hear we remember to the last; what is still learned in old age is generally forgotten again. "What a colt learns on his first ride, that he takes with him for all time." If a boy is defiant, break his defiance, and do it the first time, lest you need to do it a second time. A child's first lesson must be obedience. I know two boys who had a Christian mother, but she always let them have their way. The consequence was that they gave themselves up to drink, sought dissolute societies, and soon ran through their father's fortune. No one kept them in check, and they could not keep themselves in check. A birch-rod or two used up on them while they were young would have been a good use of the wood. In our days the children have far too much of their own will; they often make father and mother slaves. The little goose wants to teach the goose, the kitten wants to rule the cat, that is, to turn things upside down. No, it shall not be so! The head must remain head, otherwise it will harm the whole body. He who does not rule is ruled.

But a child can also be treated too harshly. The young tree must not be tied too tightly, or you will hinder its growth. The child's back must be bent, but not broken. The child must be ruled, but not with a rod of iron. His spirit must be overcome, but not suppressed. A child may be corrupted by too much love and by too much blows. There is a middle road in all things, and he is a right father who knows how to find it, so that he rules his whole family with love, and his family loves to be ruled by him. Some fathers are like Eli, who let his sons sin without rebuking them; these will prove cruel fathers at length. Others are too strict; they make their house an uncomfortable abode, and so drive the little ones in other ways astray. Tight garments easily tear, hard laws are often broken; but loose garments also tear, and **where there are** no laws, there all goes 'awry.

A word of comfort.

In 1308, the well-known pious writer Matthias Claudius wrote the following letter to a lady friend of his who was deeply saddened by the death of a child:

"We know from experience how you feel, and we have faithful sympathy with you; you know that under such circumstances all the consolations of this world are a poor remedy, and you do not want to console yourself with them either. In matters of seriousness there is no other consolation than in religion, the value and power of which one knows beforehand or learns to know on such occasions. When we are told by a good hand that not a hair of our head will fall from our head without the will of **the** Father, we can trust firmly, even where we do not understand Him and seem to lose Him in His ways. And your little Fritz is not lost; he has only flown like a little bird over the wall into another garden, and there you shall have him back. Well cared for as he was in your hands, **he** is in better hands now. He has not to make the long, dangerous journey from which it is difficult to return with innocence.

...your Fritz has gone home with... Allow him that, and be glad to do without him for a time. When our children died, we also wept for them; and yet, if it were up to us, we would not take them back to us, and would rather think of going to them. So will it be with you when the first pain is over. And that is what we wish you; for one is at ease when one's eyes are not merely fixed on this wretched world."

Before and after the answer to prayer.

One doctor was a denier of God. His wife stood likewise. In their marriage they had not needed God until then. But it soon became apparent that they, too, were in need of Him, as all men come to situations in life where they cry out for God. One day their only little daughter, all their joy and pride, became terminally ill with diphtheritis. With woeful hearts and with rigid, dull horror, the parents see the disease growing, and the moment comes when the doctor gives up all hope. As he informs the wife, she breaks on her knees with the cry, "Dear husband, pray, pray! After all, in the end there is a God who hears prayers and waits for us to bow before him."

The proud man dithers. He does not know what to do. The cold sweat stands on his brow. Prayer is against all his scientific convictions; he has hitherto thought nothing of it, but has scoffed at all who have been so weak as to call upon God. And now he is to become so weak himself, and throw all his scientific reasons over? No, he cannot. Just the thought that there might be a God after all, who created the world and all life in it and wants to preserve it, as well as the need of his child, drives him at last into prayer. At first hesitant, shy -- he does not yet know his God -- but gradually more and more alive and moved, the man prays and struggles for the life of his beloved child. And what happens? The miracle occurs, the child is saved, even though the doctor had completely doubted its coming. The man clearly felt the intervention of God in his life.

But now that the child is saved, what does he do? Does he give glory to the Lord? Does he turn to God with all his heart? Does he repent of not asking and caring for God all his life? Does he publicly confess the God who hears prayers and performs miracles? None of this happens. On the contrary, he has a paper printed in which he recounts the whole case and says that the child would have recovered even without the prayer; that it was only a coincidence that he recovered after the prayer; that there is therefore no need to assume that there is a God, that there is no compelling reason to believe in him.

Truly, God has to put up with a lot. If he does not answer the prayers, it is said: There you see, there is no God, for he does not answer my call. But if he hears a prayer, then it is said: It was only a coincidence; it would be quite wrong to believe in a God for that reason. If unbelief does not want to believe, then it does not believe, and even if the greatest and most undeniable miracle were to happen, as the French scoffer Voltaire said: "And if I saw a miracle in broad daylight in an open market, I would not believe it. Science understands nothing of divine things.

Obituaries.

After a long and severe illness, Heinrich Kaspar Klein passed away on January 17 in the hospital at Poughkeepsie, N. Y., om. Heinrich Kaspar Klein blessed in the faith of his Saviour, and was laid to rest on the 21st of January in Hudson, N. Y., from the home of his mother. His suffering in life was severe; he suffered from epilepsy, which already appeared in his youth and became worse from year to year, until he finally had to be handed over to an institution shortly before his death. Equipped by God with good gifts and inspired by love for the Savior and for the salvation of poor sinners, he studied first in our Concordia in New York and then in Fort Wayne, and then entered our seminary in St. Louis. After passing his exams in 1899, he accepted the mission post at Brownfield, Pa. But he was not to serve the Lord in the preaching ministry for long. After less than two years his illness had worsened to such an extent that he had to resign. Since then he lived here in Hudson with his mother, and served the Saviour in the local church in a touching manner. His desire and daily prayer to his blessed end was to be allowed to serve the Saviour in the preaching ministry; but he also surrendered himself in Christian patience to God's will. Now he is where no preaching is needed, and after so long a suffering and so great a tribulation he enjoys heavenly happiness and blessed bliss.

I. M. Eberlein.

Standing in the prime of mature manhood, by God's unsearchable counsel, Hugo Meissner, faithful pastor of the congregation at Town Hart, Winona Co, Minn, died May 23, IN. His blessed homegoing was in the hospital at La Crosse, Wis. where he had undergone an operation. An added attack of pneumonia rapidly sapped his strength. - IN Meissner was born Feb. 3, 1879, in the city of New York, where his father, still living, was a parochial school teacher. After being confirmed there in 1893, he entered the high school at Fort Wayne. After several years he had to interrupt his studies because of weakened health. After recovering, he entered the seminary at Springfield, where he completed his studies in 1903. His first sphere of activity was Elmore, Minn. from where he served several places. For ten years he worked here with zeal and success. In 1913 the congregation called him to Town Hart, which he was privileged to preside over for another four and a half years. After performing the annual confirmation and administering Holy Communion on Exaudi Sunday, the time had come when, according to God's will, he was to lay down his pastoral staff. At the funeral service on Sunday Trinitatis, IN R. Gaiser first spoke comforting words about Mark. 6, 50, after which the undersigned preached in English on the basis of Heb. 13. 7. The remains were then taken to Winona, Minn. to be transferred thence to Buffalo, N. N-, where the aged father, in-laws and most of the brothers and sisters of the deceased reside. - He brought his age to 39 years, 4 months and 27 days. His departure is mourned, besides the above named, by his deeply afflicted widow and seven children, the eldest of whom is thirteen years old, the youngest two months. May the faithful God fill them with comfort and patience, and have mercy on his afflicted church in these sad times!

I. C. Meyer.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Distinctive Doctrines and Usages of the General Bodies of the Evangelical Lutheran Church in the United States. Fourth Edition, revised and enlarged. The Lutheran Publication Society, Philadelphia, Pa, 275 pages, bound in cloth with gilt and cover titles.

This book was first published twenty-four years ago and has recently gone into its fourth edition. Its value lies in the fact that the history, doctrine and customs of the Lutheran church body in question are presented by members of that body. In the first edition six bodies were covered: our Synodical Conference, the General Council, the General Synod, the Ohio Synod, the Iowa Synod, and the United Synod of the South. In the new edition, two Norwegian bodies and one Danish body have been added. On the Synodical Conference, again, as twenty-four years ago, D. Pieper writes a beautiful, clear, comprehensible, and comprehensive doctrinal account. Also on the Ohio Synod, the Iowa Synod, and the General Council, the old authors are: D. Loy, D. S. Fritschel, and D. Jacobs. On the other hand, the section on the General Synod, formerly written by D. Valentine, is now by D. Singmaster. The work has its value and retains it precisely because of the character indicated above.

L. F.

Funeral Sermons by Lutheran Divines. Collected and edited by Rev. L. H. Schuh, Ph. D. Lutheran Book Concern, Columbus, O. 1918. price: tzl. 50 net.

This collection of English funeral speeches is divided into four parts of 13, 8, 18, and 18 numbers each. The first part contains speeches at the corpses of children, the second at the deaths of younger people, the third and fourth at the deaths of persons of mature and old age in the most varied circumstances; one speech was made to a suicide, but the circumstances seem to have been such that it could be done without denial. The writers are mostly from the Ohio Synod; but, if we are not mistaken in the names, the Iowa Synod, the General Council, the General Synod, and the Norwegian Synod are also represented. The four parts may also be obtained separately.

L. F.

Homiletisches Reallexikon nebst Index Rerum. By E. Eckhardt.

8th vol. 467 pages 614x914, 1u cloth bound with gilt title. To be obtained from the author, Battle Creek, Nebr. or from Concordia Publishing House, St. Louis, Mo Price: H2. 30.

With this volume, which covers the letters V to Z and contains a long appendix with an index, the laborious but very meritorious work of reference has come to an end. As already noted, it gives information in alphabetical order where in our literature, in books and especially in journals, material can be found on the most diverse theological and ecclesiastical subjects about which nian would like to have information for preaching, for congregational meetings, for conferences and synods, and for private study. For our part, we thank IN Eckhardt most sincerely for drawing our attention to the treasures that often lie somewhat hidden in our journals, and for making it so easy to find them, and we wish the work, which we have often consulted, diligent users.

L. F.

U. S. A. Anthem for Every American Home and School. By J. P. T. Kirsch, 5437 S. Marshfield Ave, Chicago, Ill. 2 pp. 7X1014. Price: 10 Cts.

A patriotic song for female or children's voices. L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the respective District President:

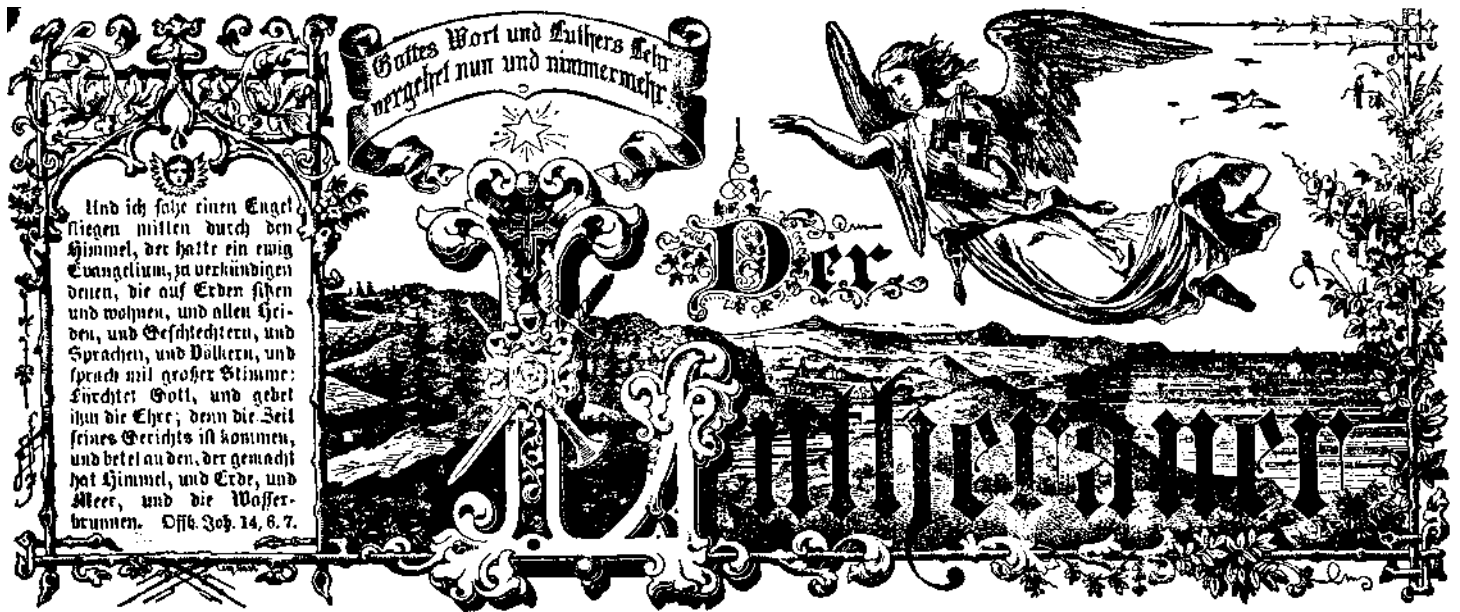
On Sun. Exaudi: Kaud. F. Ulmer in the church at Dancy, Wis. assisted IN Bertcmann by P. B. O. Judge.

Introduced on behalf of the respective District Presidents:

On Sun. Quasimodogeniti: IN G. D a s c h n e r in the parish of Sta. Colleta and Ceritto near Pelotas, Rio Grande do Sul, Brazil, by IN W. Pennekamp.

On Sunday. Cantate: P. W. Hilgendorf in the parish at Edgeley, N. Dak. assisted IN Klatts by IN P. L. Klünder; on Sund. Exaudi in the parish at La Moure, N. Dak. and on Whit Monday in the parish at Jud, N. Dak. assisted by IN P. L. Klünder.

On Trinity Sunday: IN H. Willuweit in Trinity parish at Ravenn'a, Nebr. by IN W. Kistemann. - IN J. Deckmann son. as pastor in the church at Worthington, Minn. by IN H. Meyer.



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Edited by the faculty of St. Louis Theological Seminary.

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No. 14.

"What can I do for the kingdom of God?"

This question is sometimes heard from the mouths of Christians. It is a question that pleases God. And from God's word we want to answer it.

First, let us remember what "the kingdom of God" is. It is the kingdom of Christ. True Christians give thanks with joy to the Father, who hath made them able, skillful, fit for the inheritance of the saints in light; who hath drawn them unto himself, and so delivered them out of the dominion of darkness, out of the power of the devil, and translated them into the kingdom of his dear Son, in whom we have redemption, the ransom, through his blood, the forgiveness of sins. (Col. 1:12-14.) The kingdom of God, or of Christ, is all Christendom on earth, which the Father which is in heaven hath by grace drawn out of the power of the devil unto himself and unto Christ through the gospel and the Holy Ghost (Joh. 6:44), and which now hath and possesseth redemption and salvation from all sins, and from death, and from the power of the devil, which is by the blood of Christ, and is forgiveness of sins, and life, and blessedness. Item: The kingdom of God is "all Christianity on earth", which the Holy Spirit through the gospel "calls, gathers, enlightens, sanctifies, and keeps with JEsu Christ in the right united faith; in which Christianity he will daily abundantly forgive all sins for me and all believers, and at the last day will raise me and all the dead, and give me eternal life together with all believers in Christ. This is certainly true." (Luk. 17, 20. 21.)

What does it mean to "do something for the kingdom of God"? It means - don't be too surprised about the answer - it means: to help God as stewards of God, to work and labor with God so that people are saved from the kingdom of the devil, the authority of darkness, and transferred into the kingdom of Christ, and so that Christians remain in the kingdom of Christ until the end of the world.

to eternal life. - Now listen, that you may believe the answer just given to be quite correct! Apostles and evangelists were "stewards" of God, and as such God's "fellow-workers," "fellow-assistants." (1 Cor. 4:1; 3:9; 2 Cor. 6:1.) "Elders" or "bishops" or "pastors and teachers" find "stewards" of God, that is, God's fellow-workers, fellow-helpers. (Tit. 1. 7. Compare Tit. 1, 5 and Acts 20, 17. 28; Tit. 1. 9.) Therefore also our pastors are such stewards and fellow-workers and fellow-helpers with God. But notice especially that not only apostles and evangelists and shepherds and teachers, but all Christians are "stewards" of God, that is, God's co-workers, co-assistants. For St. Peter, through the Holy Spirit, writes to all Christians: "Serve one another, each with the gift he has received, as good stewards of the manifold mercies of God." 1 Pet. 4, 10. So all and every Christian without distinction, as stewards of God, should and can and will help God, work and labor with God, that men may be saved from the kingdom of the devil and transferred to the kingdom of Christ, and that Christians may abide in the kingdom of Christ unto eternal life. - This means to "do something for the kingdom of God".

For this is how it looks: God wants to build His kingdom through men, namely through Christians, through His one holy Christian church. (1 Pet. 2:9, 10; Gal. 4:26-28.) When you read this latter passage, know that "the Jerusalem which is above" means the Jerusalem above, the Jerusalem which is from above and goes upward; it is the "we" in verse 28: "We are the children of the promise," the Christians, the Church, the one holy Christian Church. This is the "mothers" that gives birth to and nurtures children of God; this, then, is the one that builds the kingdom of God. And to this one apostles and prophets and evangelists and shepherds and teachers have been given as instruments for this work. (Eph. 4:11, 12; 1 Cor. 3:22, 23; 2 Cor. 4:5.) But this gift of instruments does not exempt Christians from serving themselves, from being stewards of the manifold mercies of God, from serving God themselves.

to help, to work with God themselves, to build the kingdom of God themselves.

3. "What can I do for the kingdom of God?" So you ask now, you Christian. And here follows the answer.

You can and should be "salt of the earth" and "light of the world". This is what the Lord Jesus says Matth. 5, 13. 14. With salt you salt meat so that it does not spoil and so that it becomes tasty. With light one drives away darkness and makes bright. So you can and should be salt and light, so that people do not perish, but become and remain pleasing to God, receive light and remain in the light and walk into eternal light. You can and shall be salt and light through word and deed. Thou canst and shalt everywhere speak a good word of JESU, the Saviour of sinners. And know that with such a word the Holy Spirit is always connected and knocks on the hearts of the hearers and calls them to Jesus. And thou canst and shalt show everywhere by thy walk what a man is like who believes in JESUS Christ and has come to him, and thereby allure and set a good example. In this way you can and should do something for the kingdom of God.

(4) Therefore thou canst and shalt do something for the kingdom of God, first at home; in thy house, and among thy friends and relations, and among thy neighbours, and among thy fellow-workers and businessmen, and among all with whom thou meetest, and in thy church. As for your community in particular, you can and should help to ensure that the church and school are run properly and well, and that all Christian work is done in a godly way.

005 But farther, farther, thou canst and shalt do something for the kingdom of God: in the surrounding country, in all thy land, in far countries, in heathen countries. Thou sayest, Surely I cannot go thither. I suppose not. But can you not help that preachers of the gospel be sent there? What art thou? Art thou a father or a mother? Have you perhaps a son who can become a preacher of the gospel? Here we think of our teaching institutions, where preachers and teachers are trained. Can you not do something for them? What are you? Are you wealthy? Well, then you can give something righteous for the teaching institutions and for all the kingdom work of our synod. Or art thou poor? The Lord Jesus praises and blesses the widow's mite.

6. again we ask: What are you? And there we already hear in the spirit such answers as these: Alas, I am a poor old man! or, I am a sick, weak man! And from both mouths: I am no longer good for anything in this world; I am only a burden to others; what can I do for the kingdom of God? If only the Lord Jesus would take me home! - O dear child of God, how wrong you are! Canst thou not speak a good word of JESU? Canst thou not show by thy walk what a man is like that believeth on JESUS Christ and cometh to him, and thereby entice and set a good example? Canst thou not by patience in suffering point to the blessed hope that dwelleth in thee? Can't you - but here we will first tell a little story we read somewhere. Four little brothers and sisters were playing by the side of a pond. The older three were boys, the youngest a little two-year-old girl. And this fell into the water. Now there was shouting.

The father came out of the house. But before he got to the pond, the baby sister had already been pulled out. "Who pulled the child out?" asked the father. "I did," said the eldest brother. "And what did you do?" asked the father of the second. "I helped pull," replied the. "And what did you do?" asked the father of the third, who was four. "Oh, father," said the latter, and the bright tears ran down his cheeks, "I cried out." And the father took up the babe and hugged and kissed it. Now, thou old weak little father or mother, or thou poor sick human child, or even thou infant yet under age: canst thou not cry unto thy heavenly Father for the kingdom of God? (Matth. 9, 38; Luk. 10, 2; 1 Joh. 5, 14-16; Matth. 6, 10.) O, how pleasing this is to thy Father who is in heaven! Yes, you can cry out and ask for the kingdom of God. You can do much for the kingdom of God. It would certainly be better for the kingdom of God if more were prayed for. God is building His kingdom, but through Christians; and this "through" truly includes their praying.

C. M. Z.

Our Synod.

The fights.

1.

Our fathers could not build the church of God peacefully without at the same time being at war with many enemies.

There are tender souls who cannot see blood flow. There are Christians who are appalled by ecclesiastical doctrinal disputes, who consider fighting and quarreling over doctrine to be the fruit of the flesh. They set up as the first and foremost requirement that peace be kept in the church. They look out longingly for the time when swords shall be made into plowshares, and spears into pruning hooks. Let God be called in the Scriptures the God of peace, Jesus the Prince of Peace, and his gospel the doctrine of peace; let his kingdom be a kingdom of peace, and his faithful the children of peace, having peace with God. Peace - sweet, wonder-loving word! Sweet peace! - what Christian heart does not long for it in this troubled world, does not ask for it in this struggling time? All that has been said above is now true, and really takes place in the Church of Christ, in the fellowship of believers, and when at last the Church on earth has come to perfection out of the likeness of the cross, when all that is repugnant to it shall be done away, then shall the children of God dwell in the tabernacles of peace, dwell in proud rest, and rejoicing then shall their mouths sing in the most perfect sense: "All' feud' hath now an end."

But we are not there yet. We are still in the world, and in the world there is fighting and strife, also for the church. The same apostle Paul who testifies that we have peace with God through faith, Rom. 5, 1, also confesses that there is strife in him between the flesh and the Spirit, Gal. 5, 17, also confesses that he has "strife by heart," 2 Cor. 7, 5. O how many battles did the great apostle have to fight! He also commands his disciple and faithful comrade-in-arms Timothy, "Fight the good fight of faith!" 1 Tim.

The appearance, the existence of the church in the world includes battle and strife, as our Lord and Master indicates when he says: "I have not come to send peace, but a sword", Matth. 10, 34. "If our gospel were received in peace, it would not be the true gospel, because Christ says that he sends the sword by sending the gospel", says our Luther. To be Christians is at the same time to be warriors of God, called to fight the Lord's wars in offensive and defensive warfare. We are equipped with the weapons of God to attack the kingdom of darkness, to destroy the strongholds and bulwarks of Satan. Will the latter willingly deliver them up? Surely not. Good, then there will be battle! Again, the spoils won from Satan are exposed to his reenactments, and "great" power and much cunning is his' cruel' armour"; he raises up false prophets and false spirits to draw the disciples of Christ from God's word to man's delusion, and to deprive them of salvation and blessedness, and these the apostle calls "abominable wolves, which spare not the flock," Acts 20:29. 20, 29. Would it be the Christian way to say: "Esteemed Lord Satan! and: Dear brother wolf! Let there be no strife among us! Let us have peace! A mocking laughter from hell would be the answer. Shame and disgrace on the servant of Christ who, when the honour of his God and Saviour is attacked, does not draw the sword of the Spirit to defend himself. Shame and disgrace on him who calls himself by Christ's name, who, in other matters, such as politics, or even in the matter of his own honor, may become heated and excited, but when it is a matter of Christ's honor, when it is a matter of Christian doctrine, when it is a matter of the word of God, of divine truth, he remains cool and cold, and cries out miserably: Peace! Peace! when there is no peace and can be no peace. The church will not be a triumphant church until it comes up; here it is and remains a contending church.

False doctrine and error must be fought in order to make room for truth. From this point of view the "Lutheraner" took its stand. The character of the "Lutheraner" was, as the editor, C. F. W. Walther himself, explains in the preface to the 4th volume, "a polemical one, that is, the content of the paper has almost always referred to defending pure doctrine against the falsifications and attacks of unbelievers, false believers, and enthusiasts." According to the express declaration of the Synod, whose organ the "Lutheran" had become, the paper was also to retain this character.

Enemies all around, enemies of various kinds, but altogether they were enemies of the truth. In particular, St. Louis was then a veritable nest full of coarse, bitter enemies of the gospel. There were arch-rationalists, not of his kind, but those who reheated the stale cabbage of common rationalism in Germany. There were also the so-called friends of light, who took their name from the antithesis, according to the declaration of the Lord, John 3:19: "They loved darkness rather than light," and therefore they hated the light and fought against it. Their cradle had also been in Germany, and there, in 1846, one of them had proclaimed this as their religion by public pressure: "Our church is the world, our Christianity is the world.

humanity, our creed is freedom, our worship is truth." They published quite a number of pamphlets in which they furiously attacked Christianity and especially the "Lutheraner": "Autipfaff," "Lichtfreund," "Lichtputze," "Protestant," "Protestantische Zeitblätter," "Freie Blätter"; scrawny sheets they were, which the wind of cold indifference soon swept away; ephemera they were, which faded away from the cruel reader and baldness of an early death. Their attacks were repulsed in the "Lutheran" by Biewend, Fürbringer, and Walther in sterling articles.

Of course, the hereditary enemy of the Lutheran Church, Rome, could not be missing in the ranks of the adversaries; especially Father Örtel, a Papist who had fallen away from the Lutheran Church, distinguished himself by attacks in his "Truth Friend. Walther not only knew how to parry his blows, but also how to deal him a severe counterblow; in particular, he brought to light the hair-raising principles of the Jesuits with a large amount of evidence from their own writings, and the Catholic newspaper writers did not dare to take up the defense of these lap children of the Pope.

A still hotter struggle was waged against another enemy of the Lutheran Church. The Methodist Church at that time made the utmost effort to conquer for its church what was then the West, where our countrymen and fellow believers were settling in bright multitudes. The destitute and less organized Lutherans had a hard time against them. It was a struggle, as it were, to the death for this important territory between Lutheranism and Methodism. This serious, hot struggle in the practical field of church gathering is reflected in writings. For decades it lasted; it was hottest in the first decade, 1844 to 1854. There appeared in the "Lutheran" article after article against the Methodists; soon their shameful practices in forming preaching places were pilloried, soon their false doctrines contending against Holy Scripture were refuted, soon the doctrines of the Lutheran Church attacked by the Methodists, for example, of absolution, of Holy Communion, were defended and saved. D. Nast, the editor of the Methodist paper "Apologist," magniloquently, like Goliath in the well-known song, challenged Walther to include in the "Lutheran" an article of Nast's on the Holy Supper which had appeared in the "Apologist," and promised to include Walther's reply in the "Apologist." Walther accepted the challenge. He took out Nast's article in the "Lutheran," and thereupon had an article published in rebuttal under the heading, "Why are the institution words: 'This is my body, this is my blood' actually to be taken?" This is a brilliant defense of the Lutheran doctrine, a worthy side-piecer to Luther's golden writing, "That the words of Christ: 'This is my body' still stand firm," an article Walther himself declared decades later to be one of his best. What happened? The Methodist Nast broke his word by refusing to include Walther's article in the "Apologist," on the grounds that it was too long, and only after Walther had duly castigated the entire dishonor of such conduct did he, for the sake of shame, see fit to include at least so much of Walther's article as-

than Nast's article had taken up in space.

At last Walther also crossed swords with the representatives of an ecclesiastical community that had made love and peace its banner. In 1840, an association of pastors had formed under the name of "German Evangelical Church Association of the West". This is the egg from which later developed the "German Evangelical Synod of the West," the present Uniate Church Fellowship. The aforementioned association had also cited in its statutes two Scriptural reasons for the union, namely, John 10:16: "There shall be one flock and one shepherd," and 1 Cor. 1:10: "Let there be no divisions among you!" Walther now proved conclusively in the "Lutheran" that these scriptural passages in their context did not testify in favor of the Union, but against it. The Uniate Nottau attempted a "defense," but it melted under Walther's hands like snow under the sun. The struggle, however, in the practical field of life against the Union and its daughter, indifference to divine truth, continues. J. S.

Our missions.

In the coming months the annual mission festivals will again be celebrated in the wide circles of our Synod. At these festivals the important work of the Christian church will be shown, how the gospel has been carried out all over the world, and what tasks are still to be accomplished. In particular, the missionary work of our synod should be presented at such festivals, so that our members may diligently offer their gifts for the spread of the kingdom of God with understanding and blessed desire. So here is a brief overview of the state of our missions, which may be used appropriately at the announcement of the mission festival or at the festival itself.

1. our Inner Mission in North America.

This mission extends over the whole territory of the United States, Canada and Cuba, and is distributed among our 22 synodal districts here. In the cities of our country, on the wide prairies and in the forests, our missionaries gather our fellow believers and otherwise church-abandoned people into congregations and establish churches and schools among them. Whereas in former times, as a result of the enormous immigration from Germany, this work was carried on almost exclusively by means of the German language, in the last twenty years, with a steady increase, the English language has also been put at the service of this mission. At present there are about 650 missionaries engaged in this work. As the stations can only partially maintain their preachers, a grant of \$300,000 is necessary. Most of the districts raise the money necessary for their circuits alone, while a number of districts draw support from the General Fund. This should amount to \$60,000 according to the resolution of the last Synod of Delegates. How much still remains to be done in this mission is shown, among other things, by the fact that at this year's distribution of candidates, there were requests for 139 preachers from 250 congregations and wards, and 71 congregations desired a school teacher.

In addition, our church building funds serve the Inner Mission. Each district and the General Synod have such a fund. From this fund, congregations receive interest-free loans to build a church, school, or parsonage. For the General Church Building Fund, a special collection has been made in the last year. It currently has a balance of nearly half a million dollars. It is largely due to the church building funds that 64 churches and 22 schools have been consecrated in our synod in the last year.

Our emigrant mission, which formerly rendered splendid handmaiden services to the Inner Mission, has at present come to a complete standstill, so that all the missionaries, with one exception, have been dismissed.

Since the outbreak of the war, the work of the Inner Mission has primarily included the provision of Word and Sacrament to our young men in the army and fleet. We can do our church and our country no greater service than by sending chaplains into the army and fleet to show how to believe rightly, live Christianly, and die godly. This mission will require great funds, which our congregations will willingly and gladly raise.

2. our inner mission abroad.

News from Australia and New Zealand is very scanty, while from continental Europe it has ceased altogether. In London our pastor is still ministering to his two congregations, which have very much melted together, and has many other opportunities of ministering the comfort of the gospel.

In Brazil, our pastors and teachers are currently very inhibited by the fact that the use of the German language is severely restricted. In Argentina, more and more people are approaching our pastors with the heartfelt request to bring them the Word. We should send at least eight workers to South America. Unfortunately, it was not possible to send candidates last winter who were willing to serve the church in South America. We confidently hope that we will succeed this summer. Since the situation is changing rapidly at the present time, our local commission has given the officials in South America the authority to act at their own discretion and to see to it that our workers do not suffer in any way. Money shipments could still be sent until now. In South America the Lord has opened a wide field of work for us, and the time is near when we will also bring the gospel to the Brazilians in their language. Our brethren are already publishing a small Portuguese-English church bulletin and are busy translating the treasures of our church into Portuguese.

3. our foreign language mission.

Our synod preaches the gospel not only in German and English, but also in seven other languages through the so-called foreign language mission. This work is carried on by 44 pastors, under whose care are 3600 souls, distributed among 50 stations in the various parts of our country. The missions themselves contribute \$100 to this work, while \$8400 was contributed by the Synod.

Four. Our tanbstum mission.

This mission counts 9 areas with 67 churches and preaching places served by 7 pastors. Two of this year's candidates will also join the mission. It is also planned to train two deaf-mutes, who have been educated at our institution in North Detroit, for the deaf-mute ministry. The deaf-mutes are urged to contribute to the preaching ministry from among themselves. From the Synod this mission expects d^0,000.

5. our Indian mission.

This has at present three stations in the State of Wisconsin. Under the pastoral care of the missionary are 265 souls. There is a teacher and a teacher's aide at the school, who teach 96 children. The last Synod voted to erect another building for the board school, and appropriated P26,000 for the purpose. This money should be collected as soon as possible. The mission needs \$8,000 for upkeep.

6. our mission to the Jews.

This will be continued in the usual way. Our missionary preaches every Friday evening in the Jewish quarter of New York, makes diligent house visits and distributes tracts. The school, unfortunately, has not yet been able to be reopened. This mission requires about H2000 annually.

7. our mission to the Gentiles.

Our heathen mission in India is now understandably suffering very much. Quite a number of workers have had to leave the field or have not been able to return to it. At present there are only nine missionaries in the service, assisted by 81 Christian helpers from the converted heathen. The gospel is preached in 50 localities, and over 2000 children are taught in our 50 schools. 1756 persons are in baptismal training. Our work is becoming more and more known and the request for instruction in God's Word more and more frequent. As soon as the gates of India open again, men should be sent out to help our missionaries there to draw the net.

Since the last Synod of Delegates, we have also taken on the China mission. Three missionaries are already in China, and two more are to be sent over this summer. Several schools have been established in the large city of Hankow, and the gospel is preached there almost daily to many Chinese. Our heathen mission needs H40,000 annually.

To this we must add the negro mission, which we are carrying on in connection with our sister synods. Just lately it has been spreading enormously in the state of Alabama, where the Lord is opening one door after another for us. The Negroes are urged to contribute to the preservation of the preaching ministry; but this mission requires the support of H4B,000 on the part of our Synod.

May the Lord again grant our congregations blessed mission feasts this year, and remind us powerfully through His Spirit that even in these sorrowful times, when so many works of men are being destroyed, the building of the Church of God continues, and one stone is added to another, until the temple of God is completed, and then appears in wonderful glory on the Last Day.

F. Pf.

From our oft-Indian mission.

Missionary A. J. Lutz in Nagercoil in our southern mission territory is using a whole quarterly report to urge the Mission Commission to establish a new mission station. We are sharing this report here to show our Christians how our mission work in India is progressing in spite of the difficult world situation, and how great new doors are open to us in our work there as soon as we can send out new workers. The Commission discusses this matter almost every meeting; but it cannot communicate much about it publicly, nor can it even write to the missionaries, who so imploringly ask for new crew, all the reasons why the fulfillment of their request has not yet been possible. However, it has well-founded hopes that the sending of new missionaries will be possible in the foreseeable future.

Missionary Lutz reports:

"I have set aside one important matter in my last quarterly report which I wanted to bring to the special attention of the Commission. It concerns Vadacankulam as a new ward.

"Already in the minutes, when Vadacankulam was first spoken of, it was said that there would be much work to be done there, and that a missionary should devote all his time and strength to this work. It has been said that to take up the work there would mean a new station. All this has been confirmed by the experience of the past year.

"Once there are adults to be taught. That we cannot perform this task even to some extent under present conditions is clear. But we can't do that at all as long as the service of this place has to be done from: Nagercoil, because the roads are bad. In the dry time one would like to sink in the sand, in the wet in other places in the mud and excrement. At times the way is hardly passable with cart.

"Secondly, there will be a large school there to provide religious education. Already we have over 110 children in the Infant Standard and four grades. Next year the fifth class is to be started. Quite apart from the fact that this school is also to produce native workers for our mission, and that religious instruction must therefore be given not by poorly trained catechists, but by the missionary himself, especially in the higher classes, it is urgently necessary that our children, who are to become members of our congregation, should enjoy good, thorough religious instruction, which for the time being can only be given by a missionary, since we will lack other suitable personnel for a long time to come.

"Thirdly, there is need of good pastoral work on the part of the missionary there. What can a missionary do in this respect among so many, when he lives at a distance of fifteen miles, and has his work there besides! The people desire this also.

"Fourthly, it is of the greatest importance to work in Vadacankulam in the most thorough manner. Catholics and others are watching our work with interest. It cannot be without consequences for our whole

Mission. If God's Word gains a firm foothold there (which will not happen if we do not do it diligently), its blessings will spread, which is already true in general, but with regard to Vadacankulam, for the sake of the special circumstances, to a greater extent. I only mention the fact that people from Vadacankulam stay in many cities of South India and Ceylon for shorter and longer periods of time for the sake of their earnings. Shall we regard this as a coincidence and leave it unnoticed? This important circumstance makes special demands on our mission, and we should omit nothing to meet these demands. All initial work should be fundamental, but in Vadacankulam it is a fortiori important.

"Fifthly, such as we wish to train as well as is now possible to be native laborers must be regularly instructed in the future, just as our present catechists have been regularly instructed once a week with little interruption. They cannot go fifteen miles a week to enjoy such instruction.

"Sixthly, God's Word will certainly spread there and prove its power, so that a missionary would soon be able to work in other places near Vadacankulam.

"I have written this briefly to you, so that you may see to it that a missionary is placed in Vadacankulam as soon as possible. This cannot be done quickly enough. At the last conference we asked for two men for Nagercoil. But if a man is to be stationed at Vadacankulam, you must send a third in addition to these two. My people in Vadacankulam and I ask for a missionary for Vadacankulam.

"Vadacankulam is a healthy place to live. Epidemics seldom come there. Although it is a somewhat sandy area, it is not hotter than anywhere else, as the sea beach is only five miles away.

"A missionary dwelling is then also necessary. But the missionary can only build it when he is on the spot

and forty years at St. John's Parish, Chicago, and has likewise served the Synod in various offices: as President of the Illinois District, as Vice-President of the General Synod, and as a member of the Electoral College. This is expressed on the doctoral diplomas issued to the venerable gentlemen; and the faculty join "with their reverent congratulations at the same time the fervent petition to the Lord of the Church, that, as hitherto the whole day's work of these dear men, so henceforth may He fill the evening hour of their lives with the riches of His grace."

L. F.

A peculiar service was held at St. James' Church, Chicago, on the evening of June 2. It was for the sake of the East Indian tamuls, of whom there are about 50 in this city at the present time. Not all who had promised to attend appeared, which shows us at once one of the difficulties with which our missionaries there have to contend. The tamuls promise easily, but cannot be relied upon. Some had appeared, among whom was **Dr. W. D. Mozel**. The latter is the only son of an Indian king, who for Christ's sake lost wealth, crown, nay, father and mother, but, as he himself says, has found in Christ JEsu a friend who never leaves him. He had appeared in his picturesque Indian costume. A large crowd of our Lutheran Christians had gathered. The whole assembly sang a hymn in English, after which D. R. Freche, who has served as a missionary among the Tamuls in the East Indies for twenty-five years, read the Epistle of the Sunday in the Tamul language. After the second congregational hymn, he entered the pulpit and preached in the Tamul language on Rom. 10:4: "Christ is the end of the law; he that believeth on him is righteous." It was obvious to the speaker how moved his heart was that he was once again allowed to preach the gospel of Christ in this language. Although most of the audience understood nothing of the sermon except the words "Jesus" and "Amen," the whole congregation listened with rapt attention. What a beautiful language the Tamulian must be, how melodious and sonorous! At the end of the service Dr. Mozel spoke in English. He began by saying how deeply moved his heart was that after nine years he had once again been able to hear the Word of God in his mother tongue, and how the delicious sermon had refreshed his heart. He was convinced that it would have made the same impression on all of them as it did on him, if they had been able to understand it. He then gave another decided testimony against Christian Science. What this false doctrine would bring, he said, had been taught in India a thousand years before the birth of Christ; he himself had been instructed in it from childhood, and had renounced it when he became a Christian. He could not be surprised enough that so many people in this so-called Christian country allowed themselves to be seduced by it. Surely their meeting-houses should not be called "churches" but Hindu temples. Anyone who ever called this "science" "Christian" should ask God's forgiveness. Mrs. Eddy, he said, had learned it from an Indian magician, and had let the shadow of the Bible fall upon it. His address made a deep impression; especially did the earnestness and firmness of this former heathen delight. And certainly the many who attended this service were filled with a new love for the mission among the Tamuls.

K. S.

News from the City Mission. From the recent annual report of the Milwaukee City Mission we communicate the following: "The preaching places of the City Mission are: the County Children's Home, the Muirdale Sanitarium, the Insane Asylum, the Poor House, the County Hospital, the Industrial School

To the ecclesiastical chronicle

The honorary degree of Doctor of Divinity has been conferred in these days by the theological faculty of Concordia Seminary, St. Louis, Mo. on three men of faithful service to our church and synod, all of whom can look back upon many years of richly blessed service in the sacred ministry of preaching: D. C. C. Schmidt, of St. Louis, Mo. whose fiftieth anniversary of ministry will be solemnly celebrated by his congregation, "To the Holy Cross," on June 30, who has served that congregation for more than thirty years, has held the Presidency of the Western District and the General Vice Presidency in the Synod, and still serves as a member of the Board of Supervisors of our Seminary; D. H. H. Walker of York, Pa. who has been in office over fifty years, for more than forty-four years at St. John's Parish, York, and has served the Synod for many years as Vice-President and Presiding Officer of the Eastern District; and D. H. H. Succop, of Chicago, Ill, who has been in the ministry nearly fifty years, of which more than two

for girls, the Correctional Home, the State Penitentiary. In these eight institutions over 17,000 inmates attended the services of the City Mission last year." "The consumption hospital is a busy field. This institution has about 300 patients and a daily waiting list. Our patients attend the services diligently, provided that they are not bedridden. But we also have listeners from other circles in our weekly services. We have moved our services to Wednesday evenings to give the nurses and staff the opportunity to attend the services as well. . This institution alone, which cares for 300 sick people and where several deaths occur every week, deserves that we Christians pursue the work of the City Mission with all our energy and strength. If we cannot help them bodily, let us nevertheless render them the far more important service of bringing them the word of life, the gospel which can make them blessed." "At the County Hospital the usual services have been held, and the attendant visits made to the sick. In this hospital I have baptized nineteen children in the last year. Many a tear has been wept here, not a few over a life of sin and shame. By God's grace many a fallen human child has come to repentance and knowledge. The pastoral care in this great hospital is a fruitful and extensive one. Several visits are paid to your hospital weekly." "The Industrial School for Girls is a reformatory for young girls. There are at present about 300 girls in this institution, from twelve to twenty-one years of age. Many of these girls have never had any Christian instruction. It is sad that these young girls have to spend their beautiful youthful years in a penal institution. It always remains true: 'Sin is the ruin of men/ Lutheran Sunday in this state institution is the third Sunday of the month. In a beautiful chapel about 240 girls of different faiths are present for our services, among them also some Indian girls. It is a beautiful service. It is a pleasure to hear these youthful voices singing. Sometimes singers from our churches join in and add much to the beauty of our services. During the week I make private visits, give lessons and distribute prayer books and wills. These lessons have borne good fruit. Some of these girls, who have been under our care, have been discharged from the institution on parole before their twenty-first year, on account of their good conduct. Ten of these girls have communicated in this asylum during the lause of the year." - At the same time the "City Missionary" devotes an entire number to the annual report on the Chicago City Mission. of the County Hospital it is said, "This hospital has been visited twice a week on an average. There were 27, 104 sick admitted to the hospital during the past year. The principal work is missionary work at the sick and dying beds, and this work is certainly an important and beneficial one, but it is also a hard work. It is not easy to adapt to the most diverse characters, and yet it is so necessary. We find many patients who do not speak or answer at all when spoken to; others are sullen or even sad; still others are bitter, mocking, or even funny, or, as is especially the case with consumptives, talk of nothing but what they want to do when they are well again. One must take all these weaknesses into account in one's visits. Among the 2080 sick I have visited in the County Hospital, I have also distributed tracts, magazines, prayer books, etc. In the vast majority of cases, the sick are accessible and empathetic.

He who wants to know what unspeakable misery and vice sin is, especially the sin of drunkenness, should visit the poorhouse with its more than 4000 inmates. Our Ebenezer parish is doing well. There are 280 souls in it. Some members of the congregation were already present when I was introduced to the congregation by C. F. Dietz, Sr. on May 23, 1901, now seventeen years ago. Holy Communion has been distributed seven times; communion guests: 1080. A bright spot in our work among the poor is our Christmas party, which is held annually by the Benevolent Society. The attendance of fellow believers. is always of wholesome influence to our fostered. At our last Christmas party about 1800 people were present. In addition to the Christmas party, the association also holds an annual summer party for the members of our congregation, usually in the month of August. The old people look forward to this festival; they are glad that their fellow Christians think of them and show them heartfelt participation."

- Our readers love to hear accounts of missionary work, even of missionary work among the poorest of the children of men, and they will join in the words with which the Milwaukee report closes, "May God the Lord richly bless the word preached, even in the prisons! What a large and fruitful mission field our city mission offers us! Let us give thanks to God, who gives us opportunity, strength and time to preach the Gospel of Christ JEsu to the poor, the sick, the abandoned and the forgotten in our immediate vicinity. Let us humbly praise and thank the Lord of the Church for all the blessings he has bestowed on our city mission. May he bless it anew! May He be kind to us and promote the work of our hands among us!"
E. P.

Yes, that's what it says! A contributor to *The Lutheran*, who signs himself "An old-fashioned Lutheran," says in a reflection on union: "Why do we make special efforts and even take many an insult to be in good standing with the sects, and at the same time show no willingness to lift a finger to bring about a better understanding with the brethren of our own faith? But, says someone, it is not possible. We know from experience that it is possible, almost in every case. We have met many Missourians and others, and we have yet to find the first one who wants to work against another Lutheran, provided - and mark this carefully! - provided that the other Lutheran is true to the principles of Lutheranism. This is a strong assertion, but we can prove it. We confidently assert, upon the testimony of quite a number of men from the Synodical Conference, Iowa, Ohio, and the Scandinavian Synods, that as soon as our pastors take the position which, at least in theory, is the position of seven-eighths of the Lutheran Church in such matters as unionism, lodgeism, pulpit and altar fellowship (which are still tolerated among us), and in other pieces of loose practice, that then the Synodical Conference, Iowa, Ohio, etc., will be ready to work hand in hand with us. The sentiment tending toward this end is on the increase among them. We recently asked a friend from the Synodical Conference who stands high in the council of his synod: 'Why was no one from the Council invited to attend the St. Paul Inter-Synodal Conferences?' Why?" asked the other in amazement. Simply because you could not find two men in the Council who take quite the same point of view. You have in the Council men as strict as the strictest Missourian, and you have men as lax as the laxest sectarian. Between these two extremes you have

every gradation in confessional fidelity, and every possible point of view. Let the Council first agree among itself on the basis of what it teaches on paper but ignores in practice, and then Missouri will be ready to reach out to it at any time for friendly cooperation. We take no pleasure in fighting the Council. Do the right thing there, and you will be well on your way to bringing about a united Lutheran Church. It must start from the council. Our Lutheran people should work hand in hand" - Even if not everything is clear in this statement, the two things are correct: first, that the first Missourian must still be found who wants to work against another Lutheran, provided that the other Lutheran is seriously devoted to the Lutheran confession; and second, that this is precisely what is still lacking in the Council. We apply to the submitter's execution the word he puts to the statements of his friend from the Synodal Conference: "His words give food for thought." May there be no lack of reflection and then corresponding action! E. P.

A very cheap way to unite the churches. The *Lutheran* reports of a conference of Protestant preachers in a city who announce that they have united on a confession of faith sufficient for union and now invite others to unite with them on this confession. The announcement reads: "We have also unanimously adopted a short formula, which we believe is sufficient for one to become a member of the Christian church. What else may be required for admission into the churches we serve may be required by local circumstances, but is not essential to the concept of saving faith. The formula of agreement is the one sentence: I believe in God the Father through Jesus Christ, His only Son, our Lord and Saviour. Having made the discovery that there is so much actual agreement between us, we come to you and ask you to confess this short confession." To this the *Lutheran* rightly says: "A discovery, indeed! By simple concealment, by shrewdly calculated elimination, you have invented a formula which the Universalist and the Unitarian can also subscribe to. Why not simplify the 'confession' a little more? Then the Neo-Jew and the Mohammedan could also make use of it; that would increase the number of 'Christels' by a great deal at one stroke. But that means betraying Christ for less than thirty pieces of silver. In order to bring about a hollow union, a formula is advertised as containing all that is essential to Christianity, although nothing at all is said of the Holy Trinity, of the Holy Spirit, of the forgiveness of sins, of the resurrection of the flesh, and of eternal life; neither Christ's eternal deity nor his true humanity is clearly expressed; not a word is said of repentance and faith, nothing of justification or of substitutionary atonement. In short, it is an exposition of Christian doctrine in which the very things essential to Christianity are so quite thoroughly omitted!" The Scripture itself mentions a still shorter sentence, from which one might agree on a confession not merely of everything on earth, but also in hell; but it then also says at the same time that one does not come to the peace of a reconciled conscience by such "faith." We mean the passage, "Thou believest that there is one God, thou doest well; the devils also believe it, and tremble," Jas. 2:19.

The number of church members of all religious denominations in our country at the end of the year 1916 was, according to

of the results of a religious census recently published by the government 42,044, 384 out of a total population of about one hundred million. From this it appears that 60 per cent. do not belong to any church, or at least do not practice their faith. Compared with the census of 1906, the increase in church membership is 6,976,316, or 19. 9 per cent. The report says: Of that total number of church members, the Roman Catholic Church claims 15, 742, 262 against 14, 210, 577 in 1906. Eight other denominations claim over one million members each. While in most Protestant bodies, it is further stated, "member" means communicant or confirmed members, in the Catholic Church the word includes all baptized persons. Jewish bodies record a membership of 359. 998 against 101, 457 in 1906, but it is emphasized that this figure includes only heads of families.

(Wbl.)

Decline of Sunday School. Churches which depend on Sunday School for the Christian instruction of youth, and especially those in large cities, perceive with alarm that interest in Sunday School is on the wane. The boards of the Presbyterian! Brooklyn, N. N., met to consider this alarming phenomenon. It was reported that the number of Sunday school pupils in their district alone was diminishing annually by about 1100 pupils. In the last six years the decrease amounted to over 5000 pupils, about 25 per cent of all enrolled. The loss is chiefly explained by the fact that the custom of making Sunday a day of amusements, excursions, etc., is on the increase. To the evil enemy, who goes about like a roaring lion seeking whom he may devour, and to whom the growing youth is a particularly tasty morsel, even the scanty Sunday school still offers too much Christian instruction.

E. P.

Calendar reformation planned. As a result of the method of rising early that has been introduced since Easter, a new wish is being heard from over there. It is: "Calendar reformation! Help! "People here are happy to lend an ear to it. The result of this war is also to be the introduction of an equal calendar for all countries. Business, church, and convenience require it, we are told. All sorts of plans to reform the calendar have arisen from time to time. The success which the daylight-saving plan has shown has caused the calendar reformers to be united in announcing their plans. Scientific societies are discussing the matter. It is intended to accomplish the object at the time of the conclusion of peace. The following provisions seem already to demand the assent of many as desirable: Easter shall always be celebrated on the same date, and that in the northern hemisphere at a time in the spring when the weather has become a settled one, while in the southern hemisphere the time, as winter sets in, shall seem suitable for the Easter season. Further, shall all months have equal length of time? All months shall begin with the same day of the week; Sunday shall have the preference. A new month must be inserted, whether at the beginning or end of the year, is not yet known. All holidays should be rearranged, if at all possible, so that they are more evenly distributed throughout the year. Steps are to be taken, as soon as the end of the war is in sight, to appoint a Calendar Reform Congress, which, if possible, shall agree upon recommendations, and secure the adoption of the same, while the movement from the termination of the war is in operation. (Wbl.)

A missionary prayer in this serious time.

Eph. 6:18-20.

Dear heavenly Father, you have commanded us that we should not worry in any way, but that in all things we should make our petitions known to you in prayer and supplication with thanksgiving. In accordance with your command and promise, we come before your gracious face today with all the hardships that have befallen us and bring you all the heavy worries that want to lay themselves on our hearts in view of our mission.

We thank thee, thou faithful and gracious God, that thou art still present in thy church today, and we bow down over all sin and neglect, of which we have also been guilty in our missionary work. But we beseech thee, that for JEsu's sake thou wouldest not look upon our sin, but upon thy mercy alone, and upon the glory of thy name. For thy name's sake, O LORD our God, for thy name's sake have mercy upon us, and let the work of our mission be entrusted to thy faithful hands this day also. For we know that thou art the Lord of all things, and also the Lord of all times. Therefore we pray with confident assurance that you will build and complete your kingdom even in the midst of all the turmoil of the world. Yes, Lord, Lord, open up and bless us!

To thee we commend all our brothers and sisters out on the mission field; be thou their shoe and shield, their comfort and joy, their refreshment and hope. In the midst of all outward tribulation, equip them twofold with your Spirit, that, wherever opportunity arises, they may also today bear witness to you with great joy and point souls to you. Not niinder do we command thee, dear heavenly Father, all missionary work in the homeland. Pour out upon your church the spirit of grace and prayer, and make it fit for your work. Call and prepare also today right labourers into thy harvest. Make many hearts willing to give cheerful and abundant support, so that our brothers who are engaged in missionary work, as far as it comes from us, may not suffer hardship, and above all, that your work may not be harmed. Bless also all testimony of the mission, and let it bear fruit twofold in the hearts. Above all, we beseech thee that thou mayest graciously hear and answer all the prayers of thy Christianity, and also all the groans for the mission, and that thou mayest pronounce thine Amen upon them: Yes, yes, let it be done.

Yea, Lord, thou hast commanded us to pray, and hast promised that thou wouldest hear us: hear us then for Jesus' sake. Have mercy, O Lord God; have mercy, O Lord God; have mercy, O Lord God. O LORD our God, eternal God, Father, Son, and Spirit, how glorious is thy name in all lands! Blessed be he for ever and ever. Amen.

Joyful day for us and for our children. It shall be a great day, a day of salvation for many immortal souls. Let it be a great day, a day of honor for our dear God.

Wilt thou not help? Say yes for the sake of your own heart, which, as true as it has a spark of faith, longs for such blessed joy. Say yes for the sake of the poor souls who pine for the bread and water of life. Say yes for the sake of the Lord JEsu, who so richly deserves and so gladly sees it when we honor his name by spreading his word. Say yes now, and let the yes ring louder in your heart every day until the joyous day is here; and then, when it is here, when the bells call you to church for the mission feast, affirm the yes with action. I will tell you what to do if you will help.

Come to the services!

Mark the day: September 8. Three services will be held. Three missionary sermons you can hear. It is not too much. At the great Hermannsburg Mission Festival, there are often six or more sermons preached. The Word of God warms the heart. The whole day should be a real feast day. Don't miss a single one of these services! Dear old people, it may be hard for you to make the journey three times, but remember, it is the journey to the house of God, and the time may come only too soon when you can no longer say with the psalmist: "I would gladly go with the multitude, and walk with them to the house of God with gladness and thanksgiving among the multitude that feast," Ps. 42:5. Dear boys, nothing should keep you from attending all three services. Sunday is the Lord's day. I know a brother and sister who agreed to visit their aged parents on a certain day each month. They called it Father's day and Mother's day, and nothing could keep them away from their parents' home that day. Sunday is the day of the Lord, thy dear, faithful Lord and Saviour. Behold, thy brethren and sisters in the Christian Church have agreed to go into the Lord's house on that day, to hear his word, and to serve him. How can you stay away? How can you grieve him so? And only on the mission feast, yes, on this mission feast, which is to be a very special feast of joy and honour for the Lord - come to church, to all three services! Come and help to make this mission feast the best we have ever celebrated!

Pray with me!

The mission is God's work. God must give his blessing. God must open the mouths of missionary preachers. God must bless the word they preach. God must open the hearts, mouths and hands of the listeners so that they will gladly pray, sing and give. God's blessing is everything. Wilt thou not pray with us for this blessing? Will you not, between now and September 8, in your prayers, in your morning and evening blessings, lift up to God the petition: "Oh, dear God, bless our mission feast too!"

Invite help!

You are not only to keep the date yourself, but also to share it with others. Dear members of the congregation, talk to one another about it! Encourage one another! A good word may bring one more listener to the services. A good word may also bring an extra dollar into the collection. In one congregation, where such a large mission festival was to be celebrated, the pastor asked the people on the Sunday before to think about it during the week and to determine their gifts. Many of them did so, and among them a rich factory owner decided to donate a lot.

How one pastor invited his congregation to the mission feast.

A few years ago we read in a change sheet:

A dear brother who was very successful in raising significant sums for synodal purposes sent the following letter to all his communicants:

Invitation to the Mission Festival.

Dear fellow Christian and co-worker in the Lord's mission!

You are hereby invited and asked to help make our Mission Festival this year the most successful we have ever celebrated. It should be a great day, a

Lord already that same Sunday, to give a whole dollar. On Monday a little boy came to him and asked him quite urgently for work, just for the one week.

"And why only for this week?" asked the gentleman.

"I would like to earn something for the Mission Festival," was the reply.

"How much do you want to make?"

"If I could only make two more dollars, I'd have five."

"What, you want to give five bucks for the mission?"

"Oh, dear sir," said the boy, "I should like to give more, but I cannot. Give me a job, so I can make at least five dollars."

The result of this conversation was that the boy got a job and the rich gentleman changed his mind about giving just one dollar to the missionary collection. And who knows what the consequences will be when you open your mouth and talk to your neighbor about the mission feast!

The big win.

"The grand prize of the lottery has fallen on such and such a number. The winners are said to be poor people." That's what the newspaper said. And true enough, a day laborer in the village of N. was in on the winnings. What jubilation! The man kept repeating: "I have made a great profit!" And now he lived all his days gloriously and in joys, with "good" friends helping him valiantly. Easy come, easy go! A few years it lasted, but then the gold spring dried up. The friends stayed away, and the day laborer, accustomed to the glorious life, had become unaccustomed to work. Misery came, despair came-the end was suicide! That was the great gain!

I know a better way to win. It is not in the lottery, nor in the newspaper; but the names of the winners are inscribed in the great list of prizes above. When a man comes to faith, so that his soul rejoices, "I have now found the foundation," then the "great" prize has fallen to him, "which cannot be consumed, as earthly riches do. O Lord Jesus, he that hath thee hath all things.

pastor to Trinity Parish at Peoria, and was ordained there by his father on July 24, 1892. From here he followed a calling as assistant pastor to his father at the large St. James parish in Chicago. On May 29, 1894, he was united in marriage to Lucia Brohm of Addison, Ill, and to this happy union four children were born, of whom the eldest son is already in the preaching ministry. From Chicago he accepted a call to the congregation at Waterford, Wis. To this congregation he served for twelve years with all fidelity and conscientiousness. In 1909 he followed a calling to Laurium, where he served to the end. - The Lord of the Church had bestowed beautiful gifts upon his servant Bartling. He had acquired considerable knowledge through persistent reading and study. Since he also possessed an extraordinarily reliable memory, he was able to put this knowledge at any time into the service of his congregation and fellow ministers. In his administration he was faithful and conscientious down to the smallest detail, in his dealings with his parishioners friendly and obliging, in his intercourse with his fellow ministers humble and cordial. For several years a malignant goitre had been causing him discomfort; finally it became a hindrance to him in the exercise of his official duties. A few days after we celebrated his twenty-fifth anniversary in office with a special service on July 22, 1917, he began to be treated by his family doctor. But since the ailment would not go away, he turned to a specialist. The latter judged that only an operation could relieve the suffering. On February 3 of this year his neighbor represented him in the church service and after the service gave him Holy Communion to strengthen him on his way to the hospital. Because of great weakness of the heart, the doctor could not proceed with the operation. The patient had to regain his strength first. But the Lord in His wise counsel had decided otherwise. Although doctors, nurses, relatives and friends did everything humanly possible to preserve the dear life, it nevertheless came to an end. After a hard struggle, God delivered him from all evil and took him to Himself by a blessed death. He passed away on 23 February at the age of 46 years, 10 months and 16 days. The funeral took place on February 26. Father Traub preached the German sermon, Father Juneau the English sermon, and Father Wurl read the biography. - We faithfully ask the Lord of the Church to continue to send laborers into His harvest and to let them serve in blessing in the Church as long as it pleases Him. May the memory of this servant remain among us in blessing I G. T.

Obituaries.

"How utterly incomprehensible find his judgments, and inscrutable his ways!" we exclaim with St. Paul. For the Lord teaches us to pray, "Ask the Lord of the harvest to send forth laborers into his harvest," and when we have heartily asked for laborers, and they too have been given to us by God and are serving in blessing in the great harvest field, then he himself takes them away again, often too soon in our opinion. It is true even here: "My thoughts are not your thoughts, and your ways are not my ways." Such were the thoughts that stirred our hearts when the Lord of the Church, by a blessed death, removed His faithful servant, Albert Bartling, pastor of St. Paul's Parish at Laurium, Mich. from labor and placed him in Never Triumphant Church. He was born April 7, 1871, at Chicago, Ill. his parents were? Wilhelm Bartling and Wilhelmine, née Brockmann. He began his studies for the sacred preaching ministry at our Concordia in Milwaukee, continued them in Fort Wayne and completed them in the seminary in St. Louis. After passing his exams, he was appointed to the auxiliary.

On May 24, C. Richard Örtel died in Santa Fe, Isle of Pines, Cuba, in faith in his Savior. He was born on June 13, 1867 at Zwickau in Saxony. There he also attended the schools in his youth and graduated from the Gymnasium in 1888. In the same year he traveled to St. Louis to study theology. After completing his studies in 1891 he followed a profession to Clifton, Tex. Here he married Miss Luise Ax, to which marriage three daughters were born. After faithfully holding office in Clifton for five years, he served the following places until the year 1911: Shiner, Tex.; Rose Hill, Tex.; Malcolm, Nebr. In the summer of 1911 he received a call to Spruce Island, which he cheerfully obeyed. He was the founder of our mission to the island of Cuba. To this mission and to that on Spruce Island he devoted himself wholeheartedly as long as his strength sufficed. He preached his last sermon on the island at Santa Fe on the Sunday after Easter, and on the Sunday following he preached his last sermon at Havana. Then his strength was no longer sufficient to carry out his ministry.

to do. He died of diabetes. Especially remarkable was his great joy to depart and to be with Christ. He was not afraid of death. He had known for some time that his end was approaching, but death had lost all terror for him. He often said to the undersigned, "I am quite comforted!" And when the same saw him for the last time two weeks before his death and took leave of him, he said: "I go gladly. What I have preached I shall now see." His last wish to his relatives, which he still marked out with his own hand, was, "No mourning! Grant me to return home to the dear Saviour in glory. We shall meet again, and our HErr will make all things well with you also, my dears. Your happy papa." - The funeral took place the next day. Owing to the bad connection, the undersigned did not receive the news until the day after the funeral. The deceased would have foreseen this possibility, and expressed the wish, if it should ever come to pass, that Governor W. F. Pack, formerly Governor in the Philippines, should preside at the funeral services. So it came to pass. A passage of Scripture was read in the house, and Governor Pack made a short address. After this a neighbor, who had been present at the death of Blessed Pack, offered a prayer from the heart. At the graveside Governor Pack also made another short address. - It was very difficult for the relatives and the undersigned that no pastor could officiate at the grave; but we console ourselves with the glorious certainty that the dear departed is now with his Savior in heaven. On the following Sunday, June 2, the undersigned preached a memorial sermon at Santa Fe and Santa Barbara, on the basis of Heb. 13:7 - The good Lord heal the wounds of the bereaved, and grant us all such a peaceful and blessed end!

W. H. Hafner.

Ordination and Introductions.

Ordained and inducted at the meeting of the district president concerned:

On the 3rd Sunday, A.D.: Cand. J. C. Kretzmann "Is assistant pastor of St. Paul's parish at Tremont Sta., New York, N. P., assisted by ?? Schoenfeld, Wilhelm, Sieker, Pottberg, P. G. Sander, and Sprengeler by P. K. Kretzmann.

Introduced on behalf of the district prefects concerned:

On Trinity Sunday, Rev. J. M. Streckfoot in the congregation at Honey Grove, Tex. by Rev. H. J. Lüker.

On the 2nd Sunday, A.D.: Rev. F. A. Rieß in the parish at North Albany, Tex. by I". C. A. Neumann. - P. C. A. R o m o s e r in the parish at Queens, Long Island, N. P., assisted by ?? Merkel, Schoenfeld, O. Hanser, E. Holls, RUsch, and Th. Kühn, by Prof. G. A. Romoser,

On the 3rd Sunday, A. D.: P. W. F. L i c h t s i n n in St. Paul's parish at Hammond, Ind. assisted by Prof. Daus of P. J. Bopp. - F. W. Hein in the parish at Stoneham, Colo. by P. O. K. Hensel.

Anniversaries.

Anniversary:

On the 2nd Sunday, n. Trin.: The Trinity congregation at N e w York, N. P. (? O. Larger s "n.), the 75th anniversary. Preacher: A. Aeger,

Sieker and G. King. - St. Peter's congregation at Reedsburg, Wis. celebrating 50 years. Preachers: E. Albrecht, Börger, Brenner and Eggers.

- Christ Church at Orland, Ill (? J. H. H. Schulz), the 20th Anniversary. Preachers: A. Reinke, G. Schüßler and G. Bauer (English).

Groundbreaking.

On 3 Sonnt, n. Trin. the Bethlehem congregation at R a v e n n a, Nebr. (? A. R. Sander), laid the cornerstone of the new church.

Announcements.

P. Friedrich Karl Dodzuweit, educated in the Mission Institute at St. Chrischona near Basel, from 1911 to 1916 a member of the Evangelical Synod of North America, thereupon a "Lutheran" missionary for the Congregationalists and active as such in Gering, Nebr. at present in Sheboygan, Wis. has been examined by our authority at his request, has passed the examination and now, after having left the association of the Congregationalists with his present (Ebenezer) congregation, asks to be admitted to our Synod.

Milwaukee, Wis. June 12, 1918, E d. Albrecht,
President of the South Wisconsin District.

B. Molthan, at last pastor at Polson, Mont. and O. K. Eggers, pastor at Bear Springs, Mont. at the time, are not eligible for appointment.

T. Hinck,
President of the North Dakota and Montana District.

To fill the vacancy on the Kansas district auditing commission, Mr. Joh. Raß is hereby appointed.

T h. H. Lüngel,
President of the Kansas District.

Election results in Fort Wahne regarding.

Prof. Joh. G. Kunstmann has accepted the appointment to the professorship of our Concordia College at Fort Wayne, Ind.

Aug. Lange,
Chairman of the Board of Supervisors.

Addendum to the list of candidates for Bronxville in No. 13.

Subsequently the following nomination was received for the directorship at Bronxville, N. P:

K. J. K. E. Horst of Gethsemane Parish, Buffalo, N. P.

H. Birkner,

Secretary of the electoral authority concerned.

Synodal Ads.

The California and Nevada District of our Synod will gather, w. G., from July 24 to 30 at St. John's Parish (? A. Brohm) in San Francisco, Cal, opening worship on Wednesday, July 24, at 10 am. Credentials are to be turned in immediately after the opening service. All registrations should be made immediately. B. W. J. Lange, Secr.

The Middle District of our Synod is meeting, w. G., August 7-13, at La Porte, Ind. papers, "The Human Nature of Christ." Speaker, Rev. P. Schulz. "What determines the beneficial continuance of our Christian parochial school?" Speaker: teacher A. C. Stellhorn. All requests for quarters must be in the hands of the local pastor, U "v. P. Meksbaeäb, 308 6 8b., H korb", Inü. by July 15. Even those who may already have quarters want to report this. Those who do not register may not count on quarters. For each registration, one should use a special postcard and indicate whether one is a pastor, teacher or deputy: also, one should not forget to give one's address. Submissions to the Synod should be in the hands of Praeses Moll three weeks in advance. Holy Communion will be celebrated at the opening service on Wednesday, August 7, at 10 o'clock in the morning. Confession 9. 20 ä. m.

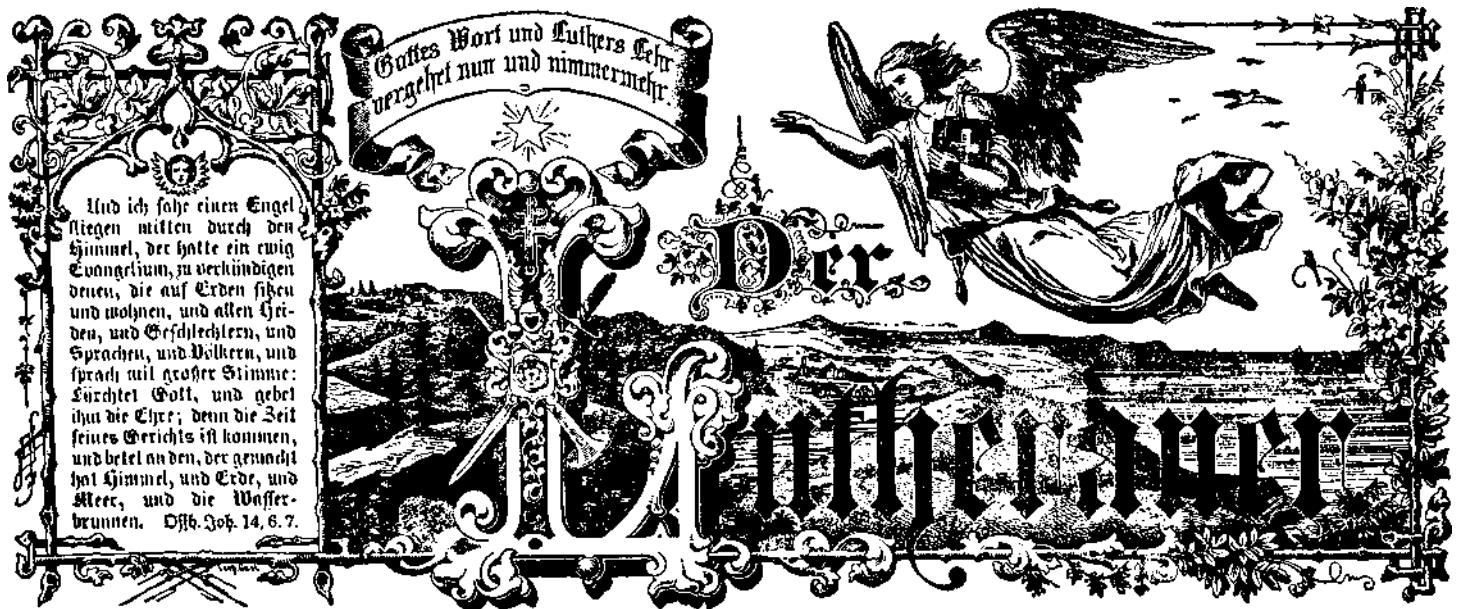
F r. J. Keller, Secr.

Synodical Conference.

After consultation with the district prefects of both the General Synod of Missouri and the General Synod of Wisconsin, Minnesota and Michigan, the officers of the Synodical Conference, to whom the determination of the time and place of the next meeting was left, found it better, for the sake of the war situation (tarrying, etc.), to postpone the meeting of the Synodical Conference due this year. Joh. Meyer, Sekr.

The Second Kansas Intersynodal Conference

Assembles, w. G., from July 31 to August 1, at I". Th. Meyer at Ellinwood, Kans. All pastors of the Kansas district are requested to attend these meetings. The question to be further negotiated is, "Who are the elect according to the Formula of Concord?" Sign up by July 22 with the local pastor. O. Henning.



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On the language issue.

Much has been said and written about the language question in recent times. Also, in various states of our country all kinds of ordinances have already been passed concerning the language, which naturally have a strong influence on our ecclesiastical work. It is therefore of the utmost importance for all of us that we clearly recognize what position the Church must take on the language question.

While the state has the right to give preference to this or that language for its purposes and in its sphere and to declare it the sole official language, the case is quite different in the church. "God wills that all men be helped, and [they] come to the knowledge of the truth," 1 Tim. 2:4. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. Now, since God wills to make known this his kindly disposition toward all men by the preaching of the gospel, he has sanctified and ennobled all the languages of the world, and made them, as it were, the official languages of the kingdom of heaven. In the church of the New Testament no language is to have preference over another, but each is to be the bearer and transmitter of the blessed thoughts of God, and in any language a child of God and a Christian congregation can cultivate and maintain intercourse with God.

That God wants the gospel to be preached in all languages is shown by the following Bible verses. Ps. 19:4 says of the doctrine of Christ, "There is no language nor speech, except their voice be heard." Mark. 16, 15 commands the Lord, "Go ye into all the world, and preach the gospel to every creature." Revelation 7:9 John wrote: "After these things I beheld, and, lo, a great multitude, which no man could number, of all nations, and people, and tongues, standing before the throne.

Standing and before the Lamb, clothed in white garments, and palms in their hands."

2 God, therefore, would have the Church judge the question of languages solely from the standpoint of the Gospel, and that the Word of God be preached to men in the language which they can best understand. Lack of knowledge of language on the part of the speaker hinders the communication of his thoughts, and lack of knowledge of language on the part of the hearer hinders the full reception of what is spoken. This is already the case in earthly things, but it is even more so in spiritual things, since the Gospel has to do with all such things which the natural man does not understand, indeed which are foolishness and a nuisance to him. Therefore, although all the people who gathered at Jerusalem on the first Pentecost understood Hebrew to a greater or lesser extent, the Holy Spirit gave the apostles the gift of tongues, so that they could speak to their hearers in the language they knew, and the hearers would exclaim with joy: "How then do we hear each one his own language, wherein we were born? ... We hear them speak with our tongues the great deeds of God," Acts 2:7, 11. 2. 7. 11. The Church of God, therefore, in order to fulfill her calling, must be multilingual until the end of time. And if, for this and that reason, she is refused to preach the* word in the language which the people understand at all, or understand best, there is a pressure upon her work. The course of the gospel is hindered, and then fervent prayer is needed to the bishop and patron of the church, the Lord Jesus, that he may remove this hindrance, that his word may run and grow, and be preached with all joy, as is fitting.

The church has often had to change languages for various reasons. But language change is an extremely serious and important matter, which requires wise and careful hands and, above all, a heart that fears God's Word. Luther calls languages the vessel in which

one takes the drink of the gospel. The change of language, then, is the pouring of the water of life from one vessel into another. If one wants to pour a potion from one vessel into another, and such a vessel does not yet exist, the whole potion is spilled, or if the new vessel is not large enough, part of the potion is lost, or finally, if the new vessel is at hand and large enough, much may be spilled if the pouring is done hastily and carelessly. Now since the drink of the gospel is so exceedingly precious, the church should not be hasty in changing languages, but careful and cautious. From the above it is also explained that many of our Christians, who already make exclusive use of the English language for their business life, still prefer to drink the Gospel from the vessel of the German language. From the catechism learned by heart in childhood, from the Bible verses and hymns, they drink so comfortably, especially in hours of distress and affliction, that they would not break this cup at any price.

(4) Since we are now living in an agitated time, when the situation is changing rapidly from one moment to the next, a congregation should not easily make deep, permanent changes in church and school with regard to language, but should change only as far as necessity dictates, and postpone the final decision until a time when calm deliberation and mutual discussion are possible.

May the Lord grant us all sincere repentance and confident faith in these days of heavy visitation, new that we have kept the treasure of the gospel so little and well deserved to have it taken from us, and then confident faith that God forgives our sins for Christ's sake and wants to preserve his word for us and our children by grace. The Lord will then be with us, teaching and enlightening us by his Holy Spirit and showing us the way we should walk.

F. Pf.

Our Synod.

The fights.

2.

In the previous issue we told how the founders and fathers of our Synod had to fight from the very beginning, fight for the jewel of pure doctrine, fight for truth and against error, fight against the Romanists, against the Uniate, against the Methodists, against the friends of light and the enlightened.

But even in the Lutheran army camp there was struggle. There was, after all, at that time in the Lutheran Church of America a blurred, blurred being, neither hewn nor stung. When the "Lutheran" sounded his watchman's call with the proof that the Lutheran name demanded Lutheran confession and the Lutheran confession demanded Lutheran conduct, some listened in amazement, rubbed their eyes and nodded assent, or at least said in their hearts: "We want to hear you further; others, however, trembled before a decision and preferred to persist in their accustomed slovenliness. Others

felt offended in the sense of that mocking phrase, "What does this jackass want to say?" Apost. 14:18, if they did not sit on their proud steed, considered it beneath their dignity to accept instruction from foreigners, boasted of their American Lutheranism, and even sneered that the views of the "Lutheran" would be suitable for foreign countries, "but that won't do in America". They received the deserved Rebuke.

The synod also had to fight actual doctrinal battles with Lutherans. The first of these had already begun before the formation of the Synod. In 1840, A. Grabau, the senior minister of the Synod of Buffalo, had issued a "pastoral letter" which he sent to the Saxon pastors for review. In their reply, the latter delicately expressed their objections to certain points of doctrine contained in the "pastoral letter." The articles of doctrine complained of dealt with the right relation of the office of preaching to the congregation, with the calling to this office, with ordination, with the spiritual priesthood of all true Christians, with the spiritual liberty of the same, with the use of good church ordinances, etc. An exchange of letters ensued; but Grabau gave no ear to the reproof, but persisted in his errors. He led a true priestly regiment, which in tyranny was not inferior to that of the pope. His doctrine that the members of the congregation owed obedience to their pastor in all things that were not contrary to God's word, according to divine will, he carried out tightly in the life of the congregation, and whoever did not submit was banished. The abuse which Grabau and his followers committed with the ban finds its counterpart only in the papacy. When such tyrannized, banished parishioners in their distress turned to the Saxon pastors for help, they appealed to Grabau for an investigation of these banishment cases. Brusquely rebuffed, they recognized it their duty, after love, to take care of these tyrannized Christians, and for this they received from Grabau the name of Rottenprediger. Grabau brought the deal before the public in 1845, and it was not until 1849 that the Saxons published the documents relating to it. In 1852, by order of the Synod, Walther had his book, "Church and Ministry," printed, in which he proves from Scripture, the Confession, and the testimonies of established church teachers, what the pure doctrine was on the points in question, namely, just that doctrine which was led by the Missouri Synod. In this exemplary book of Walther's the question of controversy is decided for all time. Grabau had to experience to his sorrow that his Synod remained a small group, while the Missouri Synod spread enormously. Indeed, as a result of internal discord, he and a few of his faithful resigned from his own synod in 1866. Now at last the colloquy or doctrinal discussion between the Buffalo and Missouri Synods, so long refused by Grabau, came about. It had a blessed success. Nearly all the pastors of the Buffalo Synod were won to the truth, and entered the Missouri Synod with their congregations, while the little nest continued as the Buffalo Synod.

In the question of church and ministry, Grabau had found in Löhe, along with others, a confederate. In order to eliminate this discord and to strengthen the unity in faith with the old faithful friend, Walther and Wyneken traveled to Germany by decision of the synod. The good intention

was not fully achieved. The hope that Löhe would find his way back to the good confession of the church was not fulfilled. On the contrary, he gave more and more room to un-Lutheran doctrinal points. Thus the break took place. The consequence was the founding of the Iowa Synod. This was to represent and preserve Löhe's doctrinal position in America against Missouri. This was the beginning of new doctrinal disputes. Iowa took a freer stand on the confessions of the church. There was an area of doctrines, it claimed, which were so-called open questions, on which one could disagree without ceasing to be a good Lutheran because of it. Among these they counted the doctrine of an expected millennial kingdom, of the Antichrist, and of Sunday; also in dispute was the doctrine of the office of the keys and of ordination. Not long after the formation of the Iowa Synod, a pastor who wanted the right to preach the doctrine of the millennial kingdom was expelled from the Missouri Synod and went to Iowa.

A colloquy was also held between Iowa and Missouri, namely, at Milwaukee in 1867. The leaders of the Iowa Synod were suspected of this by their friends in Germany, and were blamed for changing their position at this doctrinal meeting and leaving the stand of the fathers. Discontent also appeared in the midst of their own synod, and a few years later a number of pastors left the synod.

The most heated doctrinal dispute, however, was the grace election doctrinal dispute, which severely affected the entire synodical conference. This, in fact, was a confederation of Lutheran synods that had formed in 1872. It included the Missouri Synod, the Ohio Synod, the Norway Synod, the Wisconsin Synod, the Minnesota Synod, and the Illinois Synod. The latter had been absorbed into the Missouri Synod before the doctrinal controversy, the Minnesota Synod later united with the Wisconsin Synod, the Ohio Synod withdrew over doctrine, and the Norwegian Synod provisionally disaffiliated because of doctrinal disagreement in its own midst. The doctrinal controversy began when, in the Synod of the Western District of the Missouri Synod, the expression "election in view of faith" was rejected as misleading and easily misunderstood. This expression, which is not found in Scripture, nor in the symbols, nor even in Luther and his associates, but was used by later theologians, but in a different sense than by their present successors, was made by the Ohio Synod into a word of knowledge of faith and confession. It soon became evident that the main point of controversy was not the doctrine of election by grace, but rather the doctrine of conversion. When the opponents of Missouri, in their expositions, spoke of such things as: man's conduct is decisive in the election to salvation; further, that in a certain sense man is the ultimate cause of his salvation, and the like, it became clear even to the simple-minded that an old error, often combated by the church, had only appeared in a new guise. A simple member of the congregation, to whom one of the opponents had sent his paper unsolicited, therefore wrote to him that his faith and confession was contained in the well-known hymn verse: "Upon which all our faith rests is grace.

By the Lamb's Birst." In recent times conferences have been held between pastors of our Synod, the Ohio Synod, and the Iowa Synod. At these conferences these very doctrines of election by grace and conversion are being negotiated, in order, where possible, to reach an agreement, an agreement in truth alone.

J. S.

More recruits!

In most countries of the world, men of arms have been called to the flags in recent years to risk life and limb in the struggle for earthly goals. Many young people from our congregations have also been drafted to prepare for field service in training camps. When the "Lutheran" stirs the advertising drum, he does so on behalf of a high Lord who demands recruits for a holy world war, through which men will not be killed, cities destroyed, and countries devastated, but through which the kingdom of grace of our Savior will be spread and the blessed message of the freedom of God's children will be proclaimed to men. Yes, the Lord calls for recruits for the war, through which the kingdom of the strong-armed shall be fought, the captives of the devil shall be freed, and many people shall be saved eternally.

In this holy war we have three strong allies to fight: the devil, the world, and the flesh. We cannot meet these enemies with guns and cannons, submarines and airships, but by the preaching of the gospel alone. Every other weapon fails in this battle. Therefore, the warriors in this battle should strike only with the sword of the Spirit, which is the Word of God, and be certain that even the power of hell cannot resist their strokes.

While the wars of the world will cease one day, and with the conclusion of peace the soldiers will be mustered out and return to their civil duties, there will be no truce, no peace in this holy war. The battle rages on uninterruptedly until our King, Jesus Christ, Himself takes one or another of His battle-weary heroes from the battlefield of the world to Himself in the "Castle of Honour in Heaven," or until, by the appearance of His glorious future, He will put an end to this great spiritual world war and lead all His faithful into the abodes of eternal peace. Therefore, as long as the world stands, our King needs recruits for his army.

But before troops are sent to the field, they are first sent to training camps. Therefore, if the Christian Church wants to provide her heavenly Duke with a well-equipped and disciplined army, she must see to it that the adolescent youth is sent to the training camps of our parochial schools, so that the young fighters of Christ are properly prepared with God's Word, so that they will later be able to wage the Lord's wars against the devil, the world and the flesh. So, in the coming weeks and months, we should be busy recruiting; there should be a general mobilization so that all boys and girls in every congregation are sought out and won over to our Christian schools. More recru-

should be the watchword in every one of our congregations.

But as the officers of an army must undergo special schools, only to be the more skilful and able to train their crew and lead them in battle, so also those in the imperial army of Christ who are to be called, under the supreme command of their duke, to instruct the people of God, to prepare them for battle, and to lead and guide them in battle, must be specially trained and educated. Now there our Synod has quite a number of such spiritual schools of officers. These are our schools of learning, in which the future ministers of the Church are prepared for their difficult, but also so glorious, office. As important as it is for an army in the field to have a well-trained officer corps, so important is it for the Church of God to have a large number of well-trained and capable teachers and preachers. And this is still lacking; more teachers and preachers are wanted by us than we can put into the field. Therefore, if the kingdom cause of our Saviour is not to suffer, if we do not want to retreat our battle lines on the various fronts, the mission stations, but to advance further and further, to rob more and more souls from the devil and win them for the Lord, then we must train more and more ministers of the Word. Therefore the further watchword among us must be: More teachers, - more preachers - more recruits for our teaching institutions!

The "Lutheran" is now soliciting such recruits: "More children into our schools; more boys into our teaching institutions, especially also into our teacher seminaries! Let us not grow weary in this cause, let us not stand still in the strife! The command of our heavenly Commander is still true today, "Go ye into all the world, and preach the gospel to every creature!" As the great judgment of the world approaches, the kingdom cause of our Saviour will tolerate no delay, no delay. Let us work while it is day! The Lord calls to battle! It is a holy, a blessed war, in which we shall win one victory after another, and from which all who have fought the good fight shall enter into the rest of their God, adorned with palms of victory and crowns of honor. Who will be left behind? Where are the recruits for the service of our God? Will you parents not send your children to the training camps of our Christian parochial schools, where they will learn the one thing necessary to fight and win against the devil, the world, and the flesh? Will you not send your confirmed sons to our Savior's officer schools, to our teaching institutions, that they may later be warriors in the wars of the Lord? What congregation would not want to help to train in high and low schools a rightly militant army for the holy war of God? Let us all go to work and recruit, recruit recruits, for the Lord!

E. K.

Church that called him. This order should be followed among us."

It has often become the custom among us for candidates to be ordained in their home congregation, even though they are called to specific congregations. This is not proper according to the teaching of the Scriptures concerning vocation. Ordination is not a kind of sacramental consecration of a pastor, similar to the Roman ordination of a priest, so that a candidate's holy character must be formed by it in order to make him capable of performing the high works of the ministry, but it is essentially nothing more than a public and solemn confirmation of the profession. By the profession the congregation, even if it be but a small missionary cluster, makes the candidate a pastor, confers the office upon him. It is therefore quite unnatural that the act of ordination, the confirmation of the profession, should be performed elsewhere, before people quite different from those who have called this pastor, in a congregation which has nothing to do with his office, which he is not to serve at all, and which also does not have to demand from him the oath of fidelity.

On the part of the ordained, ordination is also the assumption of office and therefore also the public introduction into it. For this reason the ordained man is accustomed to enter immediately into his work, pronouncing the blessing on his congregation after the act is finished. Is it not an absurdity, then, to introduce a man into his office in a place other than that in which he is to function, before the sheep and lambs over whose souls he is to watch? How would it be fitting if a pastor, following a different call, wanted to be installed in the presence of his former congregation and not in the midst of the congregation in whose midst he is to lead the ministry from now on? That would not be at all appropriate, for the old congregation has nothing in common with the new office of its former pastor. If, therefore, in the case of a change of office, the introduction always takes place where the profession has brought the person concerned, how can it be justified that the first introduction of a preacher, which we also call ordination, can take place in any place where it is desired?

D. Walther writes (Pastorale, page 67): "Where possible, ordination should always be performed in the congregation into which the ordinand enters." Let us stick to this rule and never break it without necessity!

But it is said, "Surely it is so beautiful and edifying, it might even excite Christian boys to come forward to study for the preaching ministry, when a young man who is about to enter upon the ministry of the word is ordained in an uplifting service in the church where he was born, baptized, and confirmed; surely it is a pity if that cannot be!" Well, if that be the case, hold a service of dismissal, or what you will call it; The congregation should present its child, the candidate whom it has given to the church, in a worshipful assembly - perhaps even in a choir robe -, the pastor should deliver a speech on the importance and majesty of the office, thanks should be given to the Lord that he has prepared this young fighter for himself and given him to Christendom, prayers should be said for him and blessings should be bestowed upon him, and he should then, as it were, be borne on the arms of his spiritual mother, the home congregation, and be allowed to enter into the ministry assigned him by the Lord of the church.

On behalf of the Board of Assessors, which recently held its annual meeting in St. Louis, the undersigned has the following resolutions to publish in the "Lutheran" with the necessary explanation and reasons:

First resolution: "According to our doctrine, the ordination of a candidate for the ministry of preaching in the

ivis field of work. This is lovely and beautiful and will be as blessed as a formal ordination.

But how is it when a candidate is called to missionary work by the lynod or a synodal district, that is, by many congregations, through a commission? Then his ordination may be performed in any one of the congregations which is one of those called. Ordination then takes the form of deputation, and of introduction into the general missionary work of the church.

This reminder should also take place here. The order of ordination or induction always rests with the district president in whose area the candidate or pastor or professor - and also school teacher - has or will have his home, where he will therefore also be a member. This also applies to missionaries who are in the service of the General Synod. Missionary commissions and authorities do not give such orders. It is self-evident that no pastor can take the right for himself or be commissioned by his congregation to perform an ordination or introduction, although this has happened several times. Before a candidate may be ordained, he must send his application for admission to the synod "to the district president concerned. These things have been ordained by the Synod, that all things among us may be done in an orderly manner, according to the Scriptures.

Second resolution: "If any person desires to present anything to a district synod, either orally or in writing, which is not already contained in reports of officers and commissions, he should submit it in writing to the district president at least two weeks before the synodal meeting, so that if he deems the matter good and necessary, he may make provision for it to be heard at the proper time, without interference with other business."

The business of the synod is very heavy, and it is therefore necessary that we be economical with our time. Nothing serves this purpose better than for the presiding officer to know in advance everything that is to take place, to be able to arrange it, to compile it, and to determine the time for it, as far as this is possible, and as far as the synod has instructed him to do so. Often he could prevent useless negotiations and loss of time if he were first approached in good time, instead of coming during the synodal session with the request to be allowed to bring up this or that.

Third resolution, "All districts are urged to close their treasuries old years on December 15."

The reason is this. In: 1911, the St. Louis Synod of Delegates decided "that all District Treasurers and the General Treasurer should begin their accounting year on January 1." Now the General Treasurer closes his books on December 31, 12 noon; he can't help it. He does not receive the last mailings from the districts, however, until the new year. Thus, of course, his figures never agree with those of the district treasurers; nor do the various district reports by any means cover the same period.' If, however, all districts close their accounts for the old year on 15 December, then the General Treasurer can, on 31 December

have the latest gifts in his hands even from the most distant districts. Then his particulars, as to the districts, are exactly the same as those in the district reports, and all the reports cover exactly the same period, and both are, after all, highly desirable. L. Schulze.

The South Dakota District of our Synod held its sessions in the midst of Father Aug. Sauer's congregation at Canastota from June 12 to 18. The synodical members were nearly all present. On the evening of June 11, the pastors, teachers, and deputies present were called together for a "Loyalt" meeting to pass resolutions concerning our loyalty in this trying, afflicted time.

For the first time in the history of our District, the meetings were opened with an English service, because the State Council of Defense has forbidden us, like all others, to use the German language in public worship. I. W. Pröhl preached the opening sermon on the basis of Matth. 11, 16-24, in which he showed that we all have cause to humble ourselves and bow under the almighty hand of God, but that we should always rely on the infinite grace and mercy of God. After the organization, Praeses J. D. Ehlen read his synodal address, in which he called upon and exhorted those present to hold fast to the old, but always new gospel.

Of course, the best time, the morning sessions, were devoted to the doctrinal negotiations. Six theses on so-called Christian Science had been presented by Father E. G. Jehn as a model for the doctrinal talks. In the introduction the speaker proved that Eddyism, wrongly called Christian Science,

can be called neither "Christian" nor "science." The theses read, as follows: "1. The Lutheran Church, in opposition to Eddyism, holds firmly to the doctrine of the Scriptures. Eddyism places beside the Scriptures, and on an equal, nay on a higher level, the book, entitled, 'Science and Health with Key to the Scriptures.' (2) The Lutheran Church, in opposition to Eddyism, holds to the doctrine of the most holy Trinity: three divine Persons in one divine Being. Eddyism rejects a personal God and blasphemes God the Father, God the Son, God the Holy Spirit. 3. The Lutheran Church, in contrast to Eddyism, holds to the doctrine of the Word of God concerning man. Eddyism denies that man consists of body and soul, and that man has lost the image of God. The Lutheran Church, in contrast to Eddyism, insists on the words of Scripture concerning sin, original sin, and real sin and its consequences. Eddyism maintains: there is no sin and therefore no consequences of it. 5. (5) The Lutheran Church, in contrast to Eddyism, does not allow itself to be diverted by anything from the doctrine of the grace of God revealed in Christ Jesus. Eddyism has no need of grace, because it denies sin. 6. (6) The Lutheran Church, in contrast to Eddyism, has the scriptural doctrine of the gifts, general and particular.

- of the Holy Spirit. Eddyism knows only one gift, that of healing imaginary diseases."

In this last, afflicted time, when we are surrounded by all kinds of sects and ravings, it is necessary to hold fast the rule of Scripture (1 John 4:1): "Beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world."

The last half hour of each morning session and, if necessary, half an hour of the afternoon sessions were placed at the disposal of Vice-President J. Hilgendorf. He reported on the various funds of the General Synod and encouraged us to give generously to these funds in the coming year.

The mission in our own district was discussed at length. The Mission Commission reported steady, if slow, growth in many stations. New stations have been established to feed hungry souls with the Bread of Life.

The weal and woe of the schools was also reported. At the present time Satan and his scales are offering up all their power to close down, or, if possible, to destroy altogether, our schools, the hurdles of JEsu's lambs, which are a thorn in their flesh. May the gracious God keep his protecting hand over his planting places! Unfortunately, for lack of time, the matter could not be satisfactorily settled.

The result of the elections was as follows: Praeses: P. E. G. Jehn; First Vice-President: P. F. W. Leyhe; Second Vice-President: P. Aug. Sauer; Secretary: W. J. Israel; Treasurer: Mr. R. Dewald. Serving as war committee will be Praeses E. G. Jehn, Father F. Leyhe, and Mr. E. Meyer, of Rapid City. This committee will represent the congregations before the authorities.

The following services were held during the session time: On Thursday evening Fr. W. J. Israel preached the school sermon on Eph. 6, 4. On Synod Sunday in the morning Fr. T. Spitz preached on Matth. 9, 9-13, in the afternoon I. G. Trömel on the Sunday Epistle and in the evening Fr. E. Fölber on Phil. 3, 12. On Monday evening the pastoral service with celebration of the Lord's Supper took place; W. Erb held the confessional address and Fr. A. Krafft the pastoral sermon. The services were embellished by the singing of the male choir.

Next year, God willing, we will gather in Sioux Falls. The Synod concluded with the singing of the hymn "Now give thanks to God" and the praying of the Lord's Prayer together.

O Lord, you are our refuge for ever and ever! Abide with us and bless the work of our hands! A. Fenner.

North Dakota and Montana District Assembly.

These were beautiful, blessed days we were privileged to spend as representatives of the North Dakota and Montana Districts, June 19-24, at the hospitable congregation of P. A. Rubberts near Krämer, N. Dak. In the opening service, in which Vice-President J. W. Miller preached, we were first urged to renew our faithfulness and greater diligence in the work of the Lord, even in the face of

...in the current climate. We live in difficult and turbulent times. That was the basic tone in all the negotiations. Our work is often made more difficult. But it is still day; who knows how soon the night may come when no one can work!

Timely was the subject of the doctrinal proceedings, "The Last Days and Their Temptations." The speaker, O. Clöter, of Lidgerwood, N. Dak. elaborated: The Last Day is coming; it is near at hand. It is therefore necessary to watch for the signs that precede the Last Day. There is much talk in our day of a second visible return of the Lord to establish a glorious kingdom here on earth. This is only an empty dream. The Scriptures speak of a second return of the Lord - for judgment. But this Second Coming is preceded by certain signs: the revelation of the Antichrist in the Roman papacy, signs in the sun, moon and stars, false prophets, the prevalence of unrighteousness, war, and so on. We are to take heed of these signs and arm ourselves against all kinds of temptation, so that when the Lord comes we will be found awake and not asleep.

Vice-President Miller represented the interests of the General Synod in various meetings; he showed how the Lord has chastened us on the one hand, but has also blessed us visibly on the other. The main treasuries of the Synod, the Synodical treasury, the Building treasury, and the Inner Mission treasury, were given special attention. They all need the diligent support of all congregations.

The report of the Mission Commission of the District showed how also during the past two years the work of the Lord has progressed briskly. Forty-one pastors and three students were in the service of the Inner Mission. 191 churches and preaching places were under the care of the Commission. The receipts for this treasury in both years amounted to \$33,767.08. Of this amount \$15,567.08 came from the district. At present the large debt of about \$7000 weighs upon this treasury. For the next year \$18,000 to \$19,000 will be necessary to carry on the work; indeed, the expenditure will probably soon rise higher. Synod recognized the imperative need to increase the salaries of traveling preachers by \$10 per month. The individual congregations were also advised to discuss the matter of the salaries of their pastors and teachers in detail in their own midst.

The newly founded pension fund of the General Synod was discussed and it was decided that we strongly support the proposed pension system.

The following is the result of the elections: Praeses: P. T. Hiuck; Vice-Presidents: P. M. Hudtloff and P. A. Nubbet; Secretary: P. E. Ziegler; Treasurer: Mr. Paul Meyer, Wahpeton, N. Dak.; Visitors: PP. H. Hartmann, E. Meier, Val. Kern, E. Ziegler; missionary commission: PP. Clöter and R. Hilgendorf and Mr. Kressin; subcommittee of the pension fund: PP. H. F. Bügel and O. Notermund and Mr. E. Kastner; School Committee: PP. J. Klausler and F. Klünder and Mr. Paul Meyer; student father: P. E. Vomhof.

Next year, God willing, the district will assemble at P. M. Bierwagen's church near Dresden, N. Dak.

H. F. Hanger.

To the ecclesiastical chronicle.

Hiring of a School Superintendent. Upon the recommendation of the School Commission, the Northern Illinois District unanimously and joyfully voted to hire a special school inspector for the District, proven as a professional, for the promotion and elevation of our community school system. This Superintendent of Schools shall be chosen by an election committee consisting of the District School Committee and the District President. The right to nominate candidates shall be vested in each parish, pastoral conference and teachers' conference. The English office title of the Superintendent of Schools shall be, "Supervisor of Schools of the Northern Illinois District of the Missouri Synod." His salary, P1500 a year, shall be paid out of the synodical treasury, which therefore should now be the more abundantly supplied by the congregations. The Regulatory of Election Authorities of the General Synod is to be taken as a pattern in the making of the Regulatory of Election Authorities. The School Commission of the Northern Illinois District shall prepare the Regulative. (Concordia.)

According to a report in the "Deutscher Lutheraner", the **Synod of Canada, which belonged to the General Council**, spoke out about the planned unification: "Like all the other synods of the Council, ours had to decide what position it would take on the merger of the three large church bodies into a 'United Lutheran Church in America. We here in the North are too cool and deliberate (not to say too sober and conservative) to enter at once into such an important matter with ardent enthusiasm. Many a serious voice has even been raised against it; and even in the hearts of those who finally voted for the 'merger' many a 'woe' and 'but' may still be alive. In any case, the decision of last year's synod remains for us, 'that all church bodies wishing to join the union must commit themselves to strictly Lutheran practice. The Constitution seems to be exemplary, considering the purpose which the authors had in mind. For this reason it was adopted by the Synod point by point; but it still needs some important additions, if we are to remain in 'merger. Particular emphasis was laid on the adoption of the Galesburg Rules, and finally on the two dangers which at present threaten the Church of Christ more than ever: the Lodges and Chiliasm. After the matter had been thoroughly ventilated in a special session of the pastors and in one of the lay delegates, and finally in four plenary sessions of the Synod, it was finally decided, on the motion of D. Hoffmann, 'that the Lutheran Synod of Canada approves the action of the General Council to unite with other Lutheran church bodies in America on the basis of the constitution proposed for the United Lutheran Church in America, which has been discussed and approved by our Synod. To explain this action of Synod, we must say that a resolution was previously unanimously adopted which reads as follows: 'We take the liberty of making known to the Ways and Means Committee that we are disturbed by the fact that in the Constitution of the - Proposed Merger there is no reference to the four points the principle of which we wish to see preserved under all circumstances.'" - So the Synod of Canada sees the deficiency in the unification platform: "no reference to the four points," especially concerning the Lodges and Chiliasm. It should now urge that clarity be given therein before the consummation of the agreement. E. P.

Godless Talk. In the *Ladies' Home Journal*, a "pastor" (that God may have mercy!), who is not known at all, but would like to attract attention to himself in this so cheap way, publishes an article with the heading: "Why I can no longer preach my old sermons." He says that this is why the churches are so empty nowadays, because people do not want to hear the old gospel of God's grace, of blessedness in eternity; they want a gospel for this life, how to enjoy this life, how to live honorably, how to lighten other people's burdens, and so on. They did not care whether Abraham was justified by faith or by works. Such things as vicarious suffering, redemption, and atonement have no meaning or sense, unless, for instance, they think of our soldiers who suffered for others in the same sense as Christ did. When the man says that because of this he can no longer preach his old sermons, he is showing that he has seen better times, that he has now lost all spiritual sense and has fallen away altogether. He should be put in such a position that he would have neither old nor new sermons to preach. He is not a benefactor of mankind, but a deceiver, and there is no need of any more of them; there are enough of them without apostate pastors. How is it explained that a pastor who has been a Christian can thus boast of his apostasy? It is the vexatious lust of honor. As there is no surer way for a woman's image to become famous with the ungodly world than for her to go through some sordid scandal trials, while the multitudes of virtuous girls and women do not come before the public, so there is no easier, cheaper, and surer way for a pastor to make a name for himself with the world than for him to get up some new or however old false doctrine and ungodliness. And whence is it that such parsons find a hearing? It is because it is good to fiddle with those who like to dance; that is, one prefers to go the way to hell in company. If people are unbelieving and godless and want to remain so, then this gives them strength and reassurance against their conscience, which always makes itself known from time to time, and against the secret fear, which they can never quite get rid of: What if the Bible were true? What if someone else were to assure them? You are quite right; I am also so. Most of all, when a so-called preacher tells them, "I used to preach that silly stuff, too, but I am beyond it; I would not and could not preach my old sermons to-day; there is no hell, no wrath of God on sin," it serves to put the troublesome conscience to sleep and to calm it down; and that is worth some money. Of course, neither is helped by this; for it is not what this one says, or that one says, and what the other also says, and that they thus strengthen each other, that makes the difference, but it remains, after all, with Christ's saying, "The word which I have spoken, the same shall judge him at the last day," Jude 12:48. And the trees which have twice died, Jude 12, are trees which have the axe laid to their roots, and are cast into the fire. "It were better for them that they had not known the way of righteousness, than that they had known it, and turned from the holy commandment which was given them. It hath befallen them the true saying, The dog eateth again that which he hath eaten; and: The sow after the flood wallows again in the dung," 2 Pet. 2:21. 22.

E. P.

Catholic priests forbidden to participate in Prohibition movement. Archbishop Messmer, in a circular letter to all priests of the Roman Catholic Archdiocese of Milwaukee, has forbidden priests under his jurisdiction to participate in any prohibition movement.

or to support one. In addition, prohibitionists will no longer be allowed to hold meetings on church property. The letter states, among other things: "It is becoming more evident with each passing day that the present Prohibition movement is subject to a pronounced 'sectarian spirit'. We cannot deny that some Catholics, including priests, are guided in this matter by thoroughly good motives, but they overlook the thoroughly false principles underlying the movement in the interest of the enemies of the Catholic Church, who are attempting in this way to attack the most sacred secret entrusted to the Catholic Church. For these reasons, I hereby positively forbid all priests of the Archdiocese to permit any prohibition meetings on Church property, in churches, schools, or halls. On the other hand, this is the most opportune moment to preach the Catholic views on temperance and to inculcate in all to exercise true and genuine temperance, both in eating and drinking and even total abstinence from the enjoyment of spirituous beverages. Prohibition does not mean temperance at all."

Time of theological study at Catholic seminaries shortened.

The "Catholic Messenger of the Faith" reports: "Cardinal Gibbons has been notified from Rome that in the future only a three-year course of theological study will be required for ordination to the priesthood. Previously a four-year course was required. The curriculum will be condensed accordingly." E. P.

That a reconciliation is in progress between the Catholic Church and the Masonic Lodge is again reported. A Catholic paper remarks: "The *Fortnightly Review*, in . Discussing the *Washington Herald's* reported

and allegedly started in Chicago, to bring about peace between the Masonic Order and the Catholic Church, and thus put an end to a controversy which has lasted for generations^, thus: 'Jest aside, there is no greater way for the Church to recognize Masonry than to reconcile herself to paganism and heresy, and the men who have instituted this movement'-if such a movement has indeed been instituted-'are either very ignorant, or anxious to to hoax the simple-minded/ Such a movement may well not have been initiated, but a secret desire to bring about such a rotten peace and a belief in the possibility of reconciling the Catholic Church with the supposedly quite innocent and religiously harmless North American Freemasons haunts some minds. Also, the *Fortnightly Review*, in its no.

of May 1, again called attention to the fact that a strong Masonic propaganda is being carried on in the army." - Much less can the Lutheran Church, which drives with all earnestness the article of justification and blessedness through Christ's blood and death, and through faith in Him, by which alone, after all, Christianity is distinguished from paganism, abandon its struggle against the paganism of Freemasonry. The Christian Church would have no purpose in the world if it wanted to say: Paganism, the natural religion, that one becomes blessed by an honorable life, is enough; there is no need of the preaching of reconciliation through Christ.

E. P.

Many religions represented. The *Atlanta Constitution* recently carried statistics of the religion of the recruits enlisted at Camp Gordon. According to these, Catholics were 14, 159, Methodists 4787, Baptists 3742, Jews 2477, Presbyterians 1857, Lutherans 1493, Protestant Episcopalians 1597, Congregationalists 472, Greek Orthodox 403, Christian Church 338, Jewish Reformed Church 157, United Brethren

of 145, Reformed 108, Evangelicals 94, Anglicans 78, First Reformed 68, Jewish Orthodox 66, Unitarians 48, Primitive Baptists 55, Agnostics 36, Dutch Reformed 31, Adventists 27, Atheists 24, Church of God 19, Universalists 18, Lunkers 17, Molzs Rollers 16, Mohammedaner 11, Reformed Protestants 10, Armenian National Church 10, Reformed Church of America 9, Armenian Orthodox 9, Campbellites 7, Gregorians 7, Mennonites 7, Sons of Moses 7, Russian Orthodox 6, Pagans 6, Moravian Brethren 6, Church of the Holiness 6, Friends 8, German Reformed 7, Nazarenes 6, Serbs 5, Coccoiles 4, Church of Incarnation 3, Centenarian Church 3, Pentecostal Christians 3, Reformed Trinity 3, Serbian Church 3, Greek Serbians 3, Disciples 2, Confucians 2, Spiritualists 2, Promised Land 1, Church of New Jerusalem 1, Church of Scotland 1, Free-thinking Methodists 1, Mission Church 1, Christian Reformed 1, Chaldean 1, Covenanters 1, Mormons 1, Hibernians 1, Theosophists 1, Latter-day Saints 1; Christians without closer preference to any church denomination 276; undetermined 295; no religion determined 694. But this is by no means a complete list of all the religions represented in America. In our land of unlimited possibilities and religions there are over eight hundred different creeds. We usually do not even think of such high numbers when we sing, "Much' sect and much rapture in a heap come hither." E. P.

Excessive Secrecy of Confession. It is self-evident that a confessor must keep secret the sins confessed to him by his penitent or confided to him in his capacity as spiritual adviser and pastor. To tell another man of one's secret sin, so that he may counsel one, is the exercise of the utmost confidence that a man can have in another. It is taken for granted that what is confessed dies and is buried in the confessor's ears. It is an atrocious breach of trust to whom the confessor does not keep the secret of confession. Luther was never in favor of punishing heretics and the like with fire and sword, but of overcoming and winning with God's Word; but when it was reported to him that the Council of Venice had condemned a monk to death by fire, because he had absolved some one of a murderous deed confessed to him, and had then been induced to betray it by bribery, he declared, "This is a right, good, reasonable judgment and wise consideration of the Council, and the monk is cheaply burned as a traitor." And even if the authorities wanted to compel one to reveal a confessional secret, then one should say, "Nothing has been confessed to me, but to the Lord Christ. I have heard nothing. If Christ has heard anything, he may tell it if he will." - Now Papists have always boasted that their priests were especially scrupulous and secretive in this. And they have thought up all sorts of possible and impossible cases in which this or that crime, however gruesome, would be confessed to them, even crimes which the person concerned would first want to commit, and which therefore do not lie in the realm of confession at all, and where perhaps love as the highest law, love for individual people, or the duty of love towards a whole city or a whole country would require that the evil intention be reported. Such an example of such senseless exaggeration we recently found in a Catholic paper. It said: "The British Government," said a recent cable dispatch of the Associated Press, "will insist that during the duration of the war the seal of secrecy, as it exists between lawyer and client, doctor and patient, priest and confessor, shall be abolished, and that the persons concerned may be compelled by the military command

to tell the authorities what their patients, clients or confessors would have entrusted to them. Catholics need not fear on that account. For if the English government were also to pass such a law, no Catholic priest would break the seal of confession, but would rather undergo gaol, death, and martyrdom. The priest must not even betray to his penitent, outside of confession, either by words, looks, or change of habitual behavior, that he knows his penitent's guilt. If the housekeeper of a priest were to confess to him that she steals from him daily by taking money from his table, the priest should not put the money away, he should not even count it, if that were not otherwise his custom. From the martyr John Nepomuk to our own day, Catholic priests have always kept the secret of confession, and many have suffered death not to betray it. In the courts of all civilized states this is also recognized, and if England should presume to require by law that during the duration of war the seal of confession should be invalid, she will find a closed phalanx of Catholic priests against it, who will die rather than violate the seal of confession." Whether, in the example given, the priest would not after all look about for a new housekeeper, or put his money a little more in safety? In this no sensible man would see a violation of the seal of confession. The ordinary, uncorrupted Christian mind would even ask whether love did not demand that the housekeeper should be kept from further stealing.

E. P.

Palestine's Future... about the feasibility of the intention to establish a new Jewish empire in Palestine, Viscount Bryce has grave doubts. As he points out, Palestine is a very small area. At the time of Solomon, when the highest summit of Israelite royal power was reached, the whole empire was scarcely as large as the state of Massachusetts. But as Palestine never had a definite boundary except on the west, on the Mediterranean Sea, it would be about 10,000 square miles with the territory now to be added to it. However, most of this area is .too dry and too stony for agriculture. Many areas are not even suitable for raising livestock. Some places could be turned into fertile fields by artificial irrigation, but the enterprise would be very costly, since there is only one stream from which water could be drawn: the Jordan River. Minerals are not sufficiently available to enable an industry to be established. This would leave agriculture as the only source of food. Before the war the population was stated to be 650,000; but it has since been diminished by the cruelty of the Turks. Two-thirds of these are Arabic-speaking Moslems, many of them very fanatical, whom it would be impossible to drive from their soil, so that room could only be procured for another 300,000. After the establishment of a sprinkler system in the middle and upper Jordangebiet, perhaps another 300,000 could make their living. As Bryce points out, the main object is to put an end to Turkish rule, which has always been a curse to every country. Some European rule would be welcome to all the inhabitants without exception. Under it the professors of all religions would live side by side in peace; but that the professors of only one religion could hold their own in Palestine he thinks unlikely. This, we would like to add, would be completely contrary to the spirit of the times. This is decidedly contrary to the idea of the old religious state, in which all had to be of the same faith.

(Wbl.)

Your pastor's gifts.

God has distributed the gifts differently. All gifts are not united in any man, not even in any pastor. In judging a preacher, therefore, it is not the right way to judge him by his delivery, but by what he preaches. It is certainly a wonderful gift if a pastor can present the Word of God in such a way that his whole appearance wins over the listeners to the cause he is to present and advance. But the main thing is that he brings God's word, and that loudly and purely. For he is to be God's messenger, having a message from God to make sinners blessed. When a man sends a messenger, his chief concern is that the messenger should give the message he has been commissioned to give, and not add all sorts of things of his own devising, even if it be in fine words and in the most engaging manner. So also God wills that his messengers, the preachers, bring his word to the hearers, and indeed they are to interpret this as he wills it, and as he himself also interprets it in 'his word. In judging your preacher, therefore, you are to look at whether he brings God's word, and not at his delivery.

In regard to a pastor's manner of preaching, we find the following thoughtful words in a report from the Texas District of our Synod: "Every conscientious pastor makes every effort to present the best to his congregation. But the gifts are very different. The one is fiery, the other more calm; the one has a spirited speech, the other's talk is sober. We see this difference of disposition also in early Christianity. Apollo was an eloquent man, Apost. 18:24; Paul, on the other hand, confesses of himself: "I was with you in weakness, and in fear, and in great trembling: and my word and my preaching were not in the reasoning of human wisdom, but in the demonstration of the Spirit and of power," 1 Cor. 2:3, 4. Nevertheless, Paul wrote to the Corinthians on the impulse of the Holy Spirit: "I reckon myself to be no less than the chief apostles. And though I am foolish in speech, yet am I not foolish in knowledge," 2 Cor. 11:5, 6. In itself it is all the same how the pastor speaks, if only the content of his sermon is good. That is all that matters, and it is to that that attention is to be paid. But if the content is lacking, then the fiery, spirited speech is only a flash in the pan. If, on the other hand, the content is right, and attention is paid to it, then even the quiet speech penetrates with power into the heart for the blessing of the hearers. With power into the heart.

Let each one think about it for himself, and then try to instruct others and say to them, "God will have known that the congregation needs just such a preacher with such gifts as our pastor possesses. Therefore we should not lust after a pastor with greater gifts, but make our pastor of good use to us for our blessedness." (City Missionary.)

An accurate official.

In the fourth chapter of his gospel, the apostle John tells us of a royal official who, after receiving help, followed the works of God closely and was thereby led to complete faith in the Lord. Jesus had returned to Galilee from Jerusalem, where he had celebrated the Passover of the Jews, and was staying in Cana. Here came a

A royal official from Capernaum came to him, whose son was deathly ill. In his distress the man knew no other way out than to ask the newly arisen prophet of Nazareth to come down to his house and heal his son. Jesus first gives him a stern rebuke: "Except ye see signs and wonders, believe ye not." But the official is not deceived; his trust in the Lord grows, and so from his anguished heart comes the plea: "Lord, come down before my child dies!" Now he may hear the great word: "Go thy way, thy son liveth!" But it was given into the heart of the anxious father, that he believed the word, and went home.

It had been a sorrowful way up from Capernaum to Cana; it was an easy and joyful way down from Cana to Capernaum. Anxiety, sorrow, grief, filled the heart of the royal one as he set out to seek out the prophet from Nazareth. With joyful faith he can go home; for the "Word has taken root in his heart: "Thy Son liveth!" Doubting and hesitating he had come, not knowing whether Jesus would help him, or whether the help would not come too late. With joyful assurance he goes down to Capernaum; for JEsus had spoken so comfortingly, so lovingly the word, "Thy Son liveth."

With full confidence he hurries home. But already on the way down his servants meet him and report that his child is alive. The illness had suddenly taken a turn for the better, and probably the mother, who was at the child's bedside, had immediately sent messengers to bring the sorrowful father the good news: "Your son is alive. Then the father inquired of them the hour when things had become better with him. The servants told him, "Yesterday at the seventh hour the fever left him."

We see here the precise, the punctual and conscientious official. He is accustomed to inquire into the circumstances of everything, to ascertain the matter exactly and to make it clear. That's what he's doing here too. And it was well. He perceived that the recovery had come at the hour when JEsus had said to him yesterday, "Thy Son liveth."

It is a strange trait that the evangelist John reports to us in this story. As he himself paid attention to the hour in which he once came to Jesus with Andrew (Joh. 1, 39), he also tells us how the king inquired about the hour in which his son was healed. And the more closely he inquires, the more certain it becomes to him that JEsus, the Master, here intervened and miraculously helped. He believed, and all his house with him.

The Scripture commentator Johann Albrecht Bengel says of this passage, "The more closely one inquires into the circumstances in God's works, the more nourishment faith receives for the praise of God." In human works it is often the reverse. The more one inquires here and examines them in detail, the smaller, more insignificant, more insubstantial they become. How often do human works, however noble, however good and charitable they may seem, spring from ignoble or dishonest motives, man seeking only his own advantage or honor! It is quite otherwise with God's works. What he does, the light may not shun. God's works may be inquired into, they are not thereby diminished, but the more we inquire into the individual circumstances, the greater and more wonderful they stand before us, the greater and more adorable our God becomes to us. We should follow God's footsteps in our lives much more diligently; our trust in Him would thereby be strengthened anew again and again, and our faith would always be strengthened.

again new cause,. To praise and thank God. God is wonderful in all his works. He that is mindful of them hath vain delight in them. He is great when he leads us gloriously. He is adorable when he walks with us in deep suffering, when he sits and melts to bring to light the precious gold of faith. He is great in grace and judgment, in mercy and faithfulness, in help and salvation. Following his footsteps leads to joy and trust, to thanksgiving and worship.

Dying without Christ and with Christ.

A few years ago the famous "miracle rabbi" Israel Friedmann, whom thousands of Jews idolized as a saint, died in Sadagora in Galicia. They believed to see in him a right offspring of David's tribe and attributed to him the power to perform miracles. And how did this "saint" die? Dr. Rappaport, a physician called from Lemberg to the great man's bedside, tells the following about the rabbi's last hours:

"I arrived in Sadagora at four in the afternoon. A large crowd covered the streets leading to the Rabbi's palace. When I arrived there, I was literally carried into the palace on my hands. No amount of resisting or backing away helped. The pain left the faces of the faithful followers and gave way to a hopeful joy which my coming evoked in them. I found the sick man in a hopeless condition, nor did I make any secret of the near disaster. It was shameful to behold the anguish and despair, the wringing of hands and lamentations of this poor man who now stood before the gate of eternity. He clasped me and begged me to save him; his whole fortune I should have for it, to preserve him but a few years. But all was in vain. For another twenty-four hours he fought a fearful death-struggle, hounded by a fear and dread of death in which I had never seen a dying man!"

Truly, a distressingly sad picture!

All the greatness and holiness that surrounded this man in the eyes of his followers during his lifetime collapses at the moment of death, before the gates of eternity! He who was considered by others as a Saviour, in whom they placed their trust and hope, dies without peace and without hope, like a godless man!

And now - what a contrast, dying with Christ! In March 1906 a son of Israel also died, but one who had found his Saviour, Jesus Christ. It was the long-time steward of a Bible store, Abraham Pick. One of his daughters gave the following account of it:

"It was a blessed journey home which the dearly departed was allowed to make, a release of the soul from the earthly shell without struggle and pain. Our dear father had always led a rich life of prayer, his soul was closely united with his Saviour. During his illness - he lay four and a half weeks - his hands were folded again and again, his gaze turned towards heaven. Often we had to pray with him or say a saying to him; how he then always looked so full of peace! He thankfully pressed our hands, for to our sorrow our dear father could only speak a little; little by little his voice failed completely. Only once, it was at night, he suddenly cried out in a loud, audible voice: "Christ is my life, and dying is my gain!"

These were the last words heard from his mouth; triumphantly he exclaimed them. How he rejoiced at his going home! Now his longing is satisfied; he has entered into the rest that is available to the people of God.

Bitter Pills.

Not only apothecaries, but also other people supply one with bitter pills. They are not pleasant to take, so one involuntarily gives up the face; but they are, if of the right kind, very salutary.

Against the famous English commander Wellington, who, together with Blücher, defeated the ex-emperor Napoleon J., who had returned from the island of Elba, at Waterloo (or Belle Alliance) on June 18, 1815, a highly placed English churchman once remarked, when speaking of the mission to India, "O, this missionary work is as foolish a beginning as it is useless and unfruitful! It is nothing but the spawn of sectarian and fanatical minds." At this he counted with certainty on approval and confirmation of his view on the part of the old commander. But the latter frowned, and said, "My lord, your king's marching orders are: 'Go ye into all the world, and preach the gospel to every creature U A bad soldier, he that murmurs and carpeth at it! Do what you are commanded, and do it with zeal and faithfulness! Leave the rest to God! It is your King's business!'"

It is a bitter pill when a preacher has to be told by a layman what his duty and obligation is to Christ his Lord.

Why not me?

A professor was sitting in his chair, lecturing to his students, when suddenly there was a shout of "Fire, fire! Everyone rushed into the street. A high blaze came out of the neighboring house. Whoever was in the street immediately joined the chain, and soon buckets were flying from hand to hand. . The chain goes from the street to the river, from which the buckets are filled. In the river the last one stands in water up to half his chest. It is a weak, pale student. "What!" exclaims the professor, seeing him, "you here in the water?" "Some one must stand in it," was the reply, "why should not I be that one?" Cowardice and laziness always say, "Some one will take it in hand," and with that one appeases himself.

A whole man, and what is more, a whole Christian, when it is a question of duty and love, says, "One must be, and why should not I be that one?" and the thing is done.

Obituaries.

Again it has pleased the Lord of the harvest to call a faithful worker from the contending church to eternal rest and to transfer him to the triumphant one. This is Father Johannes Heck, for several years a city missionary in New York. For some time his physical strength had been diminishing, with all the freshness of his spirit, so that he could only maintain his ministry with great effort and toil. But the thought of resting was far from his mind, until a stroke, just at the time when the Atlantic District of our Synod was in session at Immanuel Church, New York, brought him to the

He threw himself into the sickbed and set a goal for his activity. The undersigned hastened to him, and came in due time to offer him Holy Communion, to give him words of comfort, and to hear from his mouth the confession of a confident, firm and cheerful faith. On the 5th of May he passed away gently and blessedly, without the agony of death, at the age of 74 years, 9 months and 25 days, at his home at Hawthorne, N. Y.

- The deceased, born at Gura Humora in Bukovina, where his father was mayor, was adorned by God with splendid gifts of the Gcist, a scholar versed in many branches of science, an agreeable and adroit pulpit orator, an uncristncr fighter for the truth, a fine song writer, above all a faithful and conscientious pastor, and especially gifted to minister to the sick with comfort, counsel and succor. After completing his high school and university studies, he found employment as a pastor and district school board member in Mödling near Vienna at the time of the great "Los-von-Nom" movement in Austria. On a collection trip for the support of the oppressed Protestant Church in Austria he came to Germany, among others also to Baden. Here he was received in audience by the Grand Duke Frederick, and in recognition of his pastoral services to the Protestant Church in Austria he was awarded the Order of the Knight's Cross, first class. In 1888 he came to America to serve the Lutheran Church here, and entered into connection with the Pennsylvania Synod. He began his ministerial work in Philadelphia, where he founded the Cross congregation still in existence. His next sphere of activity was Hoboken, N. J., where he organized St. John's congregation as a Lutheran congregation, and served it for several years. By this time he was in connection with our synod. From Hoboken he was called to New York as city missionary, where he planted St. Paul's congregation in the upper part of the city. The Trinity congregation at Rockville, Conn. was hereupon his next field of labor. From there he was called to our ConcordiaCollegc, then at Hawthorne, to help out. In addition to the instruction he gave here, it is partly due to his activity that there is still a congregation in Hawthorne and that it owns a church property. After transferring the college to Bronxville, he took up his office again as city missionary in New York, in order to work in the local hospitals, in which service he was tirelessly active until the end of his life. The time of his ministry amounts to nearly fifty years; only a few months were missing. - The deceased was married to the widowed Mrs. Bcatrice Mautner, whom he leaves behind along with an adult daughter, a stepdaughter and three stepsons. - Funeral services were held at Hawthorne on May 8 with a large attendance of the officiating brethren of New Dort and vicinity. The undersigned officiated in the house and delivered the German address in the church, Father W. Schoenfeld the English address, Father W. Köpchn officiated at the grave. The ecclesiastical celebration was especially heightened by a hymn composed by the deceased himself and set to music by the composer Mr. Merx. May his memory remain a blessing among us, and may his ministry be an example to us!

_C. F. Renz.

Adolf Wilhelm Frese was born on 10 January 1841 in Sievern, parish of Debstedt, Kingdom of Hanover. Confirmed by the later General Superintendent Saxer, he attended the high school in Dorum and later the preparatory school of Pastor Brunn in Steeden. In 1866 he entered the practical seminary at St. Louis. On January 26, 1868 he was ordained in St. Louis by Praeses Büngrer. His

Occupation of settling on Rock Creek, Cuming Co, Nebr. was signed by 19 men. \$250 and free room and board was promised him. He experienced a disappointment, however, when, after much trouble, he reached his field of work, and was now told that the whole thing had fallen through again. A man had already arrived who had started a school. As a result, all but 5 of the signers of the profession had withdrawn their signatures. In the event that it should now not be possible to bring together a congregation, these five wanted to pool the necessary travel money for the return trip to St. Louis. But now Frese had the opportunity to preach God's word at a funeral, even before he was to preach his inaugural sermon. The following Sunday quite a number of people gathered to hear his sermon. Then a strange thing happened. A man came up and said something like this: "You know that I am an enemy of the church and of preachers, that I was very much against a preacher being called here, because then our beautiful unity here would be over. But now we have already heard in the funeral sermon that we need a Saviour and a pastor who will teach us the way to blessedness. And today we have heard that the pastor does not want to be our lord and master, but only a servant of Christ. We must have such a preacher here." This unexpected speech made a deep impression on everyone, and so a new document was drawn up and signed by 24 members on February 16, 1868. Thus was born the first Lutheran congregation of our Synod in Nebraska. From here Frese soon served other places from Arlington up to Norfolk and as far away as Columbus. The very next year he received help in his brother, E. Frese, who was introduced at Logan Creek. In 1881 Father Frese answered a call to Missouri, and then after a number of years came again to Nebraska, where he served the congregation at Millerton. Five years ago he resigned his office, and has since resided with his daughter at Benson. During this time he was mentally very spry, though his bodily strength, especially in his latter years, was much diminished. A stomach ailment was apparently the external cause of his death. On May 5 he passed away blessedly. Three days before his end he asked his pastor, Father F. W. Seesko, to give him the funeral sermon after his death on Ps. 119, 76: "May your grace be my consolation, as you have promised your servant". He proclaimed the grace of God in Christo to the souls entrusted to him during his long ministry. His brethren in the ministry and his most intimate friends know how anxious he was at all times that this consolation should in no way be abridged. Wherever he served as a pastor, in the school which was so dear to him, in confirmation classes, at the altar, at the bedside of the sick, from the pulpit and at the coffins of fallen members, everywhere the grace of God was the summa, core and star of his testimony for the Lord. But this grace was also his own rod and staff, which became especially evident in the last days of his earthly existence. The funeral service took place with great participation, also on the part of many ministers and representatives of those congregations which the deceased had served, on May 8 in the Immanuel Church in Omaha. The pastor of the deceased spoke in German on the above text and in the vernacular on John 17:10. Father M. Adam spoke words of comfort and encouragement in the name of the Presidium, 4*. Dommann on behalf of the Millerton congregation, and Bro. Wolter on behalf of the Arlington congregation. Burial took place in the Parvn churchyard At Omaha. - Already on the day of the funeral

At the time of his death, the wife of the Blessed, Anna Marie Barbara, née Kamm, lay seriously ill; she followed him into eternal rest on 23 May and was laid to rest at his side on 25 May. They had been united in marriage since 1873. Five children survive them, one of whom is a son in the preaching ministry and one in the school ministry.

E. Eckhardt.

New Deurksuitzen.

Brief Catechism and Bible History. Compiled by *Kev. P. H. Ristau*, Lakefield, Minn. 86 pages 5 1/2 x 7 1/4. price: 25 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

To the main title of this booklet is added the subtitle: "Biblical Illustrations, Explanations, and Scripture-passages on Luther's Small Catechism," and as the purpose of the same is stated: Intended as a Text-book for Instruction of Adults and Semi-adults, Sunday-schools, Bible Classes, and for Our Camp Pastors." The book, which is a side piece to the works of Dallmann ("Luther's Small Catechism, with Short Explanations and a Few Bible-verses, for Very Busy People") and Selle, which are already known in our circles.

("A Brief Guide in the Christian Doctrine for Adult Catechumens"), will certainly serve its purpose and is hereby recommended for it.

L. F.

The patriotic hymn "U. S. A. Anthem for Every American School and Home," by teacher J. P. T. Kirsch, indicated in No. 13, p. 215, has now been published for men's choir and mixed choirs, and is available in all arrangements from Concordia Publishing House, St. Louis, Mo., for 10 cts. each.

L. F.

Ordination and Introductions.

Ordained on behalf of the District President concerned:

On the 5th Sunday, A.D.: Kand. Hcrm. Meper in the church at Stones Prairie, Mo., by P. J. C. Roschkc.

Introduced on behalf of the district prefects concerned:

On the 4th of Sonnt, n. Trin.: B. C. T. L o c h n e r at Nazareth Church, Chicago, Ill, assisted by DU. A. J. Büngr, Pflug, Schmidtke and Bnrhenn by B. F. P. Mcrbitz. - B. O. Lang in the parish at Tarcoxie, Mo. by P. C. Kraus.

On the 6th of Sun. n. Trin.: Bro. L. Admonished at the church at For Point, Wis. assisted by BB. Zollmann and C. Albrecht by B. H. G. Schmidt.

Introduced as a teacher:

On the 4th Sunday, N. Trin.: Teacher C. Rvseutvter as teacher at the school of St. Peter's parish at Teshler, Nebr. by B. W. Cholcher.

Inauguration.

On the 5th Sunday, A.D., the Immaunels congregation at Parshall, N. Dak. dedicated their new church to the service of God. Preachers: BB. Grumm (English) and Kcmnitz. B. Kcmnitz also said the dedicatory prayer.

On page 183 read under dedication in Fallon, Nev.: Preachers: 1??, Mary's and F. H. Wenzel, B. W. E. Menzel said the dedicatory prayer.

Anniversaries.

Anniversary:

Arzi 4th Sonnt, n. Trin.: The Immanuel congregation at Town Emerald, Minn. (B. F. J. Ötjen), the 50th anniversary. Preachers: BB. Grabarkewiß, A. L. Ötjen, and Klammer (English). - On the 3rd of Sonnt, u. Trin. the Trinity congregation at McFarland, cons. (B. W. Meyer), the 25th anniversary of the consecration of the church. Preachers: BB. Keller and Tegner (English). - Redeemergemcnde at Fort Wayne, Ind. (B. J. R. Gräbner), the 25th anniversary. Preachers: 1'1'. W. Dallmann and M. Sommer.

Conference displays.

The Grain Belt - Special Touference of the North Dakota and Montana districts will assemble. w. G., from July 23 to 25, at B. Berners community at Hazcn, N. Dak. Work has been done by BB. Meeting, Kern, Bück, Feddersen, Kaul, Burgdorf, Berner, Matthias. Confessional: B. Burgdorf (B. Kaul). Sermon: B. Kern (B. Feddersen). Timely registration requested. F. W. K a u l, Sekr.

The Cattaraugus Conference will meet, w. G., on the 30th and 31st of July in the community near Colden, N. P. (B. Klahold). Work has been done by BB. E. J. Sander, Potrafke, Witte. Preaching: B. Hübsch (B. Witte). Registration with the local pastor requested. G. Kühn, Sekr.



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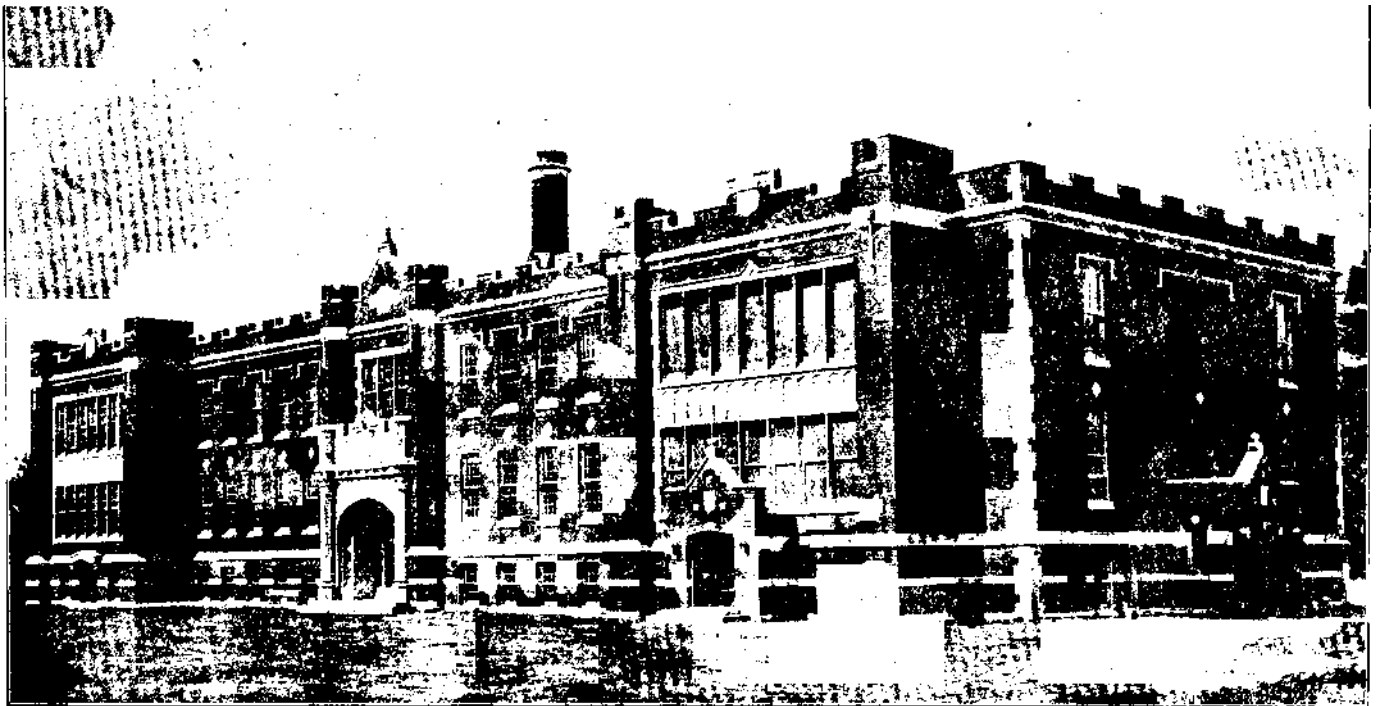
St. Louis, Mo., July 30, 1918.

No. 16.

Inauguration of the new teaching building in St. Paul.

June 30 of this year will remain unforgettable to many a synod member and to many of our Lutheran Christians here in the Northwest, as it does in the history of our congregation.

In the morning service Vice-President F. Brand of Springfield, Ill, preached in German. He especially emphasized that the building was a monument to the love of Christians here in the Northwest, as well as a testimony to the fact that Bible Christianity, as it is in our Synod, has become



The new teaching building in St. Paul, Minn.

The name of the church is written in red letters. In spite of the cool, threatening weather, a large number of Lutherans from the cities and the surrounding area had already gathered in the morning, indeed, some came from a great distance to rejoice with the local Lutherans and to praise God.

law exists and is propagated by it, nor does it exercise its power. At the close of this impressive address, Father Hagen, of Detroit, Mich. chairman of the General Board of Supervisors, delivered a short address, in which he urged the assembly, and all orthodox Christians, to give Jerusalem, at the close of the-

The ceremonial opening of the doors followed. During the lunch break, the participants had ample opportunity to inspect the building in detail.

In the afternoon it became a little warmer, and light rain

and that it would fulfill this task by providing for the training of ministers of the Word. Representatives from the sister institutions in Fort Wayne, River Forest, Milwaukee, Springfield and St. Louis were present; Bronxville, Concordia, Seward, Oakland and Portland sent their congratulations and blessings by letter.

Representatives from sister synods and other districts offered their congratulations in person.

After the church ceremony, a post-celebration took place, in which representatives of the state and the city also spoke, who in turn expressed their joy at the success of our work. It was especially impressive when Mr. Bosse of Evansville, Ind., representing the General Board of Supervisors, in a lengthy speech, presented the keys of the new building to Director Büniger, who has now worked at the institution for twenty-five years, which he accepted with a few words of appreciation.

The new educational building, however, is a monument to the love of our Lutheran Christians, especially here in the Northwest, as was expressed appreciatively from various sides at the celebration. With united efforts, the districts most involved, the Minnesota and Iowa Districts, have raised their promised share of the building sum. Yes, the whole sum still exceeds the P70,000 assessed, as the report of the Financial Statistician shows, and contributions are still pouring in.*) Nor should it be forgotten that many congregations still raised extra collections for the furnishing of the new building. Some have even taken the trouble to furnish individual rooms completely. In short, it has been shown that Lutheran Christians throughout the Northwest have a heart for the Prophetenschule in their midst.

The building is in the so-called Tudor Collegiate style. The material is red brick together with ornaments of white sandstone. It is quite fireproof and fit for purpose. It measures 60X198 feet, is two stories high, and also has a ground floor. On the first floor are the reception room, adjoining which are the director's office and the faculty room, the faculty library, and four spacious teaching rooms. On the second floor there are two large classrooms and one small one, as well as the mathematics teaching room, the science teaching room, the biology laboratory and the museum. The ground floor contains the boiler rooms, cloak rooms, a room which may later be fitted up as a chemical laboratory, and several storage rooms. In the north wing auditorium, which is not only furnished for the worship gatherings of students, but can also be used for all kinds of lectures. The proportion of the assembly hall is particularly remarkable, as simplicity and dignity are united with beauty.

*)Of course, several thousand dollars of this sum are still outstanding; they have been promised, but not yet received. Now that the building is finished, the friends of the institution in question want to hurry all the more to send in their promised gifts.



The main entrance to the new teaching building in St. Paul, Minn.

The showers that passed by from time to time could not dampen the festive joy of the significantly larger crowd. The service as well as the after-celebration were held in the language of the country. Prof. Gräbner of St. Louis explained in particular why the new doctrinal building had been undertaken and erected at this time, when the terrible world fire was raging and there was talk of the bankruptcy of Christianity. He also explained that the Lutheran Church of the pure confession has a great task in this last time of the world.

Some rooms, as already mentioned, are already fully equipped, at least for the time being. However, there are still many items that belong to the equipment of a good institution, but which could not yet be purchased. But the love of our Christians will certainly also bring about change here, so that we Lutherans do not have to let it be said to us that the children of this world are also in this respect wiser than the children of light in their generation. If our schools are to stand the test of time (and we expect them to do so, of course), let us also procure the necessary objects of instruction: Maps, pictures, machines for light pictures, cabinets for storing historical and scientific objects, and the like .more.

Above all, however, we need pious, gifted students at our school who are willing to serve the Lord of the church in the ministry later on. Otherwise even the best school for prophets is worthless. We have plenty of room now.

Finally, it should not go unmentioned that the very first service in the new assembly hall was a service of praise and thanksgiving. On the evening of the inauguration day, two jubilarians were ushered in, both of whom had already been in the service of the institution for twenty-five years and had grown grey in the self-denying work of these years, namely Director Theodor Bünger, who had taught here since the school's inception, and Mr. A. Hillmann, who, as a member of the supervisory authority, also looks back on a blessed period of service. Many speakers and well-wishers duly emphasized the merits of the two jubilarians for the institution. But the most beautiful thing about the celebration, as well as about the celebration during the day, was that the keynote of all the speeches always stood out in praise: Glory to God alone! FR. K.

Michigan District Assembly.

"The LORD of hosts is with us, the God of Jacob is our refuge," Ps. 46:12 - this is and shall be the song of the church of God, even in the present sad and gloomy time. May it rage and rage, may the earth tremble, may the kingdoms fall, "yet shall the city of God be merry" with its fountains, where the holy dwellings of the Most High are. The LORD is with her within, therefore she shall be established: God help her early," Ps. 46:5, 6.

Thus our dear Synod may and must also joyfully confess. The Lord has been with it with his blessing and with his protection from the beginning, and is still with it today. This our Michigan District also cheerfully acknowledged and confessed at its last meeting, held June 19-25, in the midst of the congregations of Pastors Budach and Brunn at Bay City. It was opened by a solemn service, in which General Praeses F. Pfothner preached the sermon on the subject: "You are the light of the world" on the basis of Matth. 5, 14-16. About 400 Synod guests, pastors, teachers and congregational delegates, were present. In peace and quiet we were able to enjoy the blessings of the synodal session, to deliberate without disturbance and to decide what is conducive to the glory of God and the good of the church.

The teaching sessions were especially beneficial. Fr. H. Grüber lectured on the subject of "The Way of Salvation" on the basis of the explanatory words of the Third Article: "The Holy Spirit has called me through the Gospel, enlightened me with His gifts, sanctified me in the right faith, and preserved me." The treatise was based on the following theses: "1. Out of unfathomable grace and mercy God sends to men, who are by nature his enemies, the earnest and powerful invitation to come to Christ, to believe in him. (Calling, invitation.) 2. By such calling God works faith by grace in the hearts of many. (Enlightenment, conversion.) 3. The Holy Spirit gives to the believer the will and accomplishment of good. (Sanctification in a special sense, regeneration.) 4. Preservation in the faith is also wholly a work of divine grace." With lively participation these theses were discussed, and the blessing was evident. This paper, together with the remarks, is to appear unabridged in the Synodal Report, and will then certainly continue to be a great blessing.

"The Lord is with us, the God of Jacob is our refuge." We were also allowed to perceive this with joy during the business negotiations. There, too, God's blessing and protection were unmistakable. First of all, the General Presiding Officer presented to us the statistics of the Synod: 2800 pastors, 1150 teachers, 325 female teachers, 1,001,000 souls, 95,000 pupils in the parochial schools and 92,000 in the Sunday schools; 14 institutions with 1900 students taught by 100 professors. What a blessing of God's grace! And what such a great work needs to be accomplished has also been raised under God's protection and blessing. Our fellow believers and synod members have contributed willingly and abundantly. And - let us believe it - this will also happen in the future. The necessary thousands will be raised. The Lord will continue to open hearts and hands. The synodical treasury will be filled, Concordia Publishing House will contribute its H100,000, and the dear congregations will do their part; our district will also raise its share of P10,000. The building fund needs P170,000 within the next three years, and it will lack nothing; our district's share will also become theirs. Do we not, beloved fellow Christians, have this confidence in God? Under God's protection and blessing, the work of the Inner Mission, that of the General Synod as well as that of our district, is also progressing well. The H60,000 needed by the General Fund for Inner Mission to support the weaker districts, seven in number, and especially the promising mission fields in western Canada, Brazil and Argentina, will not be lacking; the necessary pastors and teachers (now 650 pastors and a number of teachers) will not be lacking, and if more are needed after the war, they will be there. Enough pious and gifted boys will fill our institutions, be equipped and sent out under God's protection and umbrella, and be crowned with rich blessings. Our district has 29 mission parishes to supply, and behold! the \$10,000 necessary for such supply has been raised, and the estimated P11,000 necessary for next year will also come. Won't it? Let us only become more and more willing to continue to do this blessed work with all diligence!

In the heathen mission in the East Indies, nine American laborers are still in full activity, notwithstanding the well-known obstacles experienced by our work there. "More laborers are urgently required," says the Presidential Report, "as whole villages are asking for the preaching of the Gospel, and we are at present in negotiation with the English Government for permission to send more laborers. At Hankow, China, we have at present two missionaries laboring in the blessing, a third is preparing, and two will be sent out in the fall. The other missions of the General Synod, such as the Slovak, Estonian, Jewish, and Indian missions, are also in need of our intercession and gifts." And the Lord will give them; his protection and blessing is with us.

Our community schools are likely to stay. They are to be lifted up more and more. School inspectors are to help with this. For our district, P. H. Grüber was elected to this office.

The pension fund, unfortunately, sometimes suffers shortages. But there is a plan before the Synod to retire old pastors and teachers. This district also agrees with this plan, and it should now also be presented to the congregations, so that a decision can be made at the next Synod of Delegates.

The Negro Mission, the joint work of the Synodical Conference, will require over \$100,000 in the next two years. These, too, will not fail. The Children's Friendship Society in Bay City, the Deaf and Dumb Institution in North Detroit, and the Home for the Aged in Monroe will also be considered and will further create blessings. God's blessing and protection will be with them.

Patriotic speeches were also made on the occasion of the Synod. Pastors Rüßkamp, R. Meyer, Tresselt, Hertwig, Prof. Lochner, Chaplain Plehn and Mr. G. Töpel showed how despite the war we had nothing to fear. The Lord be with us, and we Lutherans would be recognized more and more as faithful citizens, true patriots. Now we should also do everything that contributes to substantiating this and that we can do with a clear conscience.

The result of the elections was: I". E. A. Mayer, Praeses; Fr. F. Tresselt, First Vice-President; Fr. J. Schinnerer, Second Vice-President; Fr. Dobberfuhr, Secretary; Teacher G. Wendt, Treasurer; the PP. C. Lederer, J. Schinnerer, O. Lübke and H. Berner, visitators.

Cheerful and strengthened, the synodists traveled home with the consciousness, "The LORD of hosts is with us, the God of Jacob is our protection! Sela." J. F. Müller.

Oregon and Washington District Assembly.

Our district was in session July 10-16 in Tacoma, Wash. Vice-President F. Brand preached the sermon at the opening service. Based on Luk 17, 20. 21 he showed in an excellent way: "The answer of the Lord to the question of the Pharisees: When will the kingdom of God come?"

For the first time since the founding of the district, the national language was used. After the synod had organized itself, Praeses Stübe read the synodal address, in which

he pointed out that now our country was also affected by the present world conflagration. Through our sins we are partly to blame, whether consciously or unconsciously.

The main time was devoted to the paper, "Our Faith According to Our Creed." Father Rimbach treated the first article. The main points which were elaborated were: God's nature and attributes; who the true God is; how the three persons of the Godhead differ from each other; what it means to believe in God; why the first person is called Father and Creator.

P. Lücke dealt with the second article. In this part of the paper the names "JESUS Christ" were explained; who JESUS is, namely true God from eternity and true man in the fullness of time. In Christ there are two natures, the divine and the human.

A good part of the session time was devoted to missionary matters, and rightly so, as we have a large missionary field in the States of Idaho, Washington, and Oregon. Out of the whole area work is being done with success. God has also been with our missionaries the last two years and has blessed their work. As our field is such a large one, and it is not possible for the members of the Missionary Commission to visit the field regularly, the Synod, at the request of the Commission, decided to hire a Missionary Director. The salary of the missionaries was increased from August 1. The worthy deputies held a special meeting in which they decided to work towards increasing the salary of their pastors as well.

Vice-President Brand spoke about our general synodal work. He heartily and urgently asked that the various funds of the General Synod not be forgotten. The great machine of our Synod cannot be kept running if the expenses that such a machine causes are not paid. So do not forget the Synod treasury, the building treasury and the General Mission treasury!

The school matter also came up for discussion. It was decided to publish a manual showing what, how and how much to teach in each class.

The result of the election was as follows: Praeses: Fr. J. A. Rimbach; First Vice-President: Fr. F. Schoknecht; Second Vice-President: Fr. W. Janssen; Secretary: Fr. O. Fedder; Treasurer: Mr. A. K. Engel.

The following services were held during the session: On Thursday evening Bro. O. Fedder preached the school sermon. Sunday morning was service, connected with the celebration of Holy Communion. Father W. Viel preached the confessional; Father E. Probst served in the main service. In the evening the sermon was preached by H. W. Gross. Rev. H. H. Koppelman preached the pastoral sermon on Monday evening. The twenty-fifth anniversary of Praeses Rimbach's ministry was also celebrated during the Synod.

If it is God's will, we will gather next year at Zion Church in Portland, Oreg.

May the Lord our God, whose work we do by His grace, be with us and promote the work of our hands!

P. Schmidt.

From our China mission.

The following report came from our missionary E. L. Arndt in Hankow, China, at the beginning of April. It shows that serious days have also dawned in China, as the daily newspapers have also reported on uprisings. Missionary Arndt tells us:

"The New Year's Day in China this year fell on February 11. Although only a few days ago a battle had been feared in the vicinity of Hankow, the Chinese of the Wuhan cities (Wuchang, Hanyang, Hankow) were apparently as happy as usual, fire-crackers were fired, bells were ringing in the shops, all the doors were pasted either with auspicious inscriptions or with two patron gods, and everyone was beaming with delight. The news was spreading that neither side would do anything during the New Year.

"However, many things reminded us of the seriousness of the situation. The barricades (walls of sandbags with obstacles in front) erected around the Chinese concession had not been removed. The guards had not been diminished either in the concessions or in the Chinese town, and at night after 11 o'clock it was eerily quiet in the concession. One did not even hear the clatter of those gambling for money, which usually does not cease all night, least of all at New Year's time. For woe betide any Chinese who would have made himself conspicuous in the French concession after 11 o'clock on this New Year's Day!

"One cannot but marvel at the whole state of affairs. Here we are in the same country which only seventeen years ago made a systematic attempt to kill all foreigners, especially all missionaries. All the powers of which the hatred of foreigners should be afraid are so intent on warring with each other that none of them could resist. Yet we sit in the midst of the great teeth of Behemoth, and wait our missionary work as peacefully-almost-as if we were in Minnesota.

"More! There have been repeated bloody clashes between the north and south in many places. Several of these places are in our province, west of us or south. But strange: nowhere were the strangers targeted. Where they came to harm in life (three cases) or in goods, it was apparently without intention. Atrocities occurred, but were confined to their own people. Instead, the missions were everywhere the place of refuge for thousands of Chinese, especially for women and children. We ourselves have had rice and other food in stock for some time, half of it provided by one of our Christians, in case of need.

"God grant that we may not have to consume it at a great table, but may soon distribute it again!

"In the meantime, however, remember our mission in heartfelt prayer, especially our poor Gentile Christians, some of whom, if the soldiers began to rob, might lose all their possessions and perhaps more." We conclude this message from our heathen mission with the heartfelt, urgent request that this mission also be willingly remembered at the mission festivals. The necessities of life in India and China have also risen so extraordinarily in price.

that we had to grant a salary supplement to all our missionaries there, and have gladly done so. In addition, major repairs and new land acquisitions and buildings are necessary in India, which we can no longer postpone if our work, which is progressing in spite of all obstacles, and in which our missionaries are each working for two men, is not to suffer any damage. And in China, where we have not yet built at all, but only rented, the necessity of acquiring mission property approaches us more and more imperiously. We also want to send two new missionaries to China this fall, the candidates Gebhardt and Gihring, and we have reason to hope that we will soon be able to send new workers to India as well. Missionary Ludwig's bride has received permission to travel to India and will leave in the fall with American missionaries. Finally, it must not be forgotten that our heathen missionaries have no congregations behind them to help them in case of need, but are entirely dependent on their salaries, which are therefore also paid to them quite punctually, and the sending of which must always take place early because of the time conditions. For the same reason there must always be a certain supply of money over there. Our dear missionaries are engaged in hard sowing work, have to overcome great obstacles, and in their struggle with paganism they are often disappointed, which could make them despondent and discouraged. It is certainly not more than right that we in the homeland stand faithfully behind them, accompany them with our fervent prayers, show active interest in their work, and raise the necessary funds for it punctually and willingly.

L. F.

A godly anniversary celebration.

My dear Hermann!

So you received an invitation from an acquaintance to attend his thirty-year marriage anniversary party, and you finally went. But as you write, the celebration was quite repugnant to you. The acquaintance is certainly an honorable, ambitious man and his wife an efficient housewife, but neither of them, in spite of their long life and many experiences, has yet learned to lift up their eyes above the earthly and to satisfy their hearts with lasting things, nor to make friends with the unjust Mammon and to sow a seed here in order to reap a beautiful harvest one day in eternity. This is not possible for earthly-minded people.

At the celebration, too, everything was only worldly. There was no lack of joyful company, richly laid tables, and boastful speeches. Of course, no song of praise and thanksgiving was offered to the giver of all gifts, and no prayer was said. All the speeches culminated in self-glorification and boasting of the wealth acquired. There was talk of the years of effort and the eventual success.

That you were not at ease at such a celebration, and that you soon departed, I can imagine. The whole attitude of the worldly people, even of the respectable among them, and their celebrations are quite different from those of real Christians. In spite of all the loud rejoicing and merriment.

a believer is struck by the hollowness and inanity of such celebrations.

Christians can also organize festivities and be truly joyful. If they do the rest and have a real feast brought to the table, then this is not done in vain boasting, but for a testimony that God has richly blessed them with earthly goods. And therefore they are also gladly prepared to offer a thank-offering for this or that God-pleasing purpose. And the richer they are blessed, the more abundant also the thank-offering becomes. They are not content with singing loudly in thanksgiving and shedding a few tears of emotion, but their hearts urge them to prove the sincerity of their rejoicing in deed. I will now tell you about such a proof of deed by a truly grateful couple who were able to celebrate forty years of marriage. .

One evening an old parishioner came to me and asked if he could talk to me alone. Of course, I was ready at once. When we were comfortably seated in the study, he began and said, "Pastor, I and also my wife were quite ungrateful people after all." I was quite astonished at such self-accusation, and therefore asked, "What do you mean?" Now he, the usually taciturn one, became quite talkative. "You see," he said, "my wife and I have lived together for forty years now, and I must say we have got along quite well. I suppose we each have a head to ourselves, and therefore our thoughts and opinions have not always been the same. Although we sometimes had differences of opinion and spoke our minds straightforwardly, we never quarrelled. Neither of us was in a rosy mood every day, but then each of us had so much sense that we avoided each other for a while so as not to irritate the other. And afterwards, when I wasn't in a bad mood, I would start whistling a familiar tune in the distance, and it wouldn't be long before the old lady would change her mind. But if I was in a bad mood about something, she left me alone and later began to sing a sweet song. Then the evil spirit left me too, and soon all was well again. So we got along quite well for many years and were surprised when there was so much ruckus in other houses that even other people heard about it.

"We both worked hard, and no one had to urge us on. The old woman kept her house spick and span, put tasty home cooking on the table at the right time, and thus provided for her house and for me in the best way. She brought up our children well. The girls had to help out in the house from an early age, and the boys also got their work done. It was a matter of course that the children had to go to the parochial school until they were confirmed. And the mother in particular was strict about the children having to learn and parade in school. No scolding of the teacher was tolerated. So now, with God's help, our children have grown up, married each other, and we are all alone again. We like to visit the children with their families, chat there for a few hours and then return home again.

"When we came home recently from a visit to Anna and were sitting quietly in the parlor, we looked at each other as if we had an appointment, and while my old lady's eyes grew moist, but for once her mouth remained closed, I suddenly jumped up, sat down very close to her, took her hand and said: "Do you know what I was just thinking about?" She said..: "I think you were thinking exactly what I was thinking. You were thinking about how we were once young married couples, and how we used to have fun with our little ones, and how we used to say: "We are happy people. Wasn't that what you were thinking?"^ I was amazed at my old lady's resourcefulness. But it would get even better. Now she was digging up thoughts that hadn't occurred to me. She said: Look, old man, for so many years we have walked together badly, we have had a happy marriage, we have been blessed with earthly goods, and we can look forward to well-bred children and children's children. And all this we have taken for granted, little thinking that all these blessings have come from the heavenly Father, and that we owe him thanks with heart, mouth, and hand. See, you might as well have been a fierce husband and father, and I an out-wife who squandered more than the man could acquire. This sad ability was in us too. And who has judged us very differently, so that we are now so richly blessed? Is it not the faithful Saviour, whom we prayed together at our marriage, "Lord, abide with us"?

"Well, I think it would be shamefully ungrateful of us just to say... Thank you very much. You know, there's just one thought, Reverend, women often have rather strange ideas, but sometimes they're quite good ones, too. And this time it was a good one. She said: You remember when our August was confirmed, the pastor wanted our boy to study; he had the gifts and we had the money. But we did not persuade the boy at that time, and were even secretly pleased that he said: "Oh, pastors and teachers must first study for many years, and afterwards they have a lot of trouble and a miserable livelihood. If they then suffer so much that they can no longer preside over their office, then they have nothing to bite and break and suffer great hardship. The meager support they receive does not go very far." And so he also became a farmer, and is now independent and well off. But don't you think we did wrong then? When I had to admit this, she went right on and said: "Recently the pastor said about a talented, pious, but poor boy who would like to study, if he only knew where the necessary money would come from. Now let me tell you something: We have 400 dollars in the bank; we have to live without this money, and we are not even broke for a long time. How would it be if you brought the money to the pastor, who would then gradually pay it out to the poor boy. And not only that; if God lets us live longer, then we want to put up the necessary money for all his studies. Then, after all, the poor boy still makes a far greater sacrifice, and yet we make but a small sacrifice for the blessed married state of many years, and a substitute for our neglected duty with our August.' I was very much in sympathy with my wife's proposition to-

peace. For I must say, I have often reproached myself that I did not give my boy away at that time and that I paid more attention to mammon than to the Lord Jesus.

"And that, Pastor, is why I am here now. I've poured my heart out before you once, and I'd like to make good what's still possible. Here's the four hundred dollars. Give the boy the money he just needs until this supply runs out. I don't want the boy to waste anything, but I don't want him to be in need either. If you need any more money, don't hesitate to let me know. I can't take money with me if I'm called away. My children will have to live for themselves, and so will my wife and I."

Hermann, I tell you, I have never heard such a long speech from the man, and such pleasing words very seldom from any member of the congregation. This was a thank-offering such as is written in the book, but which is indeed seldom seen. Such a thank-offering for a long, happy married life and rich earthly and spiritual blessings is certainly pleasing to God. It goes without saying that I wished the good man God's blessing and saluted his "old lady."

When he had gone, I immediately called your good Taute and told her the happy news. And she, too, suddenly had a good idea. She said: "You see, the word of our God still has the same old power as before. And you pastors do wrong when you so often complain that so little fruit follows the gospel preached." Then we both sat down and talked about the power of the Word, praising and glorifying God for such blessings of His Word.

Now, why have I told you this experience in such detail? First of all, I wanted to draw your attention to a God-pleasing jubilee, a marriage jubilee, and then to the mysterious, silent effect of the preached word. You too will certainly rejoice and tell others about what you have heard. Perhaps it will move other jubilarians to do the same. That would be wonderful!

Now, Hermann, God be with you, and greetings to you and yours from

Your uncle

Karl.

To the ecclesiastical chronicle.

A sample of the perversion of Scripture, which at the same time shows how difficult it is to silence the clear Scripture through dishonest play, to make it say what it does not say, and how the conscience does not come to rest over it, can be found in the *Gospel Herald*, a paper of a so-called non-resistant sect, which teaches that all war service is sin, and which therefore also at the present time refuses to render war service to the government. A reader of this paper sent in the following request to the "Question Box": "Request for an interpretation of the passage Luk. 3, 14." The passage speaks of how all kinds of people came out to John the Baptist in the wilderness to hear his sermon of repentance. When his words went through their hearts, they asked him, "What then shall we do?" v. 10. And after John had told them the righteous fruits of repentance, the works of love, v. 11, it is said v. 12, "The publicans also came to be baptized, and said unto him, Master, what shall we do?"

we do? He said to them: Ask no more than is set." Then John does not say to them, "There is no repentance at all for publicans; you must first of all give up your ungodly occupation. Of this he tells them nothing, but only forbids and punishes the sin, common among publicans, of overstraining and self-enrichment. Their estate he allows to be a right one. As the authorities, God's order, cannot exist and do their work without customs, taxes and duties, as the Christians are admonished: "Give therefore to every man his due, to whom the due is the treasury, to whom the due is the duty," Rom. 13:7, so also this is a right, godly office, in which one can serve God and one's neighbor and be blessed, that one collects the customs. Therefore John does not forbid the office of tax collector, but punishes the sin of tax collector, the overtaxing. So then v. 14 says: "Then the men of war also asked him, saying: What then shall we do? And he said unto them: Do neither violence nor wrong to any man, and be content with your pay." He does not say to the soldiers, "You must give up your occupation; a man of war cannot live in a blessed station," but he allows their station to be honored as one in which a child of God can live, serve God and neighbor, and be blessed. They may remain in their state, but in it they should prove themselves to be children of God and guard against the very sins that so easily attach themselves to the state. For this reason Luther, in his glorious writing, "Whether men of war can also be in a blessed state," in which he proves from God's Word that they can indeed be, and gives them a happy, good conscience, cites this very passage as proof. He says: "That these first" (who are in the military service, the soldiers) "have now rightly their pay and feud, and do rightly also, that they may help their lord, and serve therein as they ought, St. John the Baptist hath confirmed Luk 3:13. When the men of war asked him what they should do, he answered: 'Let you be content with your pay/ For if their pay were unjust, or their office contrary to God, he ought not to have let it so remain, to permit and confirm it, but to punish them, and to keep them from it, as a godly Christian teacher.'" (X, 523.) That this is the correct understanding is seen by any one who reads the passage. Hence the inquiry in that "Question Box," "Please, explain Luk 3:14." Now what does the *Gospel Herald* say to this, which is made up of who has made up his own mind that all military service is a sin, and who now wants to find this in the Bible as well? He says: John was only the forerunner. He preached repentance and prepared the way for the Messiah. The new, "evangelical law" could only be given by Christ. "If these soldiers had afterwards come to Christ, as they came here to John, and had sought admission into the kingdom of Christ, Christ would have added: 'My kingdom is not of this world. If my kingdom were of this world, then would my servants fight.' What Christ would have said to them! And then the writer puts his own thoughts under Christo. In this way one can assert something. That one must also prove it, the thought does not even occur to that writer. There is no need to discuss what Christ would say to such people, or what he would have said, since we have before us what Christ actually said to such people. One man whom Christ acknowledges as a member of His kingdom, even to whom He bears witness: "I have not found such faith in Israel," is the centurion of Capernaum, that is, also a man of war. Luther adds: "Christ does not tell the centurion to go to the priest, but throws him out.

not under the law of the Jews, but let him remain a centurion under the Gentile authorities. Now the office of the centurion was a murderous office; nevertheless Christ let him have the sword, and after his conversion let him serve the blood, and did not forbid him to cut, stab, and kill in war and in his office, but confirmed the centurion with such a miracle that he healed his servant with a word. Just as he does not take away the law and justice of the Jews, he does not take away the status and authority of the Gentiles, nor does he take away the status and authority of the soldiers. Not that he likes all that the Gentiles or the soldiers do, but that he lets the ranks and offices remain. For these two must be well distinguished, office and 'abuse of office, as John the Baptist also teacheth, when he saith to the men of war Luk. 3, 14: "Do neither violence nor wrong to any man, and be content with your station/" (XIII, 1616.) Thus Christ saith exactly what John also saith. - And finally, the *Herald* commits another gross falsification of Christ's words. What Christ would say to his followers, "If my kingdom were of this world, then would my servants fight." But Christ did not say thus, but thus, "If my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews. But now is my kingdom not from hence," John 18:36. Christ stands before Pilate, who is distressed that he should be accused, "He saith he is Christ, a king," and at the same time saith, "But he that maketh himself king is against Caesar." Then Jesus says to him in a way that even the heathen can understand: I am indeed a king, but with this I leave the emperor in Rome his kingdom; for my kingdom is of quite another kind, a spiritual kingdom. That it is so, you can see from the fact that no sword is raised for me. In the service of the Roman emperor they may wield the sword. This is quite a different kingdom, and I leave it to him completely and with honour, and I urge the members of my kingdom to give to Caesar what is Caesar's. - So it is important to stick to the word as it stands, not to make up one's own mind and try to cover it up with Scripture. Otherwise one must rape the word and downright falsify it, and the conscience does not come to rest in the process. E. P. **Those members of the Norwegian Synod who held to the** original principles of the same, and could not in conscience join the United Norwegian Synod, assembled at H. Ingebritson's congregation near Lake Mills, Iowa, from the 14th to the 19th of June. Thirteen pastors and a larger number of church members from various states in the Northwest had gathered. The congregation organized itself by electing P. B. Harstad of Parkland, Wash. as president, P. J. A. Moldstad of Chicago as vice-president, P. C. N. Peterson of Minneapolis as secretary, and P. A. J. Torgerson of Lake Mills, Iowa, as treasurer. About half the time was devoted to doctrinal negotiations. Two papers were before the meeting for discussion. L. P. Jensen of Mankato, Minn. treated the subject, "The Spiritual Condition of Man before Conversion." Pres. Harstad showed what the Scriptures teach of unity in the Spirit, and warned against unionism contrary to the Scriptures. - The following resolutions of general interest were passed: "We, the members of the Synod of the Norwegian Lutheran Church of America present, pastors, representatives of congregations, and members of congregations, unite for the purpose of continuing the work of the Synod on the old basis and in harmony with the original principles thereof. We therefore recommend to the congregations for adoption the following resolutions: 1:

"2. the only source and standard of faith and doctrine is the Word of God as revealed in the canonical books of the Old and New Testaments. 3. the Norwegian Synod confesses all the confessional documents of the Lutheran Church as contained in the Book of Concord. 4. we elect a committee of three members to revise the old constitution of the Norwegian Synod. The report of the committee shall be printed as soon as possible and submitted to the congregations for their consideration. For final consideration the report will be before next year's Synodal Assembly." At the synod service on Sunday, Rev. Holden M. Olson of Madison, Wis. preached in Norwegian on the Epistle of Sunday. S. Sieger of Fairbank, Iowa (Missouri Synod), preached an English sermon on Matt. 13:31, 32. On Tuesday evening the celebration of Holy Communion took place. Pres. Harstad preached the confessional sermon, and Prof. J. E. Thoen of Griebrok, Minn. gave an instructive lecture on parochial schools. H. St.

The Swedish Augustana Synod, the largest district synod of the General Council, has rejected the unification of the General Synod, the General Council and the United Synod of the South into the "United Lutheran Church in America" and has withdrawn from the General Council. The "Church Bulletin" of the Iowa Synod writes about this and summarizes the various reasons that led the Swedes to take this step: "For a long time a movement had been making itself felt in the Augustana Synod that was working toward withdrawal from the Council. The centralization of the Council's native missionary work meant that in some places the English missionaries of the Council came into conflict with their Swedish neighbors, and that friction arose as a result. In addition to this, the Swedes are in close touch with their Church in Sweden, as was especially shown by the visit of one of the Swedish bishops on the occasion of the golden jubilee of the Augustan Synod. The Swedes saw this close connection with the mother church threatened by the union. They also have their justifiable misgivings about genuine Lutheran practice, and fear that the influence of the General Synod, which, as is well known, heartily rejects the Lutheran principle that Lutheran pulpits should only be for Lutheran pastors and Lutheran altars only for Lutheran communicants, may result in a denial of Lutheran principles in the new church body. We rejoice that the Lutheran conscience of our Swedish brethren, in the matter of union in the larger church, has withstood the pressure exerted from without and from within. It will also be a reminder to the "United Lutheran Church of America" to resist and fight the liberal element. We look forward to the development of the Lutheran Church in the East of our country not without apprehension, but hope that our fears may prove unfounded; then the time may come when the Lutheran Church of America will truly come to a union which is genuinely Lutheran, not only in the official confession, but also in the rejection of all liberal spirit and un-Lutheran practice."

The "Dull Season". In a recent business advertisement I read of a "dull season" discount. Precisely because the words dull season were made especially recognizable by the quotation marks, I wanted to say something about them here for edification from God's Word. For the word "dull" in connection with season means "lukewarm," and the very word "lukewarm" gives me all kinds of thoughts for the time after the Feast of Trinity, which might be called the "lukewarm" time in regard to going to church, since some become "lukewarm," indeed very lukewarm in

their Christianity and their religiosity. Just as some business houses have little to do in the summer time, do little - "almost no" - business, as business then "stands still," so also many a "church" then has a "dull season," a "quiet" time, where there is little to do, yes, some churches are even closed altogether, because then "no one comes," the vast majority of churchgoers go "on vacation," out into the country or to the sea or to the mountains. At this time, therefore, when one does not go to church as often as in winter, "especially during Lent," many a one becomes so slack in his religious life, so lukewarm, that "when it is to begin again," it is very difficult for him to make himself comfortable for the old "business" of going to church (?). Then such a "special" service, such a "rally," must first be

The people have to be "awakened" again, roused, shaken up, fired up, enthused. They must be "awakened," roused, stirred up, fired up, enthused. Then such a man must come here, who by his peculiarities gets the people moving, "stirs" them, or at least brings them to their senses, to their thoughts. - Tell me, dear reader, is such a movement or stirring really what the Bible means by the word "repentance"? If any one is really moved to self-examination by the earnest warning, "But because thou art lukewarm, I will spue thee out," if he really says to himself, "Thou oughtest to be changed," is he already "converted"? Was Judas Iscariot converted when he made up his mind to bring the reward of his treachery to the chief priests, and really confessed his sin to them? Are those "converted" who came to confession and Holy Communion on Good Friday or on the holy feast of Easter, and then after Easter, and still more after Pentecost, in the Trinity season, from the first to the third last Sunday after Trinity, show themselves little or not at all in church? O, it is a "dull season," the festless time in the church year, when so many who were enthusiastic during the Easter season become quite "dull," or actually dulled, lose all desire for the beautiful services, and thus gradually cool down inwardly or become "sleepy" like the ten virgins, especially during the hot season! Perhaps some readers may be reminded by this article that even in this "dull season" the "Bridegroom" can come, that is, that even when one is least "enthusiastic" death can come and the Lord can appear for judgment. How many have death come just on such a pleasure trip in the summer, on a beautiful Sunday morning! O let us, in this very season after Trinity, show that we are very busy in the service of Christ, in the service of Christian love to those who have become "slack" and "lukewarm," and who, perhaps, just outside the church, in the open air, are glad to hear a good word for their salvation. After all, this "dull season" is the time of the missionary festivals in the open air, where some listen out of "curiosity" and yet perhaps become eager for salvation. Christians never have a "dull season", but are always "busy".

(M. W. G. in "Hausfreund".)

If thou art of heaven and earth, be and abide with him this day and always; protect and shield him in body and soul; keep him in good health; preserve him from all evil; provide for him as a father; lead him as a faithful guide; protect him in all danger. And because Satan walks through all the lands, and especially sets nets for the course of your godly children, that he may bring them into misfortune: O Lord, you strong God, keep our dear Son (brother, father, friend) from all cunning attempts, ways and paths of the wicked Satan and his followers. O Lord of hosts, command your holy angels to encamp around him and guard him in all his ways. Rule and guide him by your Holy Spirit this day and always, and bring him back to us in happiness, so that we may see him again unharmed and undamaged. So, faithful God, let us all praise you with joy all our lives, and there praise you forever. Amen.

"My peace I give unto you."

In the battle of Waterloo (1815) an English soldier was mortally wounded and carried by one of his comrades a few steps behind the front under a tree, in order to die there quietly. When the dying soldier noticed that his comrade was about to return to the meeting, he summoned up the last of his strength and begged him most urgently not to leave him until he had read him something comforting from his Bible, telling him at the same time that he would find it in his knapsack. The comrade fetched the Bible and asked what passage he wanted to hear. He said, "Read me the end of the 14th chapter of the Gospel of John; I have yet to hear from the mouth of my divine Saviour what he says of his peace." And the comrade read: "Peace I leave you; my peace I give you. Not will I give you as the world gives. Let not your heart be troubled, nor fear." And the mortally wounded man exclaimed, "Yea, that is what I had to hear once more; now I die quiet: I have the peace of Christ."

Then an officer sprang up and asked the dying soldier why he was lying there. "I am dying," he replied, "but I die quietly, at peace with God through faith in the gospel of his Son JEsu Christ." The officer again hastened into the battle, and before it was over a shot had fatally struck him also. As he now lay dying, he confessed to his comrades standing around him that he was tormented with great anguish. "I, too, am dying," he cried; "but how is it so very different with me from a soldier whom I saw die under a tree to-day! He died quietly because he had the peace of God; and that peace he had obtained through the Bible. Ah, I too had a Bible; but I read it not, but despised it; now I am robbed of the peace it speaks to the soul, and die a robber of despair!"

Prayer.

Prayer of the relatives at home for their soldier in the camp or at the front.

O most loving God and Father, we owe it to you "to pray not only for us, but also for our own, and indeed for all men. So now we ask you from the bottom of our hearts for our son (brother, father, friend), who went to war in your name according to his calling and in obedience to the authorities. Because we cannot be with him at this time, as much as we would like to be: O Lord, who in the

"A Christian's trade is prayer. The prayer of the church does great wonders. A little sigh is also a prayer; if the believing Christian sighs, he prays. Therefore, if you lack anything, pour out your heart before him; tell him freely, touch nothing! Whatever it may be, throw it out in heaps. He is glad to hear it, and will also help and advise you. Do not be afraid of him, and do not think it is great or too much or too little; confidently put it out! The more you ask, the better he hears you. Pour out everything, do not dribble and zip, for he will also not dribble and

but flood thee with floods. Finally, remember that you must make the Amen strong and not doubt it. Do not think that you alone are praying, but that all pious Christians are praying with you. God cannot despise such united prayer.

(Luther.)

Obituaries.

Weiland D. Philipp Lange, son of Ernst and Maria Lange, of Berlin, was born Dec. 26, 1864, came to America in 1887 to complete his studies, and entered our seminary at Springfield. In 1890 he was ordained to the sacred preaching ministry at Phillips, Wis. which congregation he served until the year 1894; then he accepted a call to Ashland, Wis. and stood there until the year 1908, when he obeyed a call to St. John's congregation at For Point near Milwaukee, Wis. In 1890 he married Hulda Martwich, but she preceded him to eternity after a marriage of nearly twenty-two years, during which time she bore him five children, three sons and two daughters. In 1912 he was united in marriage to Emma Strage, who now mourns him as a widow. On Palm Sunday, March 24, the deceased preached his last sermon. The day before, when he was instructing his confirmands, he told them that he was deathly ill, but nevertheless allowed himself to be led into the church and preached the sermon from the altar, sitting down. After he was led home, however, he had to lie down and did not get up again. The upper part of his body was vigorous, but he was no longer in control of the lower part. On April 5, the undersigned was at his bedside; with an eloquent tongue he made a good confession there. He said, "If it be God's will, I will gladly go home; for I know my Saviour has paid my sin debt to the last farthing. I can come before his throne with the righteousness that is before God; for this the Substitute has purchased for me, and this garment purchased for me I have put on. I need not fear the curse of the law, nor the wrath of the holy and righteous God, the wrath which must naturally be kindled against my transgression of the law; for my Saviour has fulfilled the law for me to the last letter, and this fulfillment I have made my own; yea, I can laugh at death and mock at hell, for these enemies have been overcome and conquered for me by my Lord. But I have one wish, that when the Lord comes, he may come soon, so that I may not be too heavy a burden to my loved ones in my helplessness." Only a few hours later the glorious goal was reached; the faithful Herr had heard the request of his child wonderfully quickly. We laid the disembodied body in its resting chamber on April 9. In the house the undersigned officiated; in the church Father Dietz Sr. comforted the congregation and family with the plea of the Emmaus disciples: "Stay with us!" Dr. Gänßle, who preached the English sermon, gave rich consolation on the basis of the apostolic victory cry: "Death, where is your sting?" D. H. G. Schmidt officiated at the graveside. - Wonderful and incomprehensible are the ways of our God. In our opinion, the deceased could have continued to work in the vineyard of the Lord for a long time; according to our thoughts, he was still in the full vigor of his life, had always been healthy, and had never needed to call upon the services of a physician. But:

One day we shall know in the light, What was dark to us here,
That wonderful and holy call, What was inexplicable to us. C. Z.

On June 17, at the hospital at Milwaukee, Wis. passed away Harald K. Machmueller, a student of theology at our Concordia Seminary at St. Louis, Mo. and was buried from his parents' home at Unity, Wis. in the churchyard at Colbh, Wis. on June 23. The undersigned, his pastor, and Prof. Dr. Goessle of Milwaukee officiated at his funeral. He was born in Unity Aug. 11, 1896, had been a student at Concordia in Milwaukee from 1911 to 1917 and had entered St. Louis in September, 1917. Undertaken on his way home at the close of the academic year, he had to undergo an appendectomy and ten days later a second operation, which he survived only a few hours. Without fear and horror, in joyful faith in his Saviour, he fell asleep. God comfort the sorely afflicted parents!

C. C. Harten st ein.

New printed matter.

The Pastoral Epistles. Interpreted by Father E. Kretzmann, Dr. phil. Concordia Publishing House, St. Louis, Mo. 356 pages 6x9, bound in cloth with gilt title. Price: \$2.00 postpaid.

A work by our Professor Kretzmann in St. Paul, Minn., which is intended for theologians who are to a certain extent proficient in the ancient languages, but which must be recommended to them most urgently and earnestly. It is a good interpretation, resting on thorough study, of the three pastoral epistles of Paul to his disciples and assistants Timothy and Titus. If these epistles form the basis of all true pastoral theology, it is in this that they must be diligently and carefully studied by pastors. And for this purpose this work can do excellent service. A more detailed discussion is beyond the scope of this paper, but we sincerely hope that it will find its way into many hands and be of rich use.

L. F.

Sermons and Addresses on Fundamentals. By *Louis Wessel*. Concordia Publishing House, St. Louis, Mo.. 201 pages 5x8 A hardcover in cloth with spine and cover titles. Price: 1.00 postpaid.

The author of this collection of sermons, Prof. L. Wessel, of our seminary at Springfield, has been well known among us for years as a preacher; we ourselves have heard him repeatedly, and know his ways, and therefore did not think it necessary to examine more closely this collection of sermons, which Prof. Dau has read in manuscript and furnished with a preface. But on striking them out they so captivated us that we read a number in one go. Three merits of these sermons impressed themselves upon us. The first is the doctrinal quality of them, and that is the main thing; the second is the vividness and freshness of exposition, which is a special merit especially in such sermons; the third is the beautiful language chosen. We give the collection our warm recommendation. The 28 sermons and discourses are: The Origin of the Holy Scriptures. The Properties of the Bible. The Purpose of the Holy Scriptures. The Creation of the World. Divine Providence. Sin in the Light of the Word of God. The Deplorable Condition of Natural Man in Spiritual Things. Justification by Faith Alone. The Humiliation of Christ. Christ's Descent into Hell. The Resurrection of Jesus Christ. Christ's Sitting at the Right Hand of God. Christ's Second Coming. The Doctrine of Holy Baptism. St. Paul's Instruction concerning the Lord's Supper."

L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On May 27: Kand. C. Wirsing at St. Paul's Church, Indianapolis, Ind. assisted by DD. Meinzeu and F. Markworth by Rev. J. D. Matthius.

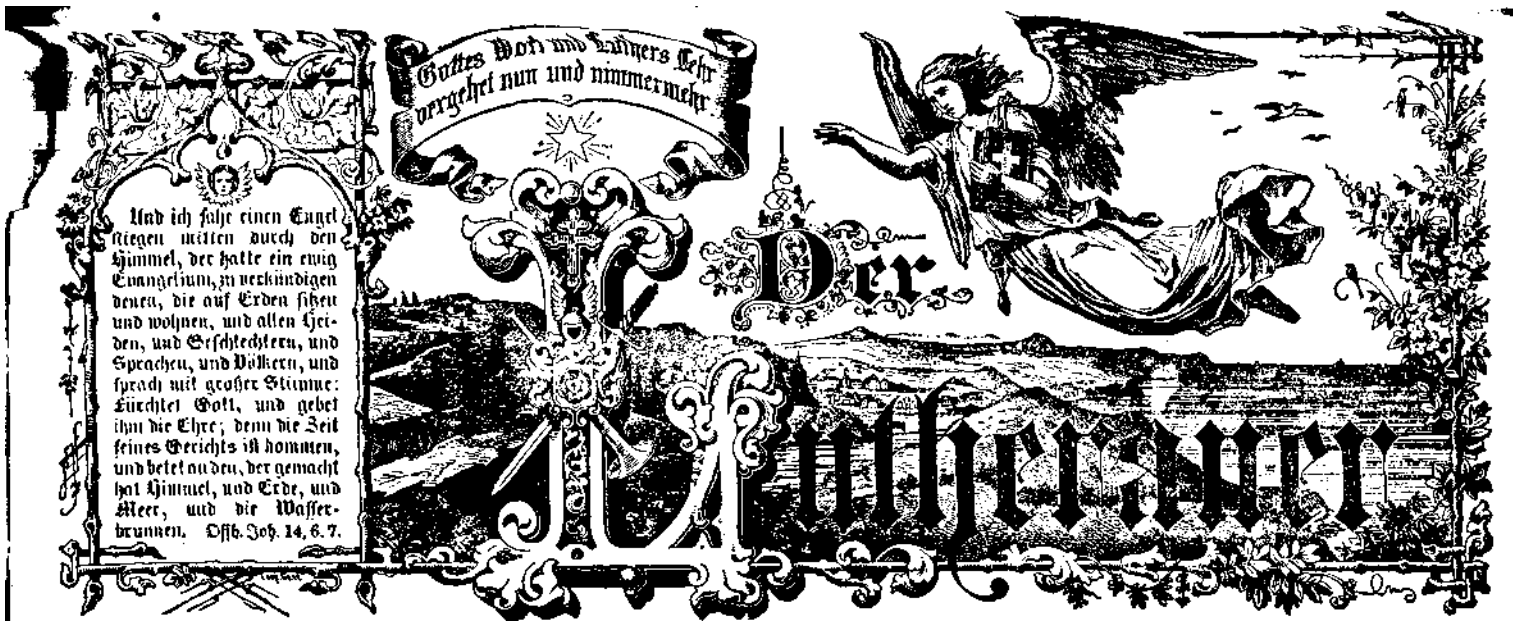
On the 6th Sunday, A.D. Trin. cand. W. Bau mann in the church at Town Grant, Wis. assisted by DD. Hunter and Brokopp by Rev. H. Baumann.

On the 7th of Sonnt, n. Trin.: Kand. Th. J. Dorpat in the church at Wahfide, Wis. assisted by DiÜ W. Schlei, H. Koch, P. J. Kionka and Kölpin by P. L. G. Dorpat.

On behalf of the respective District Presidents were ordained and inducted:

On the 6th inst. of Sonnt, n. Trin.: Kand. E. F. Messerschmidt at the church at Frederic, Wis. by Bro. O. L. Messerschmidt.

On the 7th of Sonnt, n. Trin.: Kand. W. Winter in the parish at Loisington and Sellens Creek, Kans. by P. E. H. L. Frese.



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MEMBERS OF OUR SYNOD now in the Army and Navy.

A big, important job.

The above figure, deliberately published in the national language, speaks a clear language. And this figure, which is based on an actual count, is, as we are assured by reliable sources, rather too low than too high. It is obvious, of course, that where changes take place daily, where not all those who have entered the service are reported to our central office in Chicago, it is impossible to give an exact figure. But the task which arises from this number is clear and certain. That is the spiritual care and nurture of these thousands of young men from our Synod who are daily threatened with many dangers of body and soul. There have been repeated reports in The Lutheran of the necessary and beneficial work of our chaplains in the field camps among our Lutheran soldiers. These reports come naturally from those who are engaged in this work. These are the commission entrusted with the direction of this work; these are the pastors who labor among the soldiers. But it may also be interesting to some readers to hear of the impressions received by one who is not in this work during a visit to a soldiers' camp.

The writer of these lines was in Philadelphia some time ago on the occasion of a parish anniversary, and had Ge

portunity to visit with Bro. O. Ungemach, chaplain of Camp Dix, established near Philadelphia, at Wrightville, N. J., to pay a visit to this great field camp. He does not regret having expended twelve hours, of which about eight hours were spent on the camp, and four on the round trip, in making this visit. He roamed the extensive camp, which at that time contained 65,000 to 75,000 soldiers, in all directions, visited the barracks, the dormitories, the dining halls and kitchens, the hospitals, the entertainment facilities, especially of the Y. M. C. A., the places of worship, one a church, the other a theater, the drill fields, talked with a number of Lutheran soldiers, also with several chaplains of other church communities, attended a worship meeting with a number of our Lutheran soldiers, most of whom are now in France, also a quickly arranged marriage, such as is not uncommon in the camps (the bride had come from New York, the groom was on his way to sail across the ocean). The visit was but brief; one might spend days in instructive and interesting observations. The writer therefore cannot and will not judge as one who has spent weeks and months in the camp and has been active in the work. He only shares a few impressions from this fleeting visit.

The work is necessary. We are more convinced of that than ever before. Among the thousands of soldiers at Camp Dix there are probably always several hundred Lutheran young men from our circles. The situation is similar in other camps. These hundreds are all at once cut off from orthodox worship if we do not supply them with it regularly. They are cut off from it just at the most serious time of their young lives, when they are surrounded by dangerous temptations and must expect to face death sooner or later. There are two temptations in particular that threaten them: temptations to false-belief: Worship in the Assemblies of the Sects and the Unionistic Young

Men's Christian Association and temptations to godless living. The soldiers' camps are mostly located near larger towns. It is well known that the soldiers are often hunted down there, and it will not be possible to prevent this entirely, in spite of all the measures taken by the government. All those who work in the soldiers' camps know this. Everywhere in the Y. M. C. A. halls we found copies of the well-known beautiful picture by the eminent American artist Whistler, "Mother," or cards printed in large letters, which in the most varied manner are intended to admonish the soldiers to discipline and chastity. This is all very well, so far as it goes. But they are really kept from sin only by God's Word, which tells them, "Beware of false prophets!" Matth. 7, 15, and which admonishes them, "Flee the lusts of youth!" 2 Tim. 2, 22. God's word must be brought to them diligently, regularly, and abundantly through our chaplains in preaching and private counseling.

The work is difficult. It is already physically not easy. We often had trouble keeping in step with our guide and following him everywhere, and in the evening we were dead tired. The camp is widely spread, and means of transport find not always at hand; and when they are at hand, they are not always satisfactory. The chaplain must not shrink from long, arduous walks, clouds of sand and dust, burning heat of the sun. It is not a luxury when recently our authorities have provided the chaplains with automobiles; this enables them to accomplish much more in much less time. But above all, the work on the intellectual and spiritual side is not easy. The chaplain must be able to preach briefly, grippingly, to say a great deal in a few words, not to dwell on secondary matters, but to pick out and drive the great main matters. In most cases there will not be much time available for the services; even there everything is programmatic, one might say military. Only in some camps do we have our own facilities; in most we have to use halls that are only available to us at certain times and for certain hours. And just as important, in many cases even more important, is the private chaplaincy. Not all soldiers can come regularly to every church service, as duty prevents them from doing so. These must be sought out. With a few words they must be reminded of the one thing that is needed. This requires a special skill. The chaplain must understand young people, must be able to touch young people, must get to the main point without much detour, and must present it in the right way, so that the soldiers realize that he is their equal and yet their pastor, who is concerned about the salvation and happiness of their souls. It is therefore obvious that our chaplains are chosen and appointed with the right care, and we welcome with joy that also larger congregations put their pastors into service for this work, pastors who already have a richer experience behind them. And we only wish that such pastors were not allowed to serve in the field camps for only a few months and then have to make room for a new chaplain. For other reasons, too, there should be as few changes as possible. Such congregations certainly make sacrifices when they are without their pastors for a long time, but they make sacrifices for God's kingdom, for our youth, who will later form the basis of our congregations.

and in view of this, the best care is just' good enough.

The work is a beneficial one. We have been convinced of this in more than one private conversation; it was also shown by the worship meeting we attended. Our young brethren in the army appreciate the service rendered them by our chaplains. They are encouraged in their Christian knowledge, strengthened in their Lutheran consciousness, equipped to face the difficult days that come their way with right confidence in God and in Christian surrender. It remains unforgettable to us how our Lutheran soldiers sang our songs, how they asked to be allowed to sing this or that song, including "Ein' feste Burg ist unser Gott", how after shorter speeches we read together the 91st Psalm, this "comfort in mortal danger" - most of the participants sailed across the world in the next few days, some may now fight in the front line. The fruit, the blessing of the parish school is also evident in the field camps, and we know from the mouth of a distinguished representative of another church community - there were well over half a dozen other chaplains present at that meeting - that our young team is regarded with interest and in part admiration in their services. God protect them all the way and bless our chaplains in their necessary, difficult and beneficial work!

L. F.

Forbearance and intolerance.

"These things have I spoken unto you, that ye be not offended," saith the Lord Jesus Joh. 16, 1. With the word "such" he undoubtedly refers to ch. 15, 18-27. He expresses the same thought shorter in ch. 15, 2-4. "To vex" means "to take offence at," with the secondary thought, "to go astray at something." Of what? At the Lord JEsu and his teaching. Why? Because the confession of Him and His! Because the confession of him and his word, instead of recognition, honor, glory and good days, brings us hatred, enmity, dishonor and persecution. So it was in the days of Christ and the apostles. Is it still so today? There is much praise, I suppose, of the tolerance, the forbearance, of our day, but it is mostly wind, empty talk. The world and false Christians, however, are tolerant, forbearing, even very forbearing in regard to sin, worldliness, unbelief, misbelief, "and other great abominations and vices." The very most nonsensical, the very most foolish propositions and doctrines they not only tolerate, but even extol highly and loudly. Dowie, Mrs. Eddtz, Russell, and others come to mind. To the world indecent, disgraceful paintings are "noble art," fornication and adultery are "soul-mating," fraud and theft are "business," impudent naughtiness of youth is "smartness," perversion of the word of God is "science," religious unconcern is "freedom from dogmatic bondage," and the much-vaunted "modern thought," "modern thought"-though no man can quite explain the thing-is the great idol of our day. Against all this the world, the false Christians are tolerant.

But intolerant are the children of the world and the false Christians against the Lord Jesus and His Word and

therefore against his confessors, still as intolerant as in the days when the Lord Jesus spoke the above words. The Lord Jesus is still today a stumbling block and a rock of offence to the world. His word is still hated by them in the depths of their souls. His doctrine, especially the doctrine of salvation by grace alone through faith in him, is foolishness and folly to them even today. His disciples, his confessors, are still today a thorn in their flesh, people they hate, whose witnesses' mouths they would like to stop. All true Christians experience this, especially the ministers of the word.

But what evil have we done? What had Stephen, Peter, Paul, the martyrs, Hus, Savonarola, Luther and countless others done that they were hated, persecuted and killed? Answer: They had confessed Jesus and His Word, and therefore the "reproach of Christ" fell upon them. It is still the same for us today. The world actually hates not us, our person, but Christ whom we confess, whose word we preach. When Saul persecuted and killed the Christians, the exalted Saviour did not say to him, "Saul, Saul, why persecutest thou my young men?" but, "Why persecutest thou me?" me, JESUM, the exalted one. "These things shall they do unto you, that they know not my Father, nor me." There we have the key. For the name of JESU we are hated and persecuted. And it ought to be so, and must be so. In a war, the enemies persecute and shoot the soldiers of the enemy because those warriors are fighting for their authorities and their country. They cannot grasp the chief himself, so they pour out their wrath on his brave soldiers. So also here. Christ our King sits in heaven laughing and mocking at the impotent fury of his enemies against him. Him they cannot strangle again, therefore they vent their wrath, which they cherish against him, upon his Christians. But one day he will settle accounts with them. Then the tide will turn.

"These things have I spoken unto you, that when the time shall come, ye may remember that I have told you," John 16:4. Since we know where the hatred that the world has against us comes from, since we know against whom this hatred is actually directed, this experience will not mislead us, but will rather be a seal and pledge that we are truly Christ's faithful disciples and confessors, since, as Luther says, we bear Christ's "court colour", the holy cross, for Christ's sake. If we would only think of this, how many a gloomy hour of dejection, of discouragement, of despondency we could spare ourselves!

J. A. F.

Southern Wisconsin District Assembly.

After the division of the old Wisconsin District into a northern and southern one, accomplished two years ago, the latter held its first meeting from June 26 to July 2 in the hospitable congregation of P. Eggers' at Watertown. Though, as a result of the division, the number of synodical members has been considerably reduced, the duties, business, and objects of the diminished body have remained the same. What gives our synodal assemblies their true consecration are the doctrinal negotiations. Two important, timely

Items were presented this time. The first dealt with the subject: "The blessing of our parochial school." That the parochial school is really a blessing, what hinders this blessing, and by what it is increased, was drawn by the speaker, teacher Bartelt, in short, strong strokes. In the ensuing debate it became apparent how much value is still placed on Christian school education in our circles. To be sure, Satan and the world inside and outside the visible church have always been fierce enemies of Christian education. In the present evil age, with its manifold confusion of concepts, these opponents have an opportunity not so easily offered again to strike a fatal blow at our schools. A so-called "Legal Committee" appointed by the Synod has been entrusted with the task of keeping a sharp eye on all bills damaging our synodical school system and to prevent their adoption by legal means. At the same time, through a special committee, our school system is to be brought to a higher level of efficiency. In spite of these measures, however, the saying applies here as well: "Where the Lord does not build the house, those who build it labor in vain. Where the Lord does not watch over the city, the watchman watches in vain. Watchman in vain." May the strong, mighty God, who has so often graciously helped our Synod through difficult times, be and remain our confidence and our fortress even in the present dangers and hardships!

The second paper, presented by Fr. Bürger, tied in with the four hundredth anniversary of the Reformation celebrated the previous year. The essence of the Reformation was briefly stated according to the following version: "The Word of Holy Scripture in opposition to all human authority as the ground of doctrine and life." Luther once found his way out of the darkness of the Papacy by God's leading him to Israel's pure fountain, to His Word. While incessantly searching therein, he also learned the right principles of interpreting Scripture. The realization of the fact that Scripture interprets itself made Luther capable of the work of the Reformation. As a mighty warrior before the Lord, he wielded the sword of the Spirit. With the word of God he has not only struck an incurable wound to the Papacy, but has also driven the swarming spirits and sectarians to couples. Details of this exceedingly important subject will be given in our synodal report.

The Synod was opened by the representative of the General Presidium, Vice-President Hilgendorf, with a sermon on Rom. 1:16. He later gave a statistical overview of the large, widespread mission field that our synod is still allowed to work on by God's grace. In spite of the bleakness of the times, our kingdom work at home and abroad is progressing outwardly. One fact, however, was particularly emphasized and deeply lamented: The Commission for General Inner Mission has never had to struggle with such great financial difficulties as during the past winter and at the present time.

This circumstance caused the congregational deputies to hold a special meeting to discuss this matter among themselves and to find suitable ways and means to raise the low in the treasury for this mission. The result of this lay meeting presented to the Synod

was discussed by the former and the following was recommended for adoption: to bring the state of emergency of that fund to the general attention of the district by means of a circular letter, to organize an extra collection for this purpose as soon as possible, and to introduce the envelope system where it does not yet exist. Following this, the following pleasing, timely suggestion went out from the congregational delegates: "The delegates are asked to strongly advocate in their congregations a salary supplement for their own pastors and teachers." Foodstuffs and other things have risen in price immensely, as everyone is well aware. How small is the purchasing power of a dollar these days! It is therefore quite in order for the congregations to increase the salaries of their pastors and teachers, which in many cases are still kept within quite modest limits, in accordance with the expensive times.

The most important subject next to our parish school, namely the Inner Mission of the district, could not be given the necessary attention due to lack of time. 24 pastors and 3 teachers are active in it. However, the Synod made an important decision: it increased the salary of all those who serve the Inner Mission from \$60 to \$75 per month, plus free housing.

It is now obvious: If this decision is to be carried out, if the synodal treasury is not to fall into debt again, and if the necessary funds are to be raised for the many other missions, to which the spiritual care of our young brethren in the army and fleet has been added, then every congregation and every preaching place in our district must be spurred on to help vigorously. How glorious is the goal of all faithful work in the kingdom of God! Through it men are made acquainted with Him who has overcome all the enemies of their souls; here they receive comfort and support in the manifold temptations of this age; here they learn to know the peace that is higher than all reason, and, when they must leave this world, they arrive at the abiding lodging in the eternal tabernacles. Where in the wide world is there a more beautiful, a more blessed work, a more glorious goal than that which is reached by the preaching of the Saviour of sinners? It should and must be a matter of honor for every Christian to promote this work in every way, and no sacrifice may seem too great for this noble purpose.

Among the other matters which occupied the attention of the Synod were the following: the mission in Brazil, which is now struggling with great difficulties; the recruiting of devout and gifted students for our teaching institutions in Milwaukee and River Forest; the care of sick or infirm ministers of the Word, together with their next of kin; and the oral report of the district treasurer.

The old officers were re-elected with the exception of Fr. Ercks, who urged Synod to refrain from re-election on his part. For his twenty-seven years of faithful service as Visitor and Vice-President, the thanks of Synod were expressed to him. In his place Fr. Bürger was elected second Vice-President and Fr. Wm. Naumann was elected visitor.

The asylum for the feeble-minded and epileptic, situated in rural quiet on the banks of Rock River, was visited by not a few of the synod members. Here, one is confronted with

human misery, but also the blessings of the Gospel. Under the active Father Jaus and his faithful assistants the inmates (at present 148) enjoy the best care. Whoever has fits of discontent now and then, whoever should be of the opinion that God should have led his life differently and better, can only be advised to pay a visit to this institution. A different view will certainly dawn upon him, and he will realize how much cause he has to thank his God. Therefore: "Praise the Lord, my soul, and what is in me, his holy name! Praise the LORD, my soul, and forget not what good he hath done thee!" Ps. 103:1, 2.

Edmund Huebner.

News from Brazil.

From letters recently received from Praeses Müller and Prof. Kunstmann, the following is hereby made known to the "Lutheran". Readers are hereby informed of the following.

Since Palm Sunday the ban on preaching in German has been greatly reduced. Although it is not yet permitted to preach from the pulpit in a foreign language in Brazil, the liturgical service and speaking from the altar in any language is again permitted, so that our brothers can again rejoice in their services. In general, the conditions in Brazil with regard to the language are becoming more and more normal again. Praeses Müller also writes that the language question in Brazil would not cause us any distress in the long run, since the Constitution of the country expressly guarantees the practice of religion in any language.

The seminary in Porto Alegre was still closed on May 20, but Prof. Kunstmann is currently teaching two students from the candidate class privately and hopes to be able to release them into the pastorate in September. Three other students from the same class, who are at present vicars, are then also to be taught privately, in order to take their exams in January. Prof. Rehfeldt is teaching seven students from the preparatory class in the same way.

In May our brothers in Porto Alegre celebrated the twenty-fifth anniversary of Prof. Kunstmann's ministry. Our congregation there, whose vacant preacher Prof. Kunstmann is at present, also took part in the festivities. Portuguese and German speeches were made and suitable gifts presented. May the Lord strengthen and fortify the faithful jubilarian, who has seen many hard and laborious years, and may he continue to be a blessing to our church!

While up to now our work in Brazil has been almost exclusively with the German population, a good start has now also been made with the mission among the Brazilians. Among other things, Praeses Müller reports the following: "Fr. Strieter and I undertook a trip to a city in the interior of the country. The city authorities had invited us to come. We found a large mission field there. None of the Protestant churches had ever worked there. The people received us very kindly, showed great interest, and asked us to labor among them. None of them had ever seen a New Testament. Our great

The supply of the same was soon completely exhausted. Many came and asked if there was not still a will for them. We promised to send them one later. Strikter and I visited most of the families in town. These showed great desire for the truth and declared that they wanted to leave the Roman Church. One exclaimed: 'I am looking for light, and it is not to be found in our corrupt church/This man is an officer of the court.' He showed us much love, visited us very often, and brought his friends to hear the Word. So we often sat with them in our hotel and talked with them of sin and grace and the LORD JESU, the one Saviour of all men. I wish you could have been present to witness how eagerly these poor ignorant people took in every word. They were so taken with the gospel that they did not know how to express their gratitude, and begged us to come back and instruct them in God's word. We should lose no time in pursuing this mission. I have also received a letter from Father Wachholz, in which he informs me that the Brazilians in his place also wish us to begin the work among them. I would therefore ask you to submit this matter to the Mission Commission in North America. There are still about ten towns in the area where we were where we could begin the mission. This would then, of course, necessitate the employment of another professor in Porto Alegre who is fully conversant with the Portuguese language." So much for Praeses Müller's report.

May our Lord Jesus Christ, who desires that all men be helped, grant that the poor Brazilians, who for so long have sat in papist night, may be led to the light of the Gospel, and bless our work in the great mission field in South America! At the annual mission festivals, may we also tell our Christians about this work and collect gifts for it. F. Pf.

Speech. He was then elected chairman and 1/Ergang was re-elected secretary.

P. Günther's excellent interpretation of 1 Tim. 1, 1-17 was given first and finished in the afternoon. Then followed Fr. Ergang's beautiful paper on "Lutheranism and Sabbatism", which was also finished that day in an "overtime session".

On the second day the conference dealt with the work of the undersigned on Dan. 7, 1-14. Since some so-called "brethren" were present who did not want the Pope to be the Antichrist and thought they could prove this from the Bible, they were given the opportunity after the work was finished to ask various questions, which the conference then answered and clarified for them from God's Word.

On Saturday, Fr. Nicklas' paper on "The Brethren in our congregations" was still before us. This work was also fiercely attacked by the "brothers" (prayer brothers); but since they had been so thoroughly resisted with God's Word in the morning, they stayed away from the meeting in the afternoon.

All the work was accepted with thanks. On Sunday the pastoral service was held, in which Fr. Günther gave us a wonderful sermon on 1 Tim. 4, 16. The undersigned gave the confessional on Jer. 17, 14-17.

On Monday the out-of-town brothers left for their homeland, accompanied by Fr. Ergang, who went with them to Buenos Aires for health reasons.

The next conference is to be held, God willing, in Buenos Aires at the end of January or beginning of February 1919.

A. Krämer.

Conference report from Argentina.

From May 2 to 5 the Argentine Pastoral Conference met in San Juan, Entre Rios, Trünow's main church. All the brethren were present, although there were great difficulties for Pastors Nicklas and Günther of the Southern District to overcome, since just at that time there was again one of the frequent railroad stoppages on their railroads. They were on the road from Friday to Wednesday noon, and besides had to cover the first distance, about 180 miles, in automobiles, as the branch railroads were entirely out of service.

When we arrived at Urdinarrain, the terminus, we were greeted by a tremendous rain, so that we arrived soaked to the skin at Trünow's, who had come with Fr. Ergang in big Russian boots to pick us up. It was not until Sunday that the roads became properly passable again, so that the participation of the congregations in the conference was not as lively as it should have been.

In all, six public sessions were held. Trünow opened the conference with prayer and a toast.

To the ecclesiastical chronicle.

Once more, but very emphatically, we wish to call attention to the necessity of supplying our An st old with pious and gifted boys and young men. The situation of things, known to us all, demands this quite imperatively if we do not want to neglect our sacred duty, and the Church has a claim on the very best forces. Through all the church communities of our country goes the complaint, which often finds quite mobile expression in the church bulletins, that there is a lack of pastors. Not only hundreds, but thousands of pastors are lacking, partly because pastors serve as chaplains, partly because students have joined the army, and partly because pastors and students have taken up other professions. Not all who are now serving as chaplains or soldiers will return, and not all who return will take up churches again or continue their studies. In addition to this, as soon as the Lord God gives peace again, if all indications are not deceptive, there will be very special opportunities to do church work, to carry out inner and outer missions, and especially to bring the Word to the people in the English language. We must prepare ourselves for this work, prepare ourselves now; for pastors and teachers cannot be ready in a few weeks or months, but must prepare themselves for years for their future office by study. Nor must we be deceived by the fact that we do not feel the need so much at present in our Synod. This is due to the fact that our government has exempted theological students from military service.

has excluded. Should this become different if the present serious situation continues for a longer period, then all at once the need will confront us very tangibly. But we are already in need of young people, not even looking at what the future may bring. We recall that in the distribution of candidates in June, 29 preaching positions and 33 teaching positions could not be considered, but had to be filled. These positions must be filled somehow if the church is not to suffer. The coming weeks and months are likely to bring a number of vacancies that will have to be filled. The emergency can only be controlled if every congregation takes up the cause. We have congregations in our Synod, larger congregations, that have been getting preachers and teachers from the Synod for thirty, forty, and fifty years, but have not yet put a single preacher and teacher back in the field. Have all these congregations taken up the cause aright? And if the members of larger congregations think and say, We are a larger congregation; we shall always get pastors and teachers, even if we do not have any of our own trained for the purpose, is that the right sentiment? What then is to become of the smaller churches and of the mission fields? Therefore, in these last days and weeks before the beginning of the new school year, let us all, parents, pastors, teachers and congregations, strive for this cause in the fear of God. L. F.

Following on from this, and in order to justify the present emergency, we also communicate the following: Our St. Louis Seminary received 80 requests for substitutes for the entire year last academic year, and 58 of our students provided such help. Today, as we write this, August 0, we have already received another 15 such requests for the next school year, and have good reason to believe that quite a number of requests will still come in during the coming weeks and months. However, so far only 20 students have applied for the Vicariate. We are announcing this here so that hopefully a number will decide to become vicars before the start of the new academic year. Time and money will be saved if vicarage positions can be filled during the holidays. The faculty grants such requests for temporary help for a whole year wherever it can, and in by far the majority of cases recommends vicarage to its students, because the experience of many years has shown that such practical exercise in preaching and school-keeping is of great advantage to the students for their studies and for their later effectiveness in the ministry. The faculty counts on a larger number of vicars from year to year, precisely because the ecclesiastical situation requires it. The employment of a vicar is often the first step towards the establishment of a parochial school or the branching off of a new independent congregation or the extension of the mission field, and also often helps to preserve for our church mission areas which cannot yet be supplied with a pastor of their own, or which are endangered because of inadequate service. L. F.

An example may show **what can be achieved** if one purposefully takes care of the supply of our institutions year in, year out. One congregation of our synod, which is one of the oldest and largest, but which from the beginning has been anxious to help provide preachers and teachers for the future, has already given our church so many workers that, if they were all active in one part of the country, it would almost be possible to form a synodal district of its own. 23 sons of this congregation are now in the preaching ministry, and 40 in the school ministry; and these are not

including those who have already gone home blessed or retired after several years of ministry. In the last school year there were 16 sons of this congregation in our institutions, 8 of whom were preparing for the preaching ministry and 8 for the school ministry. The congregation in question is the old synodical congregation at Frankenmuth, Mich. And this congregation is not alone. There are congregations of our synod in Chicago and elsewhere which, according to our observation, may well show similar numbers. We would like to see those numbers sometime. Such examples may stimulate other congregations. That the diligent feeding of our institutions also results in blessings for the home congregation is obvious. Through such personal relationships, the congregations become acquainted with the institutions of the Synod, gain greater interest in them, and later, through their sons, come into contact with other circles in the Synod area and cultivate fellowship with them. L. F.

Lack of theological students. In the Episcopal Church there is a great decrease in the number of young people studying theology. If the war were to last another two years, the number of students in all its seminaries, judging by the present decrease, would not exceed 64. In other church communities one has to reckon with the same fact. Even if we do not have to complain about a particular decrease in students in our circles, we should not forget that the last distribution of vocations to the candidates again showed that there is still no abundance of such candidates. The only way we get pastors and teachers is by sending boys to our educational institutions, where they are trained for this office. The advertisements of our institutions that appear in these issues of the "Lutheran" should therefore not remain unnoticed, but rather all of our institutions should be well filled by the fall. Our church is, thank God, not yet so dead that the saying no longer applies: "The harvest is great, but the laborers are few."

E. P.

Danger averted for the time being. The attempt to make parochial schools impossible in Michigan through a special amendment to the state constitution has been abandoned. The "Lutherische Kirchenzeitung" reports: "According to the latest news, the movement against parochial schools in Michigan has died down completely. The Wayne County Civic Association will not file its petition to amend the Michigan State Constitution, ostensibly because wartime is not a good time to bring up questions of this kind. The people are right, only they should add that peacetime is not a good time to raise such issues either. What all is going on behind the political curtain we are not in a position to say. The Lutheran Church has its enemies, and the Lutheran Church School has a few extra. These are always just waiting for an opportunity to tamper with our witness. Therefore, it is to always be on guard and faithfully guard our treasures. Although the plan to amend the State Constitution has been dropped, yet in the minds and hearts of those friends of the plan remain their perverse thoughts and un-American sentiments against their fellow Lutherans and their so beneficial parochial schools. Our task, then, is to spread more light in these minds and hearts. Certainly not an easy thing! . It is difficult in itself to let go of old prejudices. If, in addition to this, there is hostility like that of Freemasonry against the Church, which does not want to have the rope around its neck and the terrible oaths put on its conscience, it is often absolutely impossible to make way for the truth. One must then watch and pray the more diligently; for the Lord is with us." E. P.

The Ohio Synod plans to celebrate its centennial next September. The Lutheran. Book Concern in Columbus, O., has for this purpose sent out two commemorative pamphlets, one in German and one in English, for distribution to the congregations.

Of the Pope as the "head of Christendom" Cardinal O'Connell spoke again these days. This old claim, which the papacy is not at all willing to give up, the Lenten *Eastern Methodist* dismisses as a lie and impertinence; and

In this all Protestants agree with him. He says: "God has made Christ the head of the church over all things, which is his body. The pope is only the head of the Roman Catholic Church; but that is not Christianity, even if the cardinal takes the liberty of so representing it, and thus impudently denying Christianity to all Protestants. The man, whoever he may be, who speaks of the Pope as that of Christendom at all, shows an unpardonable ignorance or a deliberate disregard of the truth. There are millions of members of other communions who think it an intolerable insult to call the Pope the head of Christendom." Whether Christ at the right hand of God, Christ in His Word is the head of Christendom, or the Pope, at this point it came to a divorce in the Reformation. Luther says: "Because we deny that the pope is the head of the church, but praise Christ alone as our head, who alone gives to his body righteousness, remission of sins, the Holy Spirit, and eternal life, we are subjected to thy banishment and tortures of every kind." It is only strange that Protestants, who know that Christ is the only Head of the Church, and who also know to some extent what it means to be the Head of the Church, occasionally reject the Pope's claim as a lie and impertinence, but do not win it over themselves to then continue with Luther: "Therefore this is the one and most distinguishing mark of Antichrist, that he takes the name of Christ to be the Head, and boasts that he is the Head of the Church." (VII, 1110.)

E. P.

With what external, machine-like works one can gain such an indulgence! If one reads in the rules to be observed for the so-called Portiuncula Indulgence, which is to be obtained annually on August 2 in certain churches: "3. One must devoutly visit a church in which this indulgence can be obtained within the appointed time, that is, from noon on August 1 until midnight on August 2. Whoever wishes to gain the indulgence more than once must also visit the church more than once. These visits, however, may be made in immediate succession, by leaving the church altogether - not by turning around in the porch - and entering it again. (4) As often as one wishes to obtain indulgences, one must, in the opinion of the Holy Father, be careful during each visit: Pray according to the opinion of the Holy Father. For this purpose, six Our Fathers, 'Hail Mary' and 'Glory be to the Father,' etc., or a law of the Rosary, a litany, or some other prayer, will suffice, prayed devoutly." The following is to be observed: a certain church is to be visited; the time is to be observed exactly: between two midnight hours, not earlier and not later. One should pray. How many? About six Our Fathers, babbled out, are enough. Every single visit to the church has an effect and grants the promised measure of indulgence. But it is not considered a new visit to church if one turns around in the vestibule; one must cross the threshold. In order to keep a serious face in the face of such regulations, one must take the whole indulgence seriously. One becomes not only serious, but indignant, when one considers that the whole thing is a desecration of the precious merit of Christ. E. P.

The following report from **Chicago on Billy Sunday's results** in Chicago is given to the "Messenger of Peace": "What was the result of Billy Sunday's proselytizing campaign in Chicago? The newspapers, which greeted him with 'tronrpets' clamor and much noise,' and published his sermons, and even the most intimate incidents in his daily life, such as combing his hair, bathing, and the like, suddenly fell silent, and Billy Sunday disappeared without song or sound. The contrast between the beginning and the end' was generally abusive. Now some jeremiads do appear, which thus read: 'The clergy of the churches, who thought Rev. Sunday a successful warrior of the faith, and caused him to open the campaign against all manner of evil, do not now quite know how to account to their congregations for the expense which the conversions in the Tabernacle have occasioned.' The claim that he saved 100,000 souls has proved to be a boast. Close scrutiny has revealed the result that the "trail-hitters" were either long time church members or - disappeared without a trace. The great hope placed in the "evangelist" that he would "drive vice out of Chicago" has not been fulfilled. But that it does not now so brazenly escape, nor at present spread itself in public, we owe not to the efforts of Billy Sunday, the purifier of morals, but to Uncle Sam, who, anxious about the moral and physical welfare of his young warriors, has spoken a very serious word about these moral evils to the authorities of the city, and has demanded the abolition of them in a manner not to be misunderstood; for instance, the tightening up of the laws of the city, and the establishment of a new law on the subject of vice, have not been the means by which the vice has been driven out of Chicago. For instance, the tightening of the cabaret ordinance by our City Council was done at the direct instigation of Secretary of the Navy Daniels. Billy Sunday had absolutely nothing to do with it. A convention of all American humorists met in our city the other day. You certainly can't deny Billy Sunday the art of cracking jokes. Yet he didn't appear at that convention either. The indecent and blasphemous jokes of Billy Sunday in the pulpit must have gone against even these humorous gentlemen's professional sense of honor.' We evangelical Christians want to stick to our simple, faithful shepherds, to whom the Word of God has given the simple message: "Feed the flock of Christ as you are commanded. not for shameful gain, but from the bottom of your heart, not as those who rule over the people, but become examples to the flock!"

The Gospels in highly modern German. It has often been said that Luther's translation of the Bible urgently needs to be revised, improved, or made more modern. It is said that the language of the Luther Bible is outdated, incomprehensible and unappealing to our generation, even a foreign language. That is why the Bible is no longer read. One should give the present generation a new, exact translation in a German that is understandable and agreeable to the present generation. And so they set out to bring the Bible closer to modern man by means of new translations. The "Apologist" reports a new attempt of this kind by a "literary cooper who puts old wine into new wineskins and has had the unfortunate idea of giving the Gospels a modern treatment, a certain M. de Jonge. The "Deutsche Verlagshaus Vita", Berlin-Charlottenburg, gives this recommendation to the new work in an accompanying note: "The Gospels are, so to speak, humanly restored to us through a new translation adapted to modern usage and a scientifically exact editing.

is the purpose of this modern stylization. The previous translations, especially Luther's and those based on it, with their antiquated word and sentence structures and their pathetic and strange language, have made the Bible too distant for many of our contemporaries. Now the author, who is very well known in this field, has undertaken the extremely grateful task of first of all putting the four Gospels into a form which also enables modern people to read and enjoy this book of books without first having to switch inwardly, without first having to overcome inner inhibitions against a language which no longer seems natural. With this treatment of the Gospels, De Jonge has done an eminently important work, also in the ethical sense, which, especially in a time that seeks to alienate broad strata of the people from the interest of religion, cannot be greeted gratefully enough." The "Apologist" then gives some instructive samples from the work thus praised. Here they are: "But when JEsus saw the multitudes [Matt. 5], he went up the mountain, and after he had settled down, his disciples stood by him; and he opened his mouth, and delivered to them the following doctrine: Happy the God-seekers, for they are kings in the realm of the spirit. Happy the melancholy, for they shall find peace of mind," etc. The passage Matt. 5:20 is translated, "For I say unto you, that ye cannot enter into heaven, except your sense of righteousness be much more developed than that of the guild theologians and zealots." The word *rachah* means, in New German, airhead, the adversary becomes the litigant, and the tax collectors are given the name tax speculators. The story told in Matth. 8, 5-10 is given the following version: "When JEsus came to Capernaum, an officer sought him out to make a request, saying, 'My boy lies paralyzed at my house, and suffers grievously.* Thereupon JEsus said to him: 'I will come and make him well.* But the officer objected, saying: "Lord, I am not worthy that thou shouldst come in person under my roof. A single word from you is enough, and my boy will be healed! For even I, a simple man, accustomed indeed to subordination above, but also with the soldiers under me, need only command this one, "Stand aside!" and he will stand aside; and that one, "Step forward!" and he will step forward; and my lad, "Do this!*" and he will do it.*" Jonge portrays the entrance to the tenth chapter of Matthew by saying, "Then he held a course of instruction for the twelve, training them in the healing of mental diseases, internal diseases, and bodily defects." The admonition of JEsu to His disciples that they should be wise as serpents, and without falsehood as doves, is, "Be ye therefore at the same time diplomatic (as serpents) and naive (as doves)"; nor are they any longer "better than many sparrows," but "Well worth more than a whole flock of sparrows." Matth. 11, 19 is rendered thus, "Behold! What a glutton and a winebibber is man, the crony of tax speculators and of the impious." And that incomparably beautiful Saviour's word, which has become to thousands and thousands the source of lasting refreshment and unspeakable consolation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Jonge renders in a highly modern manner, "Come unto me, all ye that suffer melancholy and world-weariness! With me this shall cease! Entrust yourselves to my bridle and my teaching (I am mild and humble at the bottom of my heart, and my bridle is light and the work I lay out is little)-then you shall find peace of mind!" The sick man at the pool of Bethesda, to whom JEsus said, "Arise, take up thy folding chair" (we quote) "and walk about," was a nerve

sick; according to de Jonge, by the way, Lazarus was also sick of the nerves. So then also JEsus could say to the afflicted sister, "This nervous disease is not fatal, but is only for the glory of God." - After these samples we can form a judgment of this new translation. A similar feeling comes over one as when one has before him a collection of sermons by Billy Sunday. This does not increase devotion and respect for God's Word, but hinders it. We prefer to stick with our old Luther Bible, just as it is, dear to us. The German of the 20th century still understands it very well. Individual obsolete words that are no longer in use can, after all, be explained. E. P.

Our song treasure.

"When we are in the highest distress" is a delicious psalm of comfort by Paul Eber. This song has left rich traces of blessing. Already a few years after the poet's death, it once summoned God's protecting angels in great danger.

In 1580 a mighty storm, combined with a violent earthquake, struck the city of Altbrandenburg. The tower of St. Catherine's Church lost its strength. Two years later it collapsed. Three young journeymen were still up there, helping to guard the city and blowing a chorale from the tower's battlements in the morning and evening. The last two songs that could be heard from its height were "Wenn wir in höchsten Nöten sein" and "Wo Gott der Herr nicht bei uns hält". Then the tower began to totter and collapse. The three young boys, however, were carried through the air as if by the hands of angels and reached the bottom unharmed.

It was in the great hardships of the Thirty Years' War. Among the many towns that suffered greatly at that time was also Eilenburg on the Mulde. At that time Archdeacon Martin Rinckart, the poet of the peace song "Nun danket alle Gott" (Now give thanks to God), worked there in rich blessing. The town had already been almost completely sucked dry when the Swedes demanded the sum of 30,000 talers from it. Pay or perish was the order. Rinckart's intercession with the Swedish colonel had been fruitless. There remained only the confidence in the great helper above. "Ye dear confessors," said Rinckart to the citizenry, "we have no more hearing nor grace from men; we will speak to God." And they rang the prayer bell. In the house of God, however, the congregation sank to their knees and, deeply moved, sang Paul Eber's song "Wenn wir in höchsten Nöten sein" ("When we are in the greatest need"). When the commander of the Swedes heard this, his heart was overcome, and he refrained from his demand except for a little.

In the town of Pegau, that song of Eber's is still held in particularly high esteem today. There is an old collection of songs in which each song is not only given a stiff, dead number, but also a lively title, similar to what Luther did with the songs in the great hymnal of the Old Testament, the Psalter. In that old collection of hymns Eber's song is headed, "The Bearers of the Cross at the Door of Grace with the Whole Choir." This was literally true when the Pegau pastor and superintendent, Samuel Lange, a right cross-bearer, appeared in Torstenson's camp with the choir of his school children to beg mercy for the besieged, burning city. It was in the second half of the Thirty Years' War. The Swedes had shelled the town hard and, embittered by the long resistance, threatened to take it completely.

...to clear the area. The rain of bullets made extinguishing impossible; only then did the commander offer to surrender to the Swedes. Too late! Torstenson replied that the time for mercy was over; he must make an example. The entreaties of the entire magistrate were also in vain. Then the valiant Pastor Lange dared to make one last attempt. In full regalia he led twelve white-robed boys through the ranks of the Swedish soldiers, who dared not stop the solemn procession. Arrived at the general's tent, the children fell down and sang heartily "Wenn wir in höchsten Nöten sein" ("When we are in the greatest need"). Lange, however, interceded once more most warmly for his distressed flock. Then the general fell around his neck, embraced and kissed him warmly: he had recognized in him the old fellow student, the helpful friend of his youth! The terrible man of war was transformed, granted the city complete pardon, had bread and meat distributed to the starving citizens, and those who had just been enemies moved into the city as friends. In the open market Pastor Lange held a heartfelt prayer of thanksgiving and exhorted the citizens never to forget such merciful deliverance and to thank their God not only with their lips, but also with their hearts and lives. For a long time, the song "Wenn wir in höchsten Nöten sein" ("When we are in the greatest need") was sung in Pegau every Sunday in memory of this salvation.

"Thou shalt hallow the holiday."

It was Saturday evening. Widow Seidel had just finished her domestic chores and was now waiting for her daughter Berta, who had gone out to do some shopping. After a short time, the daughter returned and, while unpacking, told us that she had just met her friend Tilly Mälzer, who was planning to take part in the excursion to F. tomorrow with her bridegroom and had urgently invited her to come along; Frida Breihahn would also be going.

Mrs. Seidel listened attentively, and at last said, "Listen, dear child, if you go to-morrow by the excursion train to F. tomorrow, you will have to miss church; and that is not right." After Berta had remarked somewhat unwillingly that she usually went to church regularly, and could not see that such a great injustice was being done if she missed the service once, the matter was broken off, and after holding the usual evening service both went to rest.

When Mrs. Seidel came out of her chamber on Sunday morning, her daughter was standing in front of the mirror making a toilet. The mother realized that her friendly admonition had been thrown to the wind. The daughter went to the station, cheerful and laughing; the mother to church, sighing and sad.

After the service the mother met Frida Breihahn at the church door. "Ei, Frida, I thought you would have gone to F., too," it flashed out of her. "Yes, I would very much have liked to have gone, but my mother would not allow it, because it would have made me miss the service," answered Frida. These words went like an arrow through Mother Seidel's heart. Oh, if only her daughter were like that! But why had she not simply insisted: You are not going? This question plagued her constantly on the way home. Poor Mother Seidel!

About 4 o'clock in the afternoon the rumor spread that telegraphic news of an accident had arrived in F.. It laid like an alp on Mrs. Seidel's heart when she heard of it. What a crowd had gathered at the station when the return of the excursion train was announced.

was waiting! . All those who had dear relatives among the excursionists, the fear could be read on their faces.

At last, at last, the train rolled into the station, and the cars began to empty. But it was obvious to the passengers that something sad had happened. Mrs. Seidel's eyes searched among the surging crowd for her daughter, but could not discover her. Then she saw her cousin Heinrich dismounting; she pressed near and asked breathlessly, "Where is Berta?" Taken aback by this sudden question, he only replied, "In the baggage-car." With a horrible cry Mrs. Seidel collapsed. While the bystanders turned to her helpfully, three bodies were carried out of the carriage, Tilly Mälzer, her groom and Berta Seidel. No one had noticed how the accident had happened, but in the small boat in which the three had gone out on the river, they had tried to change seats and the boat had overturned. At the cries for help, many had rushed to the scene of the accident, but all three had sunk before help arrived, and it had been difficult to recover the bodies.

The following Wednesday there were three coffins in the church. The church could not hold the crowd of people. The preacher spoke very serious words. He also did not lack consolation. After the service, however, when the people came to take another look at the dead, Frida Breihahn also came crying, she who had been saved from the same death by the love of the Word. Mother Seidel saw her, cried out loudly, and collapsed unconscious. Six weeks afterward she was laid beside her daughter. A nervous fever had carried her off.

So much for the story. Take it to heart, especially you young Christians! Now is the time when the world seeks to draw you away from the Word by all kinds of excursions on Sunday, and it is evident from the empty pews that it has succeeded in its temptation. He who runs with the world corrupts with the world.

From a stupid asylum.

The "Kirchen- und Volksblatt" has a touching testimony of an idiot.

One Sunday a preacher had preached to a long line of mentally deranged and stupid people in an asylum for the feeble-minded. As he was leaving the hall a man came up to him with a friendly grin on his face and said in a mysterious tone: "I can pray, too." The preacher was the more astonished at this word, as the unfortunate man had otherwise forgotten everything, even his family name, his native place, and his age; about nothing could he give the slightest information. "What can you pray?" he then asked him, somewhat doubtfully. He answered proudly, "What mother said!" "And what did mother tell you?" Then he clasped his hands and began devoutly:

Spread out both your wings, O Jesu, my joy, And take in your little chick!

He spoke the verse to the end without offence. Then the stolid expression of his face returned, and he was again the same unhappy man as was usually known.

So there are friendly rays of light even in such poor, benighted people. And when the Lord shall loose these captives, their mouth shall be full of laughter, and their tongue of praise.

What should a Christian sermon be like?

A Christian sermon should always have two parts. The first part should be that the whole congregation sighs, "I, wretched man, who will deliver me from the body of this death?" And the second part shall be, that the whole church shout in their hearts, "I thank God through Jesus Christ our Lord!" Rom. 7:24, 25.

Obituaries.

Heinrich Beiderwieben was born August 1, 1872, in St. Louis, Mo. His parents were C. H. Berderwieden and Johanna, née Niemeyer. Educated by them in the fear of God and through the Christian instruction of devout, faithful **teachers**, the decision matured in him to become a preacher of the gospel. But the Lord gave to the will also the accomplishment. In Milwaukee and Fort Wayne he prepared himself diligently for the holy ministry and completed his studies in the seminary in St. Louis in 1898. His first sphere of activity was at Wisner, Nebr. In 1903 he followed a call from the congregation in Stewardson, Ill. where he faithfully served his ministry in church and school until his blessed end. In 1899 he was united in marriage to Berta Schäperkötter, now a grieving widow. God had given him beautiful spiritual gifts, which he humbly, but also conscientiously, put into his service. For example, when the time came in the congregation that the language should be changed, he knew how to skillfully direct the matter with wise caution and calm deliberation. Gladly did he undergo the double labor of ministering to all in both languages in church and school, and doing justice to every part. - In his last illness, which lasted fourteen weeks, I found him quite a childlike believer in God, and as such he fell asleep. After the two last verses of the hymn "O Head Full of Blood and Wounds" had been recited to him, he passed away cheerfully with the words, "He who dies thus, dies well." His death occurred on May 20, in his native city of St. Louis, whither he had been brought seeking help. On May 23 he was given a Christian burial there from Zion Church. The pastors J. H. C. Fritz, L. J. Sieck and the undersigned officiated. On the following Sunday a memorial service was held in his congregation at Stewardson, Ill, at which Praeses F. W. Brockmann delivered the German and P. H. W. Hansen the English address. We ask, however:

Oh stay with us, -Holy Jehovah Christ,
Because it is now evening: Let not thy divine
word, the bright light, Be extinguished in us!

C. F. Keller.

was ordained and inducted on August 24, 1871. The next year he answered a call from the congregation at Valparaiso, Ind. Two years later he entered into holy matrimony with Philippine Elisabeth Schmidt. This happy marriage, which lasted nearly forty-four years, was blessed with four children. In the vicinity of Valparaiso he gathered several congregations during his twenty-three years of ministry: at Westville, Kouts, Hanna and Hamlet, Ind. He also served faithfully and diligently in the school as often as circumstances required. In 1895 he answered the call of the congregation at Minden, Ind. Here he was privileged to celebrate with his congregation his twenty-fifth anniversary of ministry to God's praise and honor. Besides his work in the church he also served here in the school with all faithfulness until the congregation appointed a teacher in 1913 and relieved him of this work. On Ascension Day, 1915, he preached his last sermon. Owing to ill health he resigned his position and moved with his wife and youngest daughter": to Louisville, Ky. where he found kind, loving hospitality in the home of his oldest daughter. But in spite of the most careful nursing, he grew weaker and weaker. He often spoke of his soon coming end. On the Sunday before Christmas last he was in church for the last time. Since then he often received Holy Communion at home and strengthened himself for his departure from this world. When I visited him early in the morning of June 19, he was very weak. Sitting in the chair, his hands almost always folded in prayer, he rejoiced in the prayers, consolations and hymns recited to him in the last hours of his life. God's grace in Christ, which he had preached to others for almost fifty years, was joy and consolation in the face of the death of his heart. With many sighs and prayers to God to redeem him, he passed away gently and quietly on the following day without any particular pain. His age was 70 years and 27 days. He is mourned by his wife, one son, Bernhard, pastor at Berkeley, Cal. three daughters and six grandchildren. A funeral service was held in Louisville on June 22. That same evening the deceased's remains were conveyed to St. Louis, and the following day were placed in the Concordia GodSack of

Will was buried in the earth. There as well as here, words of comfort were addressed to the bereaved according to the wish of the deceased based on Joh. 3, 16.

His mourning, his affliction, and his
misery, Have come to a blessed end. He
hath borne Christ's yoke, He is dead and
yet liveth.

J. Schumacher.

New printed matter.

All books, music, pictures, etc., shown at this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices attached. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

On June 20, Father emeritus Wilhelm Julius Bernhard Lange passed away in Louisville, Ky. in faith in his Savior. Born May 24, 1848, at Eisenberg, Saxe-Altenburg, he attended the Lyceum, a Latin school in his father's town, for three years after his confirmation. Rope, wish was to become a teacher. But when he learned that there was a missionary institution in Steeden under the direction of Father Brunn, which took in young men and prepared them for the service of the Church in America, he decided in 1865 to move to this preparatory institution. In the summer of 1867 he emigrated to St. Louis to continue his studies at the theoretical seminary. After his graduation he accepted a call from the congregations at Defiance and South Ridge, O., to be assistant preacher? Detzer's and

Youth Education. Submitted to print at the request of some brethren in the ministry by Paul T. Brockmann, Waukesha, Wis. 32 pp. 4X6. Price: 10 cts; by the dozen, 50 cts; by the hundred, tz3. 50 postage prepaid.

An expedient, necessary tract, written by a pastor of the Wisconsin Synod and intended for mass distribution at congregational expense. In ten chapters it addresses the questions: What is education? Why is education necessary? What is the goal of educating children? Who should educate the children? Whom should we educate? The importance of education. What means do we have to educate our children? Let us be moved to educate our children. Some hints for pious parents. To which school should I send my child?

L. F.

Principles of Teaching. A Brief Course in Pedagogy for Sunday-school Teachers.

By *John H. C. Fritz*. Concordia Publishing House, St. Louis, Mo. 23 pp. 3x4x5 1/4. price: 10 cts. postpaid.

A very brief, but substantial and useful booklet, which we recommend for repeated reading to our young men and maidens who serve in a Sunday school. L. F.

Church and School in the American Law. By *Carl Zollmann*.

Concordia Publishing House, St. Louis, Mo.. 36 pp. 6x9. Price: 25 cts. postpaid.

The author is the same whose important work on "American Civil Church Law" we brought to recommendatory notice in No. 3, p. 44. Since then we have read in various journals how the work has been unreservedly acknowledged in all quarters. The merits there emphasized we find also in this little writing, which also claims our interest: Mastery of the subject, clear exposition, sure proof. L. F.

A White Field. By *Rev. G. W. Lose*. Concordia Publishing House, St. Louis,

Mo. 71 pages 5x14, bound in cloth with cover title. Price: 35 Cts.

A youth narrative by a well-known youth writer in our country, which will not only interest the youth. It takes us back a hundred years to the field of the Inner Mission among neglected Lutherans and describes how a seemingly hopeless field became a garden of God through the faithful work of the missionary. L. F.

Announcements for the Regular Church Services. Concordia Publishing

House, St. Louis, Mo. Bound in imitation morocco: 80 Kt.; in seal grain with gilt edges: \$1. 35.

This is a new edition of the book of announcements published some time ago, which has been welcomed with great joy by many and has been widely distributed. It is certainly important that the Sunday announcements in the service should not be written on loose slips of paper, but in a suitable book, which will later be well preserved and contain with its entries a not unimportant piece of the congregation's history. An improvement in this new edition is that part of the page can now be used for special notations by drawing red lines. Perhaps this was done at our suggestion. Not long ago, during a guest sermon, we found a book of announcements in which a younger pastor of our synod had entered the songs that were sung, the text of the sermon, and the subject of the sermon. This manner has pleased us well; we pass it on here for others to follow. It is valuable for the pastor himself, saves him time, and prevents some songs from being sung too often, others not at all. And the indication of the subject of the sermon is also valuable for the history of the congregation and for the eventual successor. L. F.

Arise, become light! Misfion feast motet for mixed choir by Bro. Reuter, 126

Washington St., New Ulm, Minn. 3 pages 7x10 Price: 15 Cts.; postage extra.

A choral piece corresponding to the scriptural words on which it is based, Isa. 60, 1, of which an arrangement for male choir and one for three-part female or children's choir are also announced at the same price. L. F.

On behalf of the respective District Presides were instituted: On 7 Sonnt, n.

Trin: 8. O. W. Linnemeier in the congregation at Goodland, Ind. by 8. J. H. Lindhorst.

On the 8th of Sonnt, n. Trin: 8. E. J. A. Probst in the congregation near Corvallis, Oreg. by 8. C. J. Beyerlein. - 8. A. Zetzer in the Latvian Zion congregation at Chicago, Ill, assisted by Prof. E. Hölter by 8. L. Hölter. - 8. H. Fickenschier in the congregations at Farmington and Macedon Center, N. P., assisted by 8. Rohdes from 8. H. Th. Stiemke.

On the 9th of Sun. n. Trin.: 8. W. F. Bennhoff in the Immanuel congregation at Pleasant Grove, Mo. by 8. J. G. Pflantz. - 8. E. H. Merkel in Zion parish at Southington, Conn. assisted by 88th A. C. Th. Steege, H. M. Mohr and Prof. Daus by 8. S. F. Glaser.

Introduced as a teacher:

On the 8th of Sonnt, n. Trin.: Teacher K. E. Dube as teacher at the school of the Immanuelsgemeinde at Giddings, Tex. by 8. G. W. Fischer.

Groundbreaking.

On 8 Sonnt, n. Trin. the Trinity congregation at Des Moines, Iowa (8. A. W. Vogel), laid the cornerstone of the new church.

Inauguration.

On the 9th of Sunday, A.D., St. Paul's congregation at Bertha, Minn. dedicated their new church to the service of God. Preachers: 88th Ahrens, Streusert, and C. Munding (English). The consecration was performed by 8th G. S. Munding.

Anniversary.

On the 9th of Sunday, A.D., St. Matthew's congregation at Arapahoe, Nebr. (8th W. Sprandel), celebrated its 25th anniversary, connected with mission feast. Preachers: 81'. Landgraf and C. P. Pebler (English). Collection: \$257. 10.

Conference displays.

The Herington - Special Conference will meet, w. G., August 18-20, in the undersigned's parish at Ramona, Kans. Don't forget to work! A. L. Rohlfing.

The Eastern Pastoral Conference of the North-Western District will meet, w. G., from Aug. 20 to 22, at Antigo, Wis. (8th Grimm). The old work will remain over. Confessional address: 88th Dobratz, citizen. Sermon: 88th Fierke, meeting. Timely sign-in or sign-out requested of the local pastor. G. Dobratz, Secr.

The Pellow Bank District Conference will meet, w. G., Aug. 20-22, at 8. Klemp's church near Raymond, Minn. Work done by 88th Schultz, Gesterling, Wächter, Brauer, Hein, Pasche, Fädtk, Luttmann, Klemp, Rådeke, Wolfs. Confession: 88th Scheitel, Rådele. Sermon: 88th Hinck, Thormählen. O. C. Wolfs, Sekr.

The Mixed Conference of St. Awuis and vicinity will meet, w. G., on the 26th of August (not on the Union at the Cross School, St. Louis, Mo. Works: 'tis 'ion ok Our OounA Ueople's Looieties: 8. Wilk. 'tititncks Uutüieruns Süoui<1 Duke tovvurck VVomnu Lutkrnzxo: 8th Sieck. How important it is for a teacher not to be discouraged by dismal experiences: Teacher Windisch. Active interest of the pastor in his school: 8. Schulze. Christian school discipline: Teacher Kühnert. A. Mießler, Sekr.

The Special Conference of Südost-Missouri versarkmeU itself, w. G., from Aug. 26 (evening) to Aug. 28 (noon) at the church at Hanover, Mo. (8. Schutt). Registration requested. R. Winkel.

The Joint Southo st-Kansas Conference will not meet on the 20th and 21st, but, w. G., on the 27th and 28th of August, at Brazilton, Kans. (8th Matthies). W. T. Vogel, Secr.

The Atchison - Special Conference will assemble, w. G., August 27 and 28, at 8. Jung's church at Nortonville, Kans. Work: Continuing exegesis on the Epistle to Titus: 8. Niedner. Exegesis on 1 Cor. 12: 8. Jüngel. What does it take to preach in a timely manner? 8. Schmidt. Catechesis on confession: 8. Jürgensen. Confessional address: 8th Meyer (8th Niedner). Sermon: 8th Camin (8th Ernst). One should, please, register in good time with the local pastor and indicate when one intends to arrive. The procession leaves Atchison at 7. 15 Li. and 8. 15 n. G. W. Hafner, Sekr.

The Louisiana - District Conference will meet, w. G., from August 30 to September 2, at Christ Church, New Orleans, La. Work: The present women's movement in the light of Scripture: 8. Abel. 8ntÜ6r8 Dovolopmont np to 1317: 8. Wedig. Ooinmon 8arVl66 nitü Musio: teacher Wismar. Treatment of a contemporary subject: 8. Kiss. I'rosol'tism: Prof. Wilde. How does the baptism of John differ from that instituted by Christ? 8. Th. Wegener. Art. V of the Formula of Concord: 8. G. J. Wegener. Catechesis on the nature of baptism: teacher Schönhardt. Th. Wegener, Secr.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 5th of Sunday, A.D.: Kand. O. W. Linnemeier in the church at Pceble, Ind. assisted by the 88- Preuß and Jungkuntz of 8. K. Krotke.

On the 8th Sunday after Trinity: Kand. Herbert Mueller at St. Paul's parish, Flint, Mich. by 8th Th. Andres. - Kand. H. Gehrt in the congregation at McFarland, Kans. for missionary service in South America by 8. W. Meyer. - Kand. K. Nürnberg in St. John's parish at Poug America, Minn. assisted by Prof. Kretzmann and 8. W. Baumhöfener by 8. A. Baumhöfener.

On the 9th of Sonnt, n. Trin. cand. J. C. Heinicke at the church at Evansville, Ind. assisted by 88th C. A. Frank, Heidtmann and Hagist of 8th E. W. Heinicke.

On behalf of the respective District Presidents were ordained and inducted:

On 8 Sonnt, n. Trin: Kand. W. L. Becker at the Redeemer church at North Tonawanda, N. P., by 8th H. Kleiner. - Kand. A. C. Dahms in the deaf and dumb Redeemer parish at Chicago, Ill, assisted by 88th J. H. Schulz, Burhenn and Bezold by 8th A. L. Reinke. - Kand. J. F. Schulz in Zion parish at Courtenay, and in St. Paul's parish at Wimbledon, N. Tat. by 8. W. L. Kupsky. - Kand. H. Blanke in Town Scott and Town Corning parish near Merrill, Wis. by 8, J. G. Schliepsiek.



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No. 18.

God willing!

"Not my will, but thine, be done," said our Saviour to His Father, when His soul was grieved unto death, and He was about to die on the cross. Luk 22:42, "Not my will, but thine, be done," is how every child of God should speak to his heavenly Father. How is it in truth? We Christians are reconciled to God through Christ's obedience, we are God's children, God loves us warmly and tenderly, and we love God also. But while we are yet in the flesh, we are as ignorant as little children on earth in their ways: we do not know what is good for us; we often do not want something that is good for us; we often want something that is not good for us. Is it not so? Shall we not, then, reflect and say with all our heart to our heavenly Father, "Not my will, but thine be done!"? He knows what is good for us.

Would you like to have this thing introduced to you just a little bit more, dear Christian?

Sometimes something comes up that you really don't like at all. Then what? Then your old Adam starts to growl and be dissatisfied. But if you really think about it, what do you know? Then you know that your heavenly Father wants it just so. And then you laugh and are quite satisfied, and say, "Not my will, but thine be done!"

Or a big cross comes to you. ...and then thou wail'st and weep'st. And your old Adam will even tempt you to grumble. But, Christian, child of God, it is your Father in heaven who wants you to bear this cross for a while. If he would not, the cross would not have come to thee. Oh! now you are quiet and wait for the Lord. And thou kissest his dear father's hand, and sayest, "Not my will, but thine, be done."

Or a dear child will die for you. How painful that is! But your and his heavenly Father wills it so.

Does not the sunshine break through the rain of tears? Do you not say, "Not my will, but yours be done"? Thou knowest the Father's hand that hath taken thy child.

Or thou thyself hearest and knowest that thou must shortly die. Then your poor flesh and blood tremble. For death is an enemy. 1 Cor. 15, 26. But it is your father who calls you home, to your father's house. Do you want to read Joh. 14, 1-10? How do you do it? "Not my will, but thine be done."

Now let us look at the same thing from another angle for a moment.

It happens that you would very much like something to happen - anything, you will be able to think of something like that - and you pray and ask for it. But it does not happen, God does not give it to you. Why not? Oh, you're not supposed to ask like that. But there is always an answer: because God loves you. God knows it's not good for you. For example, you are not doing as well as others who may not be as hard-working or as capable as you. What do you want now, to be dissatisfied or satisfied? Oh, you want to be quite, quite content and thankful. Don't you, Christian?

So as God wills! It all depends on God's will. And God's willing and unwillingness is all mercy, all compassion. In our... Gesangbuch are such beautiful songs, which sing the "As God wills": No. 270: "Herr, wie du willst, so schick's mit mir"; No. 364: "Ich halte Gott in allem stille"; No. 377: "Was mein Gott will, das g'scheh' allzeit"; No. 383: "Wie Gott mich führt, so will ich gehn." But now pray:

Let it be to me according to his will, In whom is so much mercy;
 Let him himself satisfy my heart, That it may not forget,
 So it stands in love and sorrow In, by, and on mercy.

C. M. Z.

Our Mission Festivals.

What you can achieve through preparation.

The editors receive all kinds of interesting news about missionary celebrations. We share some of them that may serve as encouragement and imitation for others.

An elderly pastor wrote: "I am enclosing the announcement of our mission festival on a special slip of paper, but I am taking the liberty of writing you a special letter because we were able to raise an unexpectedly good collection (H432) at this festival. Don't be put off to hear how this happened through God's goodness.

"I was afraid that because of the many extra collections we have had and continue to have in these years, the missionary collection would suffer. I was afraid that the mission collection would suffer because of the many extra collections we have had and still have in these years. So here in the parsonage we cried out daily in our prayers to the dear Lord that he would make all of us in the congregation willing to give, so that we could pay off all the debts we owed him for the progress of his kingdom. Two weeks before the mission feast, I preached a mission sermon on Matthew 6:24-34, describing to my congregation how ready and willing we all are to spend large sums for our bodies and lives from week to week. Without grumbling, we now pay outrageous prices and always have money left over to spend on luxuries, again cheerfully and willingly. Only when it comes to giving our gifts for the church, for missions and for synodal purposes, do we begin to calculate and want to save. To the question: Is this right? Is this what the Saviour expects of us when he says: "You cannot serve God and mammon; seek first the kingdom of God and his righteousness"? - I could read the answer from the faces of my hearers. I then gave a general survey of the missionary needs for this year, spoke of the distress of the missionary treasury of our district, and concluded, "It must not go on thus; we must learn to spend as abundantly and as cheerfully large sums for God's kingdom as we do for food and clothing. Will you not help there, dear Christians? Can ye not learn this? Will you give yourselves this testimony of poverty before God? We all know what the faithful God has given: the best that he had in his heaven, his only begotten, most beloved Son. And for Christ's sake he now gives us daily all that we need for soul and body. He who feeds and clothes birds and lilies in his care expects something very different from us than copper, nickel, and silver coins of the least value. He wants our hearts to be filled with joyful faith and trust. Therefore only away with the little faith that cannot get rid of the gray worry and always asks: -What shall we eat? What will we drink? With what will we clothe ourselves?!"

"Then I also pointed out the Old Testament law of tithing, made that somewhat clear, and asked whether we Christians should give any less than the Jews. We have the Saviour with all His salvation; the Jews have had only the promises of it. I concluded by saying that God's blessing was all that mattered, and that we had to ask for it.

We should also ask for blessings for the missionary work and for the missionary gifts. The whole congregation, old and young, should help to pray that everyone will be a cheerful giver whom God loves.

"In the afternoon a woman came to me and said: 'Pastor, I have no peace. Your sermon this morning has gone through my heart. Is this the way it is with the mission, then I must do something special.' . . . On Tuesday she brought me 15 dollars to start the mission collection. And for the feast itself the good Lord gave us excellent weather. Guests came from near and far. In the German and English services the church was filled to capacity, and the collection, as I said, exceeded all my expectations. Thus the dear Saviour put my own timid little faith to shame. To him be all glory, praise, and thanksgiving for his blessing!"

A young pastor standing at a mission church reports very briefly, "My mission church has given twice as much this year as usual (H130.04). Average: 2 dollars for each communicating member. Extra envelopes. Preliminary work: German and English sermon, circular letter. True: It is only necessary to make the need more -revealing/ to Christians."

A pastor, also still younger, adds to his advertisement for the "Lutheran" (the collection was P209. 35) the words, "This is about \$40 more than in former years. During the year I had given several mission lectures, and a preparatory sermon on the Sunday before the mission feast."

One of our Canadian missionaries reports a mission festival collection of H69, and says of it, "My congregation numbers 47 communicant members, and few out-of-towners attended. The Canadian Lutherans do show to some extent that they hold in high esteem the work of Missiou, to which they owe so much."

One of our students who serves as a vicar shares, "Last Sunday we celebrated a richly blessed mission feast. In former years the mission feast collections of this congregation amounted to about 40 to 50 dollars; but at one time 81 dollars were collected. Today I sent away 200 dollars, the result of our collection on Sunday. Soli Deo gloria! [To God alone be the glory!] This congregation numbers 35 voting members and 92 communicant members."

Hopefully, all the money collected at the mission feasts will now also be directly and unabridged given to the actual mission work. At this time, when so many needs are being expressed, we should also be careful not to fragment the collections. The chaplaincy cause is an important and necessary work, as we explained in the last issue of the "Lutheran"; but we do not want to use the mission festival collection for this, but rather collect it separately. If the cause, which concerns thousands of families especially closely, is especially presented to our Christians, they will also give especially for it, as they have already done. The support of pupils and students in our institutions, which is again necessary now that the new school year is beginning, is also an important work; for how can one carry on missions if one has no preachers and teachers? But also for this we do not want to use a part of the mission festival collection, but collect it on another occasion. The whole mission festival collection

for the mission, especially for the four missions that need the large sums: Inner Mission, Gentile Mission, Negro Mission, Mission to South America. Yes, our inner mission. This is the work that made our Synod so great under God's blessing, and is still our main mission today. We cannot emphasize our Inner Mission strongly enough. Especially in the present time. There are great changes going on now in the world and also in our country. Our Church is being given new opportunities. It is unmistakable that in the years to come, when the world will stand still longer, we will have more opportunity than ever to proclaim God's Word and Luther's teaching through the medium of the English language. Under God's direction and guidance, even the difficult times through which we are now passing must help us to do this. So let us seize the time and take advantage of the opportunities. But the mission treasury, the general treasury as well as the treasury of the individual districts, must not be in need and embarrassed. In the last "Lutheran" it was written: "The Commission for General Inner Mission has never had to struggle with such great financial difficulties as during the past winter and at the present time." According to our treasurer's report on the state of some coffers on July 31, the treasury had a deficit of H 17. 607. 42. To this must now be added the necessary increase in missionaries' salaries decided upon by the individual districts. There will be quite significant demands on our missionary treasury in the coming months. But we can and we will meet these demands. If we consider what is demanded of us in this time on the earthly, worldly: If we mean what is demanded of us in this time in the earthly, worldly sphere, what is simply laid upon us, should we withhold our gifts for God's kingdom? We are of the joyful hope and good confidence that the present difficult time with its uncertainty of all earthly goods will also have this as a result, that many of our honored ones will learn to give even more willingly and eagerly for God's kingdom and for the spread of the same. The writer of these lines has otherwise ex officio especially to advocate the Gentile mission, and has done so again only in the second last number of the "Lutheran." But it is precisely because the heathen mission - and to this, in a broader sense, also belongs the negro mission - is so dear to him that he especially advocates the Inner Mission. For the Inner Mission, in the course of many long years, brings us resources and men for the heathen mission, which cannot be expected from the latter itself. The zealous pursuit of the Inner Mission in our country is the surest promotion of the Heathen Mission outside. It is reported in today's "Lutheran" that in our largest missionary district, the Minnesota District, during the last two years, 18 congregations or parishes have become independent, independent of the missionary treasury, 8 in Minnesota, 10 in the northwestern Canadian provinces. In other districts, too, things are going well. And these independent congregations and parishes are now joining the ranks of the older congregations in collecting for the mission, building and maintaining our educational institutions, and sending boys and young men to them.

May God grant us many blessed mission feasts! May He make us willing to be zealous in the work of the mission throughout the year!

L. F.

Northern Wisconsin District Assembly.

"Nevertheless the city of God shall dwell with her fountains, where the holy habitation of the Most High is. God is with her within, therefore she shall abide well; God help her early." "Nevertheless," notwithstanding hard, unhappy pregnant times, the Northern Wisconsin District was permitted to hold its first Synodical Convention at the exceedingly hospitable congregation of P. H. Maacks at Clintonville, Wis. from June 26 to July 2, and the delegates to that convention were permitted to rejoice in the merry growth and prosperity of the city of the Lord our God. These days of joyful work and enjoyment, which we were able to spend in brotherly harmony, will remain unforgettable to us. Even though it was difficult for us two years ago to say goodbye to the brethren of the Southern Wisconsin District, we must now confess that the right brother and advisor has remained with us and has visibly blessed our little work.

We were privileged to have our dear and honourable General Praeses Pfotenhauer in our midst, who set the right tone for the whole assembly with his instructive and admonishing opening sermon. Praeses Schliepsiek then, in his synodal address as the first District Beaniter, gave the slogan which read: "Our help comes from the Lord who made heaven and earth", as in the past, so also in the present and future.

Praeses Pfotenhauer's report on the work of the General Synod with the manifold missions at home and abroad was faith-turgling and uplifting. Despite difficult times, the Lord has given our missionaries one victory after another. If, as we all know, some doors have been closed to us, others have opened. Yes, instead of having a surplus of workers, as many had feared, the Synod sees itself confronted with the task of asking God, the giver of all good and perfect gifts, to send workers into his harvest, so that in these last states of the world many may still attain to the knowledge of the truth and thus to the everlasting peace of heaven.

As it has always been the custom of all Synodal Districts to devote the most distinguished hours of the session time to doctrinal discussions, in order to become ever more perfect, firm and certain in the all-sufficient doctrine of the Holy Scriptures, so also our District has adopted this as the main rule of its sessions and immediately acted accordingly. We were not fortunate enough to have in our midst the actual speaker appointed for this meeting. Has it pleased the: Lord over life and death to recall Prof. Dorn, who had intended to present to the Synod a paper on "The Doctrine of Evolution in the Light of the Word of God," to Himself in the heavenly Synod. We received a complete substitute, however, in the very instructive and exceedingly interesting paper of Prof. Fuerbringer on "The Night Testimonies of the Prophet Zechariah," chap. 1, 7 to chap. 6.

A synodal work gains interest when it is in keeping with the times, and this can be said of this work with full rights. How the ungodly world has gloated over and over again in this evil world situation about the bankruptcy of the Christian Church! How the Christian Church also laments and sighs!

Salvation in many places under the heavy pressure of the prevailing deplorable conditions! In such times the heart struggles for comfort, for certainty. In the dear Word of God, and especially in the prophetic word we have been discussing, there is full assurance of the glorious future and the great expansion of the New Testament Church. Certainly, this glory will only be truly revealed at the Second Coming of Christ, to the terror of all persecutors and oppressors, and to the indescribable joy of all true Christians. As once the heathen nations that persecuted Israel were destroyed and annihilated by God, so also God will one day crush all the enemies of His Church and help His Church to a victory that is glorious beyond all measure. What Israel only got to behold in the image, we have in reality. Yes, God is our protection, a fiery wall around us. May the enemy rage, yet they cannot hurt us. Jerusalem, the city of the right children of God, now lies there like an unlimited city, spread over the whole world. Our time in particular was and still is the time of the most glorious successes, and therefore also the time when the Lord is near to bring us home to the rest of the children of God. Therefore, as Israel once did, we are to leave the land of our captivity, the wicked, seductive world, in haste, that we may save our souls. The plan that God once made for His Church, He also carries out in spite of all the raging and blustering of the devil and the world hostile to Christ. Though in their sight the church may be a small, insignificant thing, in God's sight it is something great and glorious; his eye is well pleased with it. The time will come when the sinners, the agitators, and the persecutors will be revealed, when they shall be cut off; for they have no place among the faithful. Then shall the Church be revealed in her ineffable beauty. The Day has not yet appeared. As yet the Lord, by grace, tarries with the day of his judgment; he still gives sinners room to repent, that he may yet introduce the last elect into the city of his saints. We, as a synod, are called by grace to be servants of the Lord. Let us be diligent and prove to our time that there is only one means of success: the word of the Lord our God. We have it in unadulterated purity and sincerity. Therefore we can be sure of the success of our work. We have had days of great success as a synod; now may come lesser days. But this should not discourage us in the least. We are doing the work of the Lord. His eye rests upon us with favor. We can be sure of success according to his counsel and will.

Since it had become known among the delegates that Prof. Fürbringer had served as theological teacher at our seminary in St. Louis for twenty-five years, it was decided as a synodal district to celebrate this noteworthy fact in a fitting manner. Praeses Schliepsiek asked Praeses Pfothenhauer on behalf of the district to hold a short anniversary celebration. After the singing of hymn 336, Praeses Pfothenhauer gave a heartfelt address based on the 84th Psalm, in which he demonstrated that the esteemed jubilarian had inspired many hundreds of his former and present students (about 1500) through the right scriptural explanation presented to them to their personal life of faith and through them in the right

The Lutheran Church has celebrated and is still celebrating one victory after another in the circle of our entire church and synod, both at home and abroad, and one can therefore most clearly perceive that the right God is in Zion. No less great is the blessing that has poured into countless hearts through the years of skillful editing of our "Lutheran" by the late Prof. Fürbringer, so that on this side, too, the worthy jubilarian has achieved one victory after another for the glory of the Lord our God and of His Zion, which He is building here on earth by grace among us sinners. After another song of praise and thanksgiving, Praeses Pfothenhauer was allowed to present the worthy jubilarian with a beautiful sum collected by the synod members: earthly gold for the heavenly gold of pure doctrine, which has flowed from his lips for twenty-five years.

That the teachers and preachers of the pure doctrine of Scripture, although it is so offensive to human reason and so repugnant to the natural man, may nevertheless celebrate one victory after another, was also shown by the mission report of the Board of Directors of our district. Our district is still to a great extent a missionary district and as such is in great need of the intercessions and gifts of our dear Christians. May God, who in the past two years has made hearts and hands willing to offer the necessary sacrifices for this glorious work, continue to do so in the future, especially since the necessary increase in the salaries of our missionaries and traveling preachers has made the required sum considerably larger.

Special attention was also given to the delicious institute of our parish school entrusted to us by God. In a service specially arranged for this purpose, Fr M. Müller, on the basis of God's word: "Direct my children and the work of my hands to me", touchingly impressed upon the heart of the congregation the glory and necessity of our Christian parish school.

The school committee appointed by the Synod has seldom demonstrated how we must place special emphasis at this time on the promotion and expansion of our parochial schools. The more emphasis is placed in the world today on all-round knowledge, which, however, usually only produces a superficial, arrogant nature, the more we must and can, through the parochial school, present to our children the foundation of all right knowledge, godliness, which is useful for all things, and then, building on this foundation, also introduce them to the worldly sciences, in order to educate them to become truly faithful citizens of our country and to become fit members of human society. God bless our teachers and schools!

With regard to the General Provident Fund, our district also agreed to the plan of retiring old pastors and teachers, if necessary, and thus to remedy a state of emergency which has seriously troubled the minds for many years.

There was no lack of patriotic rallies in our country either. The times demand it. Both the governor of the state and the president of the country were each presented with a rally of undivided civic loyalty. On the occasion of a special patriotic

At the 2nd celebration of the Clintonville congregation together with the synod members, held on the evening of Synod Sunday, during which the service flag of the congregation was unfurled, Fr. F. C. Streufert of Chicago eloquently demonstrated to the congregation the service of our chaplains in the army and the fleet, pointing out how we as the Church of the pure doctrine of the Scriptures now have an opportunity, offered to us by God, to reach out to many hearts which we would probably not be able to reach in the quiet course of time. It is a very special mission, which should be supported in the best possible way by prayer and the sounding of coins on all sides.

It goes without saying that we have also dealt with the other missions of our General Synod and the missions of the Synodal Conference. What Christian could possibly stand back when he is shown how in the heathen mission at home and abroad, in the mission to the Indians, the Negroes, and the Jews, in the mission among the Indians and the Chinese, God assigns to us thousands, even millions, who still walk in spiritual darkness and fear of death and eternity, so that we, who have the only true light of life, may show them the way to Christ, the Savior of all poor sinners. May God give us the right knowledge and the joy of sacrifice to do this work in a godly way!

During the session time, in addition to those already mentioned, the following services were held: Sunday morning was service, connected with the celebration of Holy Communion. The undersigned held the confessional, U. G. Traub the sermon. On Monday evening Fr. A. F. Vreihan delivered the pastoral sermon. Holy Communion was also served on this occasion to those who could not be present on Sunday.

The result of the election was as follows: Praeses: Fr. H. Daib; First Vice-President: Fr. H. Maack; Second Vice-President: the undersigned; Secretary: Fr. A. L. M. Wahl; Assistant Secretary: Fr. O. Hattstädt; Treasurer: Mr. W. H. Dicke.

May the Lord our God continue to keep us the fountain of his promises of grace for rich comfort and blessed refreshment in all the troubles and anxieties of this time! May he abide with us within, so that we, the city of God, his people, his property, may prosper. May he help us early!

P. Schedler.

Minnesota District Assembly.

The Minnesota District of our Synod held its meetings this year from June 26 to July 1 in the familiar rooms of Concordia College in St. Paul. In the opening service, General Vice-President F. Brand preached on Luk 17, 20. 21. In the afternoon, President Köhler spoke on a similar word of Jesus, Joh. 18, 36. Both showed us that Christ's kingdom is not an external or political kingdom, but a spiritual one.

The doctrinal hearings were conducted by Rev. H. Bouman, of Hamburg, Minn. on the important doctrine of banishment. Already at the last Synodal Assembly the first two propositions, what banishment is, and what it is not, and who has the right to banish, were before the Synod. This time

the speaker first showed who is to be excommunicated, namely, the mature church member who has been revealed as persistently impenitent, that is, such as go to the Lord's Supper, whether voting or not. It was further stated: The one who is banned is deprived of all the goods, rights, and blessings of the Christian church until he repents. Finally: The purpose of the ban is the salvation of the sinner, the warning of others, the good of the church, and the glory of God. If the printed report freely distributed among the congregations of the district is also read by the individual members of the congregation, it will prove to be a blessing for the whole congregation.

The business discussions were quite varied. Vice-President Brand presented the needs of the General Synod in detail to the district. The synod treasury must be given more thought and support. Father Böster and Director Kohn from the Commission for Chaplains in the Army were present. They gave the Synod an insight into this work, which was followed by a lively discussion of this so important matter.

Of special importance were the negotiations about our large mission area. Fr. Randt reported on the mission in Minnesota. Eight parishes have become independent. About \$15,000 is still needed for the remaining mission places, he said. Also in the large mission area in western Canada, the mission work is flourishing wonderfully in spite of the difficult times, as

C. F. Walther was able to report. Ten mission parishes have become independent since the last synod. 42 parishes are still dependent on the missionary treasury. About \$25,000 are needed to run the mission in our district.

Admitted to the Synod were 28 pastors, 8 candidates for the preaching ministry, 9 teachers, and 9 congregations.

The whole synod was able to participate in and enjoy two beautiful celebrations. The first was the dedication of the new teaching building in St. Paul on Synod Sunday, which was attended by representatives from the Iowa and North Dakota and Montana Districts. The second festivity was held on the evening of dedication day. The occasion was this: Two jubilarians have faithfully served the institution for twenty-five years, Professor Theo. Bünger as director and Mr. A. Hillmann as a member of the supervisory board.

The result of the election was: H. Meyer (Lakefield), Praeses; P. A. H. Kuntz, First Vice-President; P. Fr. Randt, Second Vice-President; P. K. Seltz, Secretary; Mr. J. H. Meier, Treasurer.

With the happy and grateful consciousness that the Lord our God is still kind to us and promotes the work of our hands, the Synod members were allowed to start on their journey home, in order, God willing, to meet again during the year in the College at St. Paul. C. Albrecht.

Texas District Convention Report.

Our Synod of this year, which met from July 10 to 15 in the congregation of Father Kilian at Serbin, Tex., was opened by a service in which Praeses Pfotenhauer preached the opening sermon and explained that purity of doctrine is preserved for us if we adhere to Christ, the Prophet of the Church. Besides the usual sermons at synods

On Sunday afternoon Father Behnken described in an interesting lecture the work that was going on among the brothers in faith who had been called to the flag.

The morning sessions were largely taken up by doctrinal discussions. Prof. Jesse of Seward, Nebr., gave an interesting and instructive lecture on the historical cause of the adoption of the Formula of Concord, as well as on the doctrinal content of the first article of the same.

Touching on the heyday of our church during its victorious battles against popery and fanaticism, the speaker proceeded to describe the ecclesiastical distress in external and internal distress already prophesied by Luther. After a concise description of the troubles of the Schmalkaldic War, including the persecutions and turmoil caused by the Interim initiated by the Emperor, he then unfolded the inner-church discord resulting from the various doctrinal disputes. In the history of the elimination of these sad conditions through the constitution and the adoption of the Formula of Concord, Christian unionism came to the fore, creating and maintaining unity in the spirit on the basis of Scripture.

In the treatment of the doctrinal content of the first article, the speaker showed the existence of original sin, firstly according to the history of the human race of the Old and New Testaments, as it appears before and after the Flood, in the house of the arch-fathers and in the people of Israel, in the disciples and in the attitude of the Jewish people towards Christ and his church, then according to the Bible verses which refer directly to original sin. Original sin itself was then defined, with the addition of its counterpart, the divine image, as a lack of the knowledge of God, as an unholy and guilty condition of man, and as a lack of created righteousness and holiness, and then explained by the difference between real and original sin.

Besides the interesting report of Praeses Pfothenhauer on the work of our Synod at large, special attention was given to the Texas District. The Mission Commission reported on the individual mission churches and their prosperity. Our district is enjoying an influx of 15 pastors, 6 newly called candidates, 9 teachers, and 3 school board candidates. Departing from the District during the same time period are 5 pastors and 7 teachers. Four congregations: Kingsville, Vernon, Sejita and Engle, were incorporated at the request of the Synod. The discussion of our district mission was encouraging to our work in sowing hope.

On the business side it is to be reported that the election of the President fell again on the faithful Fr G. Birkmann. Vice-presidents are Studtmann and Krämer, secretary Fr Stelzer, treasurer Fr Obenhaus. In order to facilitate the work of the Mission Commission, it was enlarged by two members, a pastor and a layman. The school system was given more attention and care was taken to improve it by the appointment of a school committee. The system presently under discussion in the Synod for the maintenance of incapacitated pastors and teachers and their widows and orphans was also approved by our district.

The present serious circumstances of the time were acknowledged by a discussion in the Pastoral Conference as well as by resolutions of the Synod which seldom corresponded to the situation. Prof. Scaer of Winfield, as well as Prof. Jesse of Seward, urged us to send supplies to the institutions in which they are active, for the harvest is great and the laborers few.

F. Müller.

To the ecclesiastical chronicle.

Important Announcement. Since there is a rumor circulating that the work of providing spiritual care for the soldiers of our faith in the army and navy has been completely terminated by military decree, we wish to make it known that this decree may change the way we have been working, but it will not abolish the work itself. We urge, therefore, that our congregations will not slacken in giving to this all-important cause, lest we ourselves become guilty of crippling our work for our fellow believers in the war service.

W. C. Kohn,

Chairman of the Authority for Spiritual Care of Soldiers in the Army and Fleet.

Have you heard of our request? Two weeks ago (Lutherans, No. 17, p. 280) we requested that our dear congregations would like to advise the collection for the spiritual supply of our fellow believers in the army and fleet, and at the same time inform us of the success of this advice by sending the necessary orders. In all humility we wish to bring this matter once more to your remembrance. If one or the other congregation has not yet had a meeting, we would like to inquire whether it would not be possible to hold an extra meeting in order to set the collection for the work in the army and fleet in motion. We are gladly prepared to send the necessary writings and envelopes for this purpose, whereby the whole thing can be easily carried out.

The Finance Committee

the authority for spiritual care of the soldiers in army and fleet.

The Lutheran Church is still so unknown and therefore so much misjudged. The "Kirchenblatt" writes about this: "We have often wondered why the Lutheran Church in particular is so severely persecuted in these times. We have assumed that ignorance is at the root of these conditions, but that this ignorance is so great, and that the slander of our church could be believed as widely as it actually seems to be, we would not have guessed. We read in the *American Lutheran* (July number) about this: The agitated conditions in our country, as brought about by the war, clearly show that the Lutheran Church, with its principles, its history and its life, is an unknown church. The ridiculous slanders which are hurled at her are not always raised out of ill will, but are very often the fruit of ignorance. The disgraceful assertions that the Lutheran Church is the stooge of Prussianism, that Lutheran preachers are bound by oath to the Kaiser, that in Lutheran parochial schools the end is made of singing "Germany over all," etc., could never have gained currency had the American people received the necessary information as to what Lutheranism really is. There is a bottomless ignorance among the public concerning our church. A government official recently expressed his amazement that there are luther-

The first time he learned that there were also Swedish and Norwegian congregations in America. Another learned for the first time that there are also Swedish and Norwegian congregations in America. A third said that our church was fundamentally opposed to war. A fourth boldly asserted that the Lutheran Church receives its financial aid from Germany. Several officers of the Young Men's Christian Association were astonished to hear with their own ears, in a Lutheran service at a camp they attended, that the Lutheran Church preaches the gospel! In another camp another official of the Y. M. C. A. that the Lutheran pastor there must be an exception, since his sermons were so Scripture-etching. Still another Y. M. C. A. man said that the rapid growth of the Lutheran Church in America, and the ease with which it could raise large sums for mission and war purposes, proved irrefutably that this church was supported by money from Germany. In the heart of this man ignorance was combined with ill will, but his ridiculous assertions prove that the principles and history of the Lutheran Church are totally unknown to many of our fellow citizens/ Ignorance is the best soil on which slander thrives, and the Lutheran Church has many enemies who take advantage of the present time to drag the name of our Church in the mud. That then authorities who reveal such ignorance, and who are only too willing to lend their ear to the slanderers, think they are doing the fatherland a particularly good service by suppressing our church is not to be wondered at. What we need is indeed an organ of our Church, of our whole Church, in this country, which on the one hand protects the rights of the Church, but which on the other hand does not forget to enlighten our fellow citizens about what our Church is and wants. We truly need not shy away from publicity. The deeper our people penetrate into the nature of our Church, the more they will realize that the very Church of the Reformation can and should become a blessing to the country."

Why is there a shortage of candidates for the preaching office?

To this question a pastor of the General Synod gives this answer: "Of all the larger bodies of the church, our General Synod has the greatest dearth of such men, not because our growth is so rapid, but because piety is sadly lacking in families, and because in so many families the pastor and his work are not appreciated, but spoken of contemptuously in the ears of the relatives. Home worship is neglected, the world and the dollar forming the chief subject of conversation. Devotional books are few in the homes, and still more rarely read. Ecclesiastical leaves are scarcely found on the reading tables. The ignorance in sacred and ecclesiastical matters is a great one. Many church members in this synod have been received into the church without any instruction in catechism; they have not the ability to give an account of the faith and hope that is in them; nay, not even to the question why they are actually members of the church can they properly answer. With them, one church is as good as another - if one only belongs to one church! To join a church is to them on the same level as joining a secret society. That he may advance only in earthly things is the great desire of the young man's heart. As soon as he graduates from college, his parents and others talk to him of the favorable opportunities open to him. The glorious history, doctrines, and usages of our Church are not subjects of study to him or to his parents. After all, they are not necessary to success in the world. The Bible is to many a sealed

Book, and church worship and Sunday school are a nuisance to them." - This is a bitter complaint and a severe indictment, even self-accusation. This is an old experience, and also quite natural, that one should stand to spread the Gospel as he stands to spread the Gospel itself. Pilate, who had only an indifferent and scornful "What is truth?" to reply to Jesus standing before him, who spoke of his kingdom, and that he had to testify to the truth, did not himself become a preacher of this "truth," nor did he give his son to it. On the other hand, people who can say from blessed experience, "Thou hast the words of eternal life, and we have believed and known that thou art the Christ, the Son of the living God," John 6:69, are also of this mind: "We cannot refrain from speaking what we have seen and heard," Acts 4:20. 4:20: Where, on the contrary, worldliness, ignorance, and indifference in spiritual things prevail, there will neither sons nor much else be given to the preaching of the gospel. And a church that feeds this ignorance and indifference itself has no right to complain of anyone but itself. E. P.

A Call to Christian Prudence. In the terrible events of this time one has rightly seen signs which are to remind one of the nearness of the Last Day, and in these times much is spoken and written of the imminence of the Last Day. And this is right and good. Wherefore the Lord hath named unto us the signs, that we should take heed. "When ye see all these things, know that the kingdom of God is at hand," Luk 21:31. He expects his Christians to be able to judge the signs of the times, Matth 16:3. If, therefore, in this time, one preached with special earnestness, "The Lord is at hand; repent, and believe the gospel, and work righteous fruits of repentance!" then that would be godly and God-blessed preaching. But that is not where one has stayed. One has wanted to give a more or less exact time of the coming of the Lord. And that is presumption. There one says more than one knows and can and ought to know. Last winter a manifesto appeared in London in the *Christian World*, signed by notable men, which also did not keep clear of this raving. On it, however, a counter-declaration has appeared, renouncing the rapture and calling back to Christian prudence. It says: "We cannot refrain from expressing our regret over the appeal that appeared in the previous number about the second coming of Christ. Without entering into a discussion of the subject which formed the subject of that appeal, we must say that we consider it a real misfortune that at a time when even the very existence of our faith is being questioned, an attempt should be made to give a direction to the thoughts of earnest men which is at least in the highest degree a doubtful one, and in regard to which men of equally great learning and piety are of an opposite opinion. We hold that JEsus Christ expressly warned his disciples against such speculations. Again and again, since the days of early Christianity, this warning has been disregarded, and men, on the strength of signs which speak as loudly as those of our own day, have asserted that the day of the Lord is now at hand; and it has yet every time ended in disappointment. We earnestly hope that the members of our churches will not be led in a direction which is not only very uncertain, but which we consider a real waste of time and energy at this time of practical need. Our great task is to bring the Spirit of Christ to the people and to the nations, and to leave the future to Him who alone can reveal its mysteries to them.

knows." Thus the Lord Christ Himself forbade speculation about the time of His future. He called it useless and futile, saying clearly and unmistakably, "Of the day and hour no man knoweth, no, not the angels which are in heaven, neither the Son; but the Father only," Mark 13:32, 13, 32. He also called this speculation unseemly and a waste of time. When at His ascension the disciples asked Him, "Lord, wilt thou at this time restore the kingdom to Israel?" He answered, "It is not for you to know the time or hour which the Father hath reserved for His power, but ye shall receive power from the Holy Ghost, which shall come upon you: and ye shall be My witnesses in Jerusalem, and in all Judea and Samaria, and unto the end of the earth." And then he ascended up to heaven and read them standing. That meant in German, You have other things to do; you shall be my witnesses, preach my gospel. The Holy Spirit will equip you for this work. There you have your hands full; the world is big enough. When the Lord comes to meet his Christians, he says in Luke 12:42: "How great a thing is a faithful and prudent steward, whom the Lord hath set over his servants, to give them their hire in due season! Blessed is the servant whom his Lord finds doing this when he comes." Doing this, doing his work, is how the Lord wants to find his own when he comes. The people in the church of Thessalonica, who convinced themselves that the day of Christ "was at hand", 2 Thess. 2, 2, who gazed rapturously at heaven, who also refrained from earthly work, the apostle Paul takes them hard and hangs the breadbasket higher for them with the words: "If any man will not work, neither shall he eat", chap. 3, 10. E. P.

A set of understandable resolutions, according to the *Lutheran Church Work and Observer* report, has nearly all Protestant

The divine service in the camp should be a distinctly religious celebration and should be announced as such, not as an entertainment at the end of which a speaker is sent on stage amid great hilarity to force a religious message on the unsuspecting and defenseless audience. 2. the address should be thoroughly religious in content, and not so diluted as to taste of nothing at all. It is to be wholly religion. 3. exhortations to patriotism, discussion of war aims, etc., should not be mixed in with the divine preaching. Of such mixture the young are overfed and do not want it. It has become a habit with some preachers to talk as if sacrifice for the fatherland and personal piety were the same thing. A man may be a brave soldier and die in the first ranks, and yet lose his soul. 5. Revival methods do not lead to the goal. Only preach of sin without fear or timidity, and paint Christ before the eyes as the only Saviour of sinners!" E. P.

Army chaplain training school. The head of the school is **Major** Alfred A. Prüden, chaplain of the Coast Artillery Corps. This chaplain school is similar in some respects to the Reserve Officer Training School. The emphasis is not only on military matters, but also on theological instruction. The government requires that all candidates have the necessary theological training when their applications for admission are accepted by the respective denominational chaplaincy committees with the approval of the General Committee of the Army and Fleet. The faculty for the chaplaincy school includes representatives of various denominations to which the various candidates also belong. The teaching in this school lasts

five weeks. During this time, candidates draw salary and wear the uniform of a soldier without rank. 250 candidates can participate in each course. According to the law in question, one chaplain is to be employed for every 1200 officers and enlisted men. (Wbl.)

Russia as a great mission field. The *4/rssronarz/ Äevr'ew o/ ibe MorltO'* reports: "The revolution in Russia has opened the largest country with the largest white population in the world to missions. There are 182,000,000 people living in Russia; and yet there are not so many workers in the Gospel as in the one city of Chicago. A comprehensive missionary work would have to deal not only with the 100,000,000 native Russians, but also with the 7,000,000 Jews, the 20,000,000 Poles, the 30,000,000 Ukrainians, millions of Mohammedans, Armenians, Romanians, Serbs, Croats, Montenegrins, and other kindred Slav peoples. Quite frightening is the spread of atheism and materialism. There is no more time to lose. The Greek Orthodox Church is completely losing its hold on the heart of the people, and very soon great masses of simple-minded, religiously-minded Russians will be lost in the stream of complete unbelief. Millions of people are on the lookout for something better. What is most urgently needed for the present is that at least one million copies of the Russian Bible, 3,000,000 copies of the New Testament, and a large supply of the very best evangelical literature in the Russian language be printed and distributed. Then several hundred evangelists, colporteurs, and Christian workers must be trained and equipped for the gospel ministry in Russia. Already a hundred Russians in America have made themselves available for the ministry of saving souls in their native land and are now being trained, and there are also hundreds of converted and educated men in Russia who have had to suffer all kinds of hardships for the sake of their faith, and who are now in need of gathering and strengthening. It is of the greatest importance for an extended work in Russia that diligent work be done on the Russians and Slavs in America, so that they may return to their homeland fully equipped for vigorous work. The united prayers of God's children in all places must be brought before God's throne for these masses of people so long neglected." - The hundred Russians who are said to be being fitted for Russian missionary service are finding this training at the Russian Bible and Educational Institute in Philadelphia. At the end of June a conference was held at the Moody Institute in Chicago to deliberate on the work to be undertaken in Russia. Thus, in God's hand, even war and revolution must serve to open to the gospel such lands as have long been closed to it. The Russian Church has long been in the bondage of ignorance and sloth, and has not developed any spiritual life, just as there is not much left of the Gospel of Christ in Russia. Countless of the most peculiar sects and enthusiasms have been active in Russia. Wherever Russia came into contact with the Lutheran Church under the tsarist regime, it knew nothing else to do with it than to suppress and persecute it. How wonderful it would be if the Gospel were now to find a place there and the Church of the Reformation were to find an entrance!

E. P.

"Rulings on Christian Science" A Pennsylvania judge has ruled that Christian Science, or the Mary Baker Eddy cult, is not a religious but a commercial society, brought into existence for the specific purpose of promoting the sale of Mrs. Eddy's books and publications. The General Assembly of Presbyterians declared,

That Christian Science is not a Christian church, and that no one of any Presbyterian! Church can be recommended to the same, or received from the same, with a bill of dismissal. - That judge judges the society by the side which it most exalts. This, of course, its members will reject with indignation, that they should not be a religious but a commercial society. Well, what is not all called religion? But the verdict stands firm with all Christians who know the Bible to some extent, and have not had it shut upon them by the well-known "key" of Mrs. Eddy, that the Society of Christian Science is not a Christian church, because it does not etch even one article of Christian doctrine untwisted and undenied. E. P.

The power of the word of God.

In the biographical picture of his father, the well-known poet Karl Gerok, which G. Gerok compiled from letters, there is a moving letter from an American preacher, which he addressed to the aging poet of the "Palmlblätter", then Oberhofprediger in Stuttgart, on behalf of one of his deceased confessionals in 1883.

In the following we give the essential content of his letter. The preacher writes among other things:

"Please give me your attention for a short time with the satisfaction of having saved a man from a terrible deed and its consequences through the power of evangelical truth. Four months ago a man of my congregation had me called to his deathbed at midnight with the request that I administer Holy Communion to him. The dying man made a confession of his past to me, which was his last wish and will to share with you, Brother, since it was you who saved him from bloodguilt at the time. Tears of heartfelt gratitude welled up in the poor man's eyes as he gave me the account of the following incident half an hour before he died:

About twenty years ago I came to Stuttgart with my wife and two children to settle there on the advice of my brother-in-law. At that time, my brother-in-law had a specialty shop and persuaded me to invest my assets with him to expand the business, which I was able to do without any security. But he deceived me and then turned me away. The worst thing, however, was that my wife inexplicably became cold and dismissive of me and, despite my pleas, remained in the house where I had been shamefully deceived. It later turned out that the two had acted in collusion. In desperation I decided to murder myself, my unfaithful wife and my two children. I bought a double-barreled rifle and a pistol, loaded the guns and hid them behind the bushes in the cemetery. I had already written to my wife inviting her to come to her mother's grave with the two children, because I wanted to say goodbye to them there, never to return. She had accepted. Long before the appointed hour of the evening meeting, I was already driven to the cemetery in the afternoon by restlessness.

"My thirst for revenge had robbed me of reason; I wanted to spoil the wretched and bring peace to the children. While I was roaming wildly with excitement through the rows of graves, and was already looking forward to soon being released from the misery of this life, there - suddenly a funeral procession moved in front of me.

freshly thrown up mound of earth. The well-known Dean Gerok strode in front. It occurred to me to listen to the eulogy; for, I said to myself, it is at the same time also yours, because as a murderer you don't get one. I thought I was quite within my rights in what I was doing. I crept near the mourners' meeting and heard the words that remained unforgettable to me: "My God, do not take me away in the middle of my days!" Ps. 102:25.

"At first I listened only with my outer ears; but gradually I became more attentive, but also more anxious. The dean spoke of the gravity of dying. On and on I listened to him; his words struck me like blows of a club, and so shattered my hatred and murderous thoughts that at last, deeply shaken, I sat down on a hidden grave and began to weep bitterly. For a long time I might have sat there; on leaving the place I felt free from the ghastly lust of murder, and thanked the dear God with a fervent heart for the wonderful salvation. While I sat in my tears and dreams, my wife had come and asked for me from a gravedigger's assistant; but he did not remember a single man among the many.

"...I then set out and took my firearms with me. I wanted to persuade my wife for the last time to turn back or to emigrate. With this firm intention I walked towards the street where my brother-in-law lived. But a dark foreboding overcame me as I stood at the front door. I opened noiselessly, stepped into the hall, and presently heard my wife's laughing voice: "I think the fool has run away without saying good-bye; now we can live on prettily as brother and sister." I staggered out of the door to the shouts of terror from the wretches who had seen me, and left the next day for America.

"Reverend Brother," concluded the preacher, "may you see by this communication how unconsciously the word often saves from crime. The deceased remained single here; he was always taciturn, and I never saw him smile; but he died a Christian. Of his wife, some one had told him, three years after his emigration, that she had died of nervous fever, and in her illness had asked much for him."

So much for the letter.

Even today, is not the Word of God "a hammer that breaks rocks"?

A mother's work.

It was a nice boy with whom I was walking a little way the other day. He was coming from delivering newspapers, and he told me with joy how much he was earning. "How many earners are you at home?" "Two, the father and I!" "And your mother? Doesn't she earn anything?" "Mother? No, she earns nothing!" "What does she do during the day?" "O, she's the first out of bed in the morning, and the last in bed at night; she makes the coffee, and wakes father up, and fixes his breakfast for him; then she gets the children out of bed, gets them ready for school, and while we're at school she makes the beds, sweeps the parlor, tidies up, cooks the midday meal, and in the afternoon she mends and darns and knits-and so it goes all day!" "And what does she get for it?" Then the boy laughed: "But the mother doesn't work for money, she does it like that! She doesn't get any money!" Yes, of course, mother gets no money and toils from dawn till dusk. Mother doesn't get any money and doesn't work eight or ten hours a day...

day, but she often has a sixteen-hour day. The mother gets no money and yet in many cases probably earns more than father and son combined. Respect for the mothers! _____

"The love of Christ thus presseth us."

A distinguished man one day visited a hospital in which lay the victims of a terrible disease. At the ghastly sight of these sick people, he said to the nurse who accompanied him, "You must have a great deal of enthusiasm for suffering humanity to endure it in this place." "Enthusiasm for suffering humanity?" retorted the nurse. "That motive would hardly make us endure a single day here. It is the love of Christ that drives us."

So says Miss Marsden, the courageous traveller who went in self-denying love to the lepers in Siberia, so that they too might experience something of the love of Christ.

Obituaries.

P J. F. Meyer was born near Buffalo, N. Y., July 20, 1880. After his confirmation he entered our college at Fort Wayne and completed his studies in the seminary at St. Louis. In 1904 he received a call to the church in Liberty Township near Columbia, S. Dak. The following year he was married to Klara Wichmann of St. Louis. To this marriage sprang five children, four boys and one girl. In Columbia he labored in the vineyard of the Lord with great faithfulness and abundant blessing until his death. About two months ago he began to be sickly, and on the 24th of June, after a severe illness, he passed away to the joy of his Lord. The funeral took place on 28 June in the churchyard of the parish. Father H. Lübke officiated in the house. In the church P. G. Steffen preached on the words: "Whoever keeps my word will not see death forever" in German. Fr. F. Leyhe, who preached the English sermon, gave rich consolation based on the words of the aged Jacob: "I die, and God will be with you." The undersigned officiated at the graveside. May his memory remain among us in blessing, and his faithfulness in office be an example to us! F. J. Graves.

P Edmund Brüggemann was the son of Blessed F. W. Brüggemann and his wife Lisette, née Weyel. Born December 17, 1876, at Darmstadt, Ind. he entered Concordia College at Fort Wayne in September, 1890, and entered Concordia Seminary at St. Louis in September, 1895. After completing his studies in June, 1898, he first served the three mission places of Festus, Bonne Terre, and Ste. Genevieve, Mo. and later the congregation at Castello, Mo. and then followed a call to Chicago, Ill, where a small congregation had branched off from St. Mark's. On Reformation Day, 1901, he was introduced to this his grace parish, and on the same afternoon the cornerstone of its first church was laid. Gladly and joyfully he labored in church and school, and God blessed his work; for soon a second and then a third teacher had to be hired. The church became too small, and after only three years a new large, beautiful church rose opposite it. He continued to work diligently until, ten years ago, God, according to his unsearchable counsel, gave him a new church.

He had to resign from the ministry that was so dear to him. He could recite psalms and hymns by heart without any mistakes, but his spirit remained dull. Most of the time he sat mute, until on July 10 of this year, under the prayers of his relatives, he blessedly fell asleep at the age of 41 years, 6 months and 24 days, and was released from his severe suffering. Funeral services were held in his former parish with a large attendance. His undersigned successor gave him the funeral oration on the text: "Recognize that the Lord leads his saints in a strange way!" The school children sang the songs "Harre, meine Seele" and "Wo findet die Seele die Heimat, die Ruh". Accompanied by the relatives, his body was then taken to St. Louis, and after a short discourse there at the parental home of his wife, IT Schulze, on the words, "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine!" it was borne to rest in Bethlehem's graveyard. He is mourned by his wife, Amanda, nee Schenkel, two sons, his mother, aged in-laws and other relatives.

H. Bö st er.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodical reports of the Missouri Synod 1918. no. 1. southern district. 87 pp. Concordia Publishing House, St. Louis, Mo. , Price: 22 Cts.

This report contains two papers. One in English by IT A. O. Friedrich, "The Twentieth Chapter of Revelation and Chiliasm." (By a fatal printer's oversight, the cover reads, "Tbe 25tb Lbapter.") The paper in German was delivered by Father G. M. Krämer on the "Tower of Babel." Both papers are very instructive and timely. The "Lusiness Trunsuetions" can be found in between, on pages 32-47. X.

Prayers for the little ones. Presented by Geo. L. Conrad. Lutkerno Loob voneern, Lolumbus, 0. 45 pages 4X6, bound in cloth with cover picture. Price: 15 Cts.

The author, a parochial school teacher in Columbus, O-, wants to help especially mothers with this booklet to teach their children to pray. It is almost entirely made up of well-known, proven little prayers, very similar to the little prayer book for children recently published by our publishing house. The same author has also published, in the same publishing house and at the same price, English "Trabers kor tbe Little Ones," containing, of course, other prayers, but just as serviceable and recommendable as the German collection. > L. F.

Christian Science. By *Martin S. Sommer*. Concordia Publishing House, St. Louis, Mo. 15 pp. 3^X5 ^4- Price: 4 cts. postpaid.

A new and improved edition of an ever timely and necessary tract against the fraud of Christian Science, covering the following points: IIs It a Science? Is Christian Science Biblical or Christian? Is There "Not Some Truth in Christian Science? The Wonderful Results of Christian Science. The Victims. The Cure.. L. F. An Outline of the Course of Study for Lutheran Schools. Concordia Publishing House, St. Louis, Mo. 8 pages 6X9 Price' 5 Cts.

This valuable plan of study for our parochial schools has been approved and issued by our General School Board, and claims the interest and careful consideration of all our teachers and school-keeping pastors. L. F.

Nine hymns for male choirs. By H. B. Pröhl, 3616 8outk

Wooä 8t., 6ÜIUUKO. 14 pages 7X10. Price: 25 cts, the dozen K2. 40 and postage.

Partly shorter, partly longer songs with German and English text. L. F.

My Flag. A Patriotic Song. By <A. H. Hartenberger. Music by *Herm. H. Hahn*. Published by J. H. Hartenberger, Red Bud Ill. 2 pages 11X14- Price: 25 Cts. To be obtained from the Ooneorckiu Tudlisvin^ Kouse, 8t. Louis, Mo.

Another patriotic song. Lyrics and composition from our circles. g. F.

er 2.00, d. Martba Zoch 6.00, v. S. F. Schröder 5.00, Mariens' v. etl. Gl. 19.00, C. G. Mennicke 0, Niothnagel v. Dick Bishop 5.00, Bräunig v. L. Blanken 1.00, Flach dch. Chicken 21.00, dch. r. Mack 50. 94, v. Frauenver. 10.00, Rudolph, La Rose, 22. 46. (S. \$482. 92.)
Furniture in Springfield: B. E. D. Mennicke 15.00. Total: \$2704. 80.
 ingfield, Ill, August 6, 1918. **Edward C. Beck, Treasurer.**
435 8th Stake St.

For the spiritual care of the brethren in the army and fleet has been received since August 1: Mrs. K. & Miss L. Rupprecht, Masstlon, Iowa, \$5.00, men's choir at N. Tonawanda, N. Y., 25.00. r's ver. d. Christ Church at Oak Park, Ill, 15.00, Alma Gruenner, Oak Park, Ill, 1 00, Margaret r that. 2.00, Edgar Dingerson, Camp Custer, Mich. that, 1.00, Katharine Burkart, Chicago, Ill, .00, Luther League in Danbury, O. that, 15.00, A. M. Mikbach, Chicago, Ill, that, 5.00, Dch. of at: A. Fahling, Wellston, Okla., 17. 24, E. P. Gesterling, Bellingham, Minn., 1.00, A. Filrsmann, i, S. Dak., 5.00, Jeske, Coll. at Camp Sherman, 63. 60. **Fred H. Wolff, Kass.**

The receipts of the cashiers P. F. Fiene and Geo. Hörber had to be put on hold.

Changed addresses.

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Our Periodicals on a Cash Basis.

By the nature of things, periodical business should never be on other than a cash basis. Under present-day conditions, however, it becomes peremptory to take immediate steps to put the periodical business of Concordia Publishing House on a cash basis, and we are now really fulfilling a patriotic duty and obeying governmental orders when we conserve man-power by eliminating the wasteful work of periodical accounting, such as becomes necessary when the periodical business is conducted on a credit basis. In addition, it must be remembered that as long as our nation is at war, it is becoming increasingly difficult, well-nigh impossible, to secure help.

Beginning on October 1, 1918, we are therefore putting our entire periodical business on a strictly cash basis, which means that no subscriptions, neither from individuals nor from agents, will be accepted except on payment of the subscription price in advance, and all subscriptions will automatically be cancelled on that date unless paid for.

We realize that this move will be unpopular. But we sincerely believe that most of our subscribers, upon mature refle- tiop, will be readily convinced that the step is necessary, not only because the authorities ask it, but also because by far the majority of our subscribers are members of the church-body that owns our institution, and therefore indirectly stockholders in the enterprise, sharing in the dividends we annually pay into the treasury of our Synod.

We rather expect to lose a few subscribers on account of thii move, but we confidently expect that those of our subscribers

Important Publishers' Notice TO YOU And Every One of You.

who do not realize the justice of our new cash-strictly-in-advajice policy will realize the patriotic duty and civic necessity of instituting this policy, and we are confident that the loyalty and patriotism which characterizes our patronage will prompt them to help us make the transition to the new policy with the least possible discomfort to all concerned. Those subscribing through agents, for instance, will save themselves their agent annoyance by paying him in ample time to enable his remittance to reach us before October 1, 1918.

At the same time we beg to announce a change in our addressing system, which we hope to complete by January 1, 1919, if we can get the new equipment by that time. From now till then we shall not change the date of expiration on the present address labels, and subscribers are cordially asked to be patient with us during this period. To change the entire system of machine-addressing, covering several hundred thousand addresses, is a tremendous task even for a large concern. We are maturing our plans with a care for every contingency we can think of, but our fondest hopes and our most earnest endeavors will probably not safeguard against a few errors.

The expensive and really unnecessary individual wrapping of most papers will be discontinued, - another item of economy we must introduce if we wish to materialize our determination to delay the increase of our subscription rates to the very last, forever if we can.

If your subscriptions to any of our periodicals are not yet paid, do not wait for statement, but please pay at once. You will be serving yourself, your Government, and your publishers.



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St. Louis, Mo., Sept. 10, 1918.

No. 19.

The high, great task of Christians.

The gospel of the kingdom will be preached in all the world as a testimony to all nations, and then the end will come. Matth. 24, 14.

What are we Christians still doing in the world? Surely first and foremost to do the work of the Lord and to spread His kingdom. We all know the great Great Commission: "Go ye into all the world, and preach the gospel to every creature." Mark. 16, 15. In addition to this, we have the glorious promise of the mission in the above scripture, that this preaching of the gospel will continue in all the world until the end of time. Both texts confirm the truth that the preaching of the gospel is the highest and most important business that the church of God has in this world. But let us pay special attention to the context in which our text emphasizes this truth. It is taken from the 24th chapter of Matthew the Evangelist, in which the Saviour speaks of the signs that are to precede the end of the world. First of all he mentions a whole series of terrible phenomena that are to come. He speaks of great plagues and terrors, of war and the clamor of war, of mutual indignation of nations, of riots, pestilence, dear times, famine, and earthquakes, which shall afflict the inhabitants of the world. And he speaks of hatred and persecution of his own from the side of the godless world, of many false prophets who deceive many, of the injustice that will abound on earth, of the cooling of love among his Christians and of the general apostasy from the faith. These are all terrible signs; but they are all there, and are repeated again and again in great numbers. If at any time, we are now in all these distresses and tribulations of the last days. You would think they had sheer, reached their climax. How

ni with glaring storm bells the eternal judge heralds his imminent return. Shall things get worse on this cursed earth? No man knows. God alone has reserved the day and hour of the end.

But in addition to all these terrible signs, the Lord also mentions a joyful sign at which we should rejoice and lift up our heads. In the midst of all the great trouble and distress that is coming upon the world and the church in the last days, the gospel of the kingdom, the kingdom of God, is nevertheless to be preached in the whole world, so that all nations may have a testimony of it. And only then, when the word of salvation has been preached to all the peoples of the earth, will the end come, the end of the world. This prophecy, too, continues to be fulfilled and is fulfilled without interruption in these difficult times, reminding us with all our might that the end of all things is near, that the Judge is at the door, that the hand of the world clock is approaching midnight. Yes,

Midnight is the name of that hour;

They call to us with a bright mouth: Awake, O city of Jerusalem!

Wake up, O Church of God, and exert all your strength to continue the work of the Lord, the great saving work of the mission, before the night, the eternal night, falls, when there is no more to be done and nothing more to be saved! May God have mercy on us and bless us so that we do not ignore the earnest cry of the watchman:

Rise up, O Christians, to new zeal in the work of the Lord, even in the work of missions, with the end of all things at hand!

The first part of our text contains the words, "The gospel of the kingdom shall be preached in all the world for a witness unto all nations." Let us first ask: What is the meaning of these words? What is to be preached? Answer, "The gospel of the kingdom." This is not an earthly and worldly, but a spiritual and heavenly.

It is the kingdom of God, Christ's kingdom, the kingdom which our highly praised Saviour established through suffering and death, resurrection and ascension. This kingdom is built up only through the gospel, only through the good news of the grace of God in Christ Jesus, of this grace that brings salvation and blessedness, which has appeared to all men. The gospel of the kingdom is therefore, in short, the kingdom of the Christian church with its wonderful word of grace of Christ, in whom we have redemption through his blood, namely, the forgiveness of sins, the kingdom which shows men the way to the kingdom of heaven.

Where is this gospel of the kingdom to be preached? Answer: "In the whole world." That is, among all nations, kindreds, tongues, and peoples, from one end of the earth to the other, from the setting of the sun to its setting, from the sunny south to the icy north of the globe, wherever men have set up their dwellings, their tabernacles, of whatever race, language, or color they may be.

But to what end is the gospel of the kingdom to be preached in all the world? Answer: "For a witness unto all nations." This cannot be taken to mean that all nations will accept the gospel, thereby come to faith, be saved, and be saved. This will never be fulfilled; both the universal conversion of the Jews and the universal conversion of the Gentiles is a delusion and dream of the enthusiasts; for there will always be many of them who deny the Lord who bought them. Nay, these words say so much, that all nations have heard the gospel, all have heard it, all have learned of it, whether they accept it or not. This preaching for a testimony to all nations is therefore to be done, so that no nation of the earth on that great day of judgment may excuse itself because of its spiritual ignorance, as if it had known and experienced nothing of salvation in Christ. The work of the Lord, the work of the mission, is therefore never in vain. If many people do not wish to be converted, they confirm the truth that their condemnation and damnation is just, and that they have not counted themselves worthy of eternal life. Hence an old teacher rightly says, "The preaching of the gospel raiseth up in them that believe, accusers of them that believe not." This is the meaning of these words.

But now we also want to know whether this prophecy has been fulfilled and is still being fulfilled; whether it is true that the gospel of the kingdom has been preached in the whole world and will be preached in the whole world before the end. And thanks be to God, we can gladly say yes. The word of the Lord is true in this matter also, and what he promises he certainly keeps. This has been true since the time of the apostles. These messengers of peace obeyed the command of their Lord and went out into all the world with the preaching of the gospel. They carried out their ministry of witness to the ends of the earth, and filled the whole world then known with the gospel. In the East Indies, in Egypt, in Persia, in Arabia, in the land of the Moors-everywhere have been found traces of the teaching of the gospel. Thus, when the Jews cast this doctrine from them, God turned to the Gentile nations. And who does not know Paul's great work! Already this great Gentile

The first apostle could boast that he had filled everything with the gospel of Christ from Jerusalem and all the way to Syria, to the Greek and Turkish provinces, Rom. 15, 19; already he could call out to the nations: "Have they not heard? Their sound has gone out into all the earth, and their words into all the world," Rom. 10:18. By the end of the third century after Christ, Christianity had spread so far in the Roman Empire, which dominated the world at that time, that paganism quickly came to an end, and even emperors and kings accepted the gospel. The only pity is that so many countries and peoples who had the pure Gospel have lost it again through their own fault, so that it has now become a testimony against them. It was a terrible judgment of God on ingratitude and contempt of the Word that Mohammed, the great lying prophet, and later the great Antichrist at Rome, were able to set up their godless human fiefdoms and idolatries in so many countries that previously had the bright light of truth. And it was a terrible judgment that after the blessed days of the Reformation, such a time of unbelief and darkness should break in again, and cause such great destruction in the church of God, that one had to repeatedly lament: "What is left of the daughter of Zion is like a little house in the vineyard, like a night hut in the gourd gardens, like a devastated city", Isa. 1. 8. But this was not God's fault, but man's fault, who reject the truth.

But what about the fulfillment of this prophecy in our day? Just here we must marvel at the truthfulness of the divine word. The closer it comes to the end, the more the gospel has spread. Especially in the last century the saving grace of God has been brought to the knowledge of so many peoples as never before. While millions in outward Christendom reject the word of salvation in unbelief and ridicule, and apostasy from God becomes more and more widespread, the mission has spread over all the heathen lands, and JEsu's name has become known everywhere. Missionary societies met in all Christian lands, established missionary houses, and sent messages of peace to the farthest heathen nations. God punished the general apostasy and the great ingratitude in Christendom by turning once more to the heathen with His grace in this last world time. Even unbelievers have marveled at how whole heathen nations, through the ministry of the mission, were rescued from their hideous idolatry and vicious life and became men again, even Christians, who worshipped the true God of heaven and earth and were converted to Christ crucified. So strange is the spread of the gospel in our time, that there is scarcely a people left on earth who have not in some way, sooner or later, from near or far, come under the sound of the gospel. Therefore, though the apostasy in Christendom may be appallingly great, and though all the Gentiles may by no means be won to the gospel, yet the truth remains, that it is preached, and is still preached, for a testimony over all nations, so that they have no excuse,

if they do not see the light. Yes, as the earthly sun shines upon the whole earth, so it is God's will that before the end also the Sun of righteousness, JESUS Christ our Saviour, should rise in the preaching of the gospel to all nations.

Our synod and our congregations have also been able to help valiantly in this tremendous spread of the gospel in the world. We are working in a vastly expanded mission field, both at home and abroad. We have already been able to reap many fruits, rich harvests. Thus God has opened many doors for us to help, before the end of the world, that the gospel of the kingdom may be preached in the whole world. And therefore the call to the Christians is well justified: Let us renew our zeal in the work of the Lord, especially in our missionary work, in view of the approaching end of all things!

O. R. H.

"Accept each of the Holy Necessity!"

Rom. 12, 13.

A word of remembrance to our utility fund.

From the 15th to the 17th of July, various representatives of the sub-commissions were with the General Supply Commission of our Synod at the hospitable congregation of Bro. Ad. Bartling's in Chicago, to consider the matter of our Provident Fund. Six sessions were devoted to this important matter, in which various questions of the pension system of our Synod were subjected to vain thorough deliberation.

What is the pension fund? It has to do with the maintenance and the bodily care of the sick, infirm, emeritus teachers, pastors and professors and their surviving widows and orphans. In our circles there is no doubt about the duty of the church, of the Christians, of the individual congregation as well as of the association of congregations as a synod, with regard to the service of the Word and its maintenance. God's command to the church is: Go and preach! This command the ministers of the Word publicly give. Who provides for their earthly needs and food? The order of the Lord is: "Those who preach the gospel should feed on the gospel," 1 Cor. 9:14, and: "He who is taught the word, let him share all good things with him who teaches him," Gal. 6:6. It is therefore the duty of Christians to provide for the physical sustenance of the ministers of the word in the pastoral and teaching office. We have no doubt about this. - But how do the churches discharge this duty? Can we deny that the maintenance is not always and everywhere what it should be, that in many congregations this matter is in trouble? In many cases, even in prosperous congregations, they are stingy, and the salary is set as low as possible! Times and circumstances may change as they please; a congregation may have grown from poverty to prosperity; the necessary food may have risen in price, as is now the case, no matter how much; a previously childless family may have experienced God's rich blessing over the years: one thing remains the same, one thing does not submit to the change of times and circumstances: the salary of the ministers of the Word, the teacher and the pastor.

It is not always so, but often; not everywhere, but in some places. How many a servant has been tempted by this very fact to exchange the profession to which he has devoted himself in the service of the Lord for an earthly one.

How then, if suddenly, through misfortune or physical weakness and illness, he becomes incapacitated for office? or if the worker, who has grown gray in his service, must finally lay down his pastoral staff, since he can no longer preside over his office because of increasing age? While in office he has not been able to save a penny on account of his meager salary. Now he has no home, no means of support. Where is a shelter to be found for the sick or decrepit worker who is incapable of holding office, or, in the event of his retirement, who will take care of his widow and orphans? And how can the welfare of all be best provided for?

These were the questions that we, as members of the conference, had to deal with for several days. There are many different opinions about this. Even well-meaning Christians are often misinformed. People judge like this: We appoint a pastor or teacher. We promise him a certain salary. As long as he is pastor or teacher of our church, it is our duty to care for him. But if he must resign his office because of sickness or age, all obligation to him ceases. The care of the ministers of the church, therefore, extends only to the time of actual office. As soon as the worker is incapacitated, the contract expires, so to speak, and the congregation is relieved of all duty. Duty relieved. - But this is a principle which has never had any validity in our Synod on the ground of the Word of God. Rather, our Synod has recognized this principle that ministers of the Word must be provided for life. (Report of the Synod of Delegates, 1914, p. 169.) The Scriptural evidence is based on the doctrine of profession. When a minister enters the ministry, he gives all that he is to that ministry. As pastors and teachers they do not enter into a certain position under a certain contract, but their ministry belongs to the church, to the whole church. Every church is entitled to every pastor and teacher. The ministers are gifts given by Christ to his church on earth. Every congregation, therefore, has not only the right to call any pastor or teacher, but also the duty to provide for their maintenance, either alone or in fellowship with other Christians and congregations. The apostle's word, "If we sow you spiritual things, is it a great thing if we reap your corporeal things?" 1 Cor. 9:11, does not apply to people who labor under a certain contract, but to people who devote all their strength and ability and all their gifts to the church. And as Christians we are not to leave the people who have dedicated their lifetime to the service of the Lord, me in their old age.

The care of workers in the vineyard of the Lord who are weak or incapable because of illness is therefore not only a work of love, of mercy, but such care is a duty. The gifts which are presented to them or their survivors for their maintenance are not to be regarded as lumps of mercy, but as the fulfilment of a duty which has often been neglected during the ministry. Would that all congregations would pay their: Servants

If, during the term of office, a man were to receive such a salary that he would be able to set aside something for his old age (this often happens), then no further provision would have to be made. But where this is not the case, such incapacitated persons must continue to be cared for even after they have resigned. - This is not to say that those who have resigned from public office should now sit quietly with their own and think, "The churches owe me the necessities of life. No, brother, if you can no longer serve the Lord in the public ministry of the Word as pastor of a congregation or teacher of children, you may be able to serve the Lord in another profession, and when the former is confirmed, as far as men can judge, you will also take hold of it and work with your hands, so that you too may have something to give to the needy.

For us, however, the main question here is: Who will care for those who cannot be cared for by taking up another profession or in some other way, after they have become incapacitated through illness or old age? There is no doubt in the minds of all Christians, if they consider the matter well, that this is the duty of Christians, and if a congregation cannot do this alone, that it takes care of the ministers of the word, it will do it with the help of others.

What is the best way to do this? One can have different opinions about this. At the last Synod of Delegates this matter was discussed at length; finally it was decided: The care of sick and aged persons shall no longer be the business of individuals, nor of individual Synodical districts, but shall be turned over to a commission of the General Synod to consider all the cases of our Synod. At present about 700 persons are in need of care in one way or another. In order that this work may be conducted in a proper manner, the General Commission should be in contact with members of individual districts (sub-commissions), who are more closely known in their immediate circle, who should consult with one another on cases that arise and make suggestions to the General Commission, as well as otherwise keep alive the interest in this important matter.

In this reorganization there are some questions which are still unresolved. Therefore, one of the purposes of the Chicago meeting was to consult fraternally with one another on various questions in this area. Through strenuous work it was also possible to arrive at a full mutual understanding on quite a number of questions, which will make possible a better and more uniform cooperation among the authorities in the future. About \$78,000 to P80,000 is needed annually at present.

The general result of our negotiations can be summed up in these principles, to which all present subscribed:

1. it is the duty of the church to provide for its servants for life and sufficiently.
- 2) Experience has shown that the care of the sick and infirm ministers of the Word and their survivors has been insufficient and unsatisfactory.
- (3) It is therefore commanded by Christian love and wisdom to strive for a better and therefore orderly provision.

This can be done by united work. To this end, all sub-commissions should act in concert with the General Commission and promote interest in this matter within their circle; in smaller circles, for example in conferences, the people chosen for this purpose should repeatedly bring the matter to mind; individual Christians in congregations should be properly instructed in this matter; they should regularly give of their earthly means so that the treasury may not be lacking; all should work toward a general, better regulated provision during the term of office as well as after it.

Over the year, God willing, there will be another meeting to discuss further. Fifteen districts were represented at this meeting. H. F. Bügel.

Texas District Inner Mission.

From the report presented by the Missionary Commission to the Texas District, assembled a few weeks ago, a few things are herewith communicated. This district is one of those which have an extensive mission territory and many mission workers, while the number of congregations by which the mission is conducted is comparatively small. The Texas District, therefore, has hitherto needed and received aid from the General Inner Mission Fund. If this support were to be discontinued in the future, or even limited, it would be detrimental to the mission.

The report says: Wonderfully has the LORD helped. In spite of the world situation and its misery, in spite of the long, terrible drought in the past year, which has hit almost all our congregations hard, the gifts for the mission have flowed almost as abundantly as before. Admittedly, without the help of the General Missionary Fund we would not have been able to get through, nor will we be able to in the future, since this year again many places have been severely afflicted by drought. Because of the rise in the price of all foodstuffs we had to increase the missionaries' salaries. To cover our expenses we needed H23,672 annually, and in the future we will need even more.

As far as our missionaries are concerned, we can bear witness to the fact that they have endeavored to bring the Word of God to the people. They have adapted themselves to the circumstances in this critical time. Where it seemed advisable, they dropped the use of the German language and at times used English exclusively, admittedly not to the advantage of the people.

And what testimony do we give to our missionary parishes? That is what we will hear when we report on the individual fields. Not too early have we recognized the importance of the mission in our cities. This very mission has its special difficulties and expenses. But we can rejoice that we are on the post. Now that in several Texas cities our government has sent out its recruiting camps, the importance of the mission in the cities comes especially to light.

Fort Worth (P. W. Geisler). Twenty-two years has this mission been in existence. So far it has had a meager

I've been living. But how important Fort Worth has become to us now! Our country has its soldiers at Camp Bowie, and among them our boys. But even apart from the soldiers, Fort Worth demands our full attention. There has been a change for the better in the community itself. The congregation has received a loan from the General Church Building Fund, and has itself subscribed H1300 to purchase property in a suitable part of the city, and to replace its old church, which has an awkward situation, by a new one. The building will now be commenced, and will cost about H6500. As soon as the change is done, the school is also to be commenced. The attendance at the services is good on the part of most of the members, and they are also willing to sacrifice. There are 84 souls, 60 communicant and 12 vocal members. From Fort Worth the missionary serves four other places.

El Paso (P. J. H. C. Sieck). What has been said of Fort Worth is generally true of this city, the gateway to Mexico. Many a missionary the church has had, but they did not stay long. So did the church members; they moved away. Their numbers went up and down. Now, however, the missionary reports that his chapel is filled almost every Sunday, and he takes great care of his people, old and young, including the Lutheran soldiers who are in camp nearby. The congregation numbers 90 souls and 12 voting members.

Wichita Falls (P. C. M. Beyer). Here, too, we have a lodge-free, solid congregation. It is exceedingly willing to sacrifice; it has raised H1360 in two years. We had to give the missionary, who is overloaded with work, an assistant for the school; for this reason the congregation is not yet independent. Father Beyer is also taking care of our people in the Aviation Field there. Wichita Falls has 154 souls, 102 communicant and 20 voting members. Henrietta belongs to this area as a branch.

Waco (? G. Biar). Things are very different here from what they were a few years ago. The congregation received the money from the General Church Building Fund to purchase a lot, then bought the old Norwegian Lutheran Church in which they had so long harbored, and had it moved to their newly purchased lot. This, of course, cost something, but the little flock was willing, and the gifts flowed abundantly. The parish now has a pretty little church on a beautiful street. Only a parsonage is still missing. The congregation manifests a fine love for the church; the services are well attended, especially the English ones. Waco numbers 91 souls, 50 communicant and 13 voting members.

San Antonio (? G. C. Falsken). Things are going better than expected here. In spite of the fact that two other synods have had large congregations here for a long time, the Lord has still given us an open door. Our congregation numbers 19 voting members, 106 communicants and 140 souls. The school was attended by 18 children. Since the large Camp Travis is located here, the missionary had to take over work there temporarily until his own chaplain arrived. But even now Father Falsken has more work than he can manage; he has therefore been granted an assistant for the school. The parish has a church and a rectory.

Galveston (P. E. Budde). The missionary writes: "The crisis is happily over. In fact, something good has come out of it. The members have remained who not only belonged to us outwardly, but are also faithful inwardly. We now have a firmer foundation on which to build. The little group has also regained its courage. Admittedly, as long as the war lasts, we will probably not be able to hope for growth from outside." The missionary has high hopes for his Sunday school, which has 30 children. Besides Galveston, he serves several other places. The number of souls is still small, only 40, but in a larger city, like Galveston, we will continue the mission with God's help, even if it remains a seed of hope for a while.

In addition to the larger cities mentioned above, missionary work is being done in many smaller towns, villages, and rural areas in Texas.

And it is in smaller towns and country places that we have most of our 48 mission churches and 56 preaching places. This is a vast area, as wide as the state itself: from Texarkana in the east to El Paso in the west, about 900 miles; as far, if not farther, from Dalhart in the north to Mercedes in the Rio Grande Valley. On the plains of northwest Texas, in what is called the Panhandle, within the hills and mountains of western Texas in Menard and Mason Co, in the region of the pine forests of the eastern and southeastern part of Texas, in the so-called Post-oak, and on the black, fat prairies of central Texas, finally also in the fertile and wonderfully irrigated valley of the lower Rio Grande, which forms the border between Texas and Mexico - everywhere our more than thirty missionaries travel and preach and teach, and in addition half a dozen assistants or vicars. In all, over 4000 souls are ministered to by them with Word and Sacrament. To even enumerate all the mission places here, much less describe them to any extent, would not be appropriate. In this posting only a sample should be given of our blessed and hopeful mission in Texas. And the situation has not been 'about only from the most favorable side. The mission on the platted land and in the smaller towns in Texas is, as far as numbers are concerned, undoubtedly more striking and in that respect more important than the mission in the larger cities.

Our mission places in Texas have raised over ^19,000 in the last two years, and our other churches (for this mission only) have raised H12,700. 700. From the General Fund for Inner Mission, Texas received ^12. 800 in the period of two years. So you can see that our district has made quite an effort to maintain and promote its mission, but also that the worthy Commission for General Inner Mission has taken care of us. It has given us as much as it could. But the debts in the General Mission Fund are growing larger and larger, and the Commission is almost unable to continue to help the needy districts. What then is to become of the Mission? Should the individual districts, which are unable to provide adequately for their workers, at least partially dismiss them? They would soon find work elsewhere, in other districts, where there are always vacancies; but what would become of our Mission? Is

Is not this work the most important, and should not the kingdom of the Lord be spread throughout the world? So far we have experienced God's kindness and help in our mission; therefore we do not doubt that He will also open our hearts and hands in the future and let the gifts for our general treasury flow more abundantly. G. Birkmann.

Middle District Synod Meeting.

In great heat, the Middle District of our Synod held its sessions from the 7th to the 13th of August, in the church of P. Eickstadt, at Laporte, Ind. A great sacrifice was made by this congregation to the 450 Synod members and guests at this dear time; it will never be forgotten. We all went home with the wish: God bless our worthy hosts!

The entire proceedings were introduced by a solemn service, in which Praeses Pfothenhauer presented Jesus Christ as our right teacher. He is this both because of his person and because of the content of his teaching. His person was then also referred to by 1'. P. Schulz pointed out in his lecture, saying: "Jesus Christ, the Son of God, as it was decreed in the counsel of God, in the fullness of time, by his wonderful, sinless conception and birth, took human nature into his person for all time." Precisely because we have such a prophet, high priest, and king, we are to diligently and tirelessly do his work, which has become our work by his commission. One piece of this is the preservation and promotion of our parochial schools. This was shown to the Synod in a clear and convincing manner by Teacher A. C. Stellhorn in his answer to the question, "What determines the blessed continuance of our Christian parochial school?" By his exposition the synodists became so sure of the good cause of their school system as compared with the free school, and also as compared with the Sunday school, that several times it was urged that even one reason should be given why the synod should, or even should be allowed to, abandon the path it has trodden in the education of its youth by the Christian weekly school. It is true that just now there is a movement in our country, in political as well as in ecclesiastical circles, as if the Word of God were to be abandoned along with the German language in the parochial schools, i.e. that the weekly schools could be discontinued and replaced by Saturday or Sunday schools. It was precisely this feature of our time that prompted the Synod to hold this treasure even more firmly and to do even more for it. Therefore, it not only negotiated about it for a long time, but also elected a school inspector who, together with his assistants, should support the congregations and their teachers with good advice on how they can promote their schools as much as possible. The choice was made by teacher A. C. Stellhorn.

It was wise that, in view of the many and important matters before the Synod, President W. E. Moll, immediately after his short and pithy presidential address, outlined the course of the proceedings, as well as scheduling special services in which the military chaplains J. G. Jeske and F. Wambsganß reported on their blessed work among the soldiers. Reports were also received about our mission to the heathen.

in Ludieu and China, on the General Inner Mission as well as on the mission among the Negroes and among the foreign-speaking countrymen, as well as on our institutions in Fort Wayne and Niver Forest.

All these works demand money and now, in these expensive times, more money than before. Hence much time was devoted to finance. The various budgets were given; it was shown how little the ministers of the Word receive for their hard work; it was mentioned how the high prices now paid for earthly labor would hinder many a youth from preparing himself for work in the kingdom of God. Therefore the worthy deputies held a special meeting in which they discussed the present financial situation. The result of their discussion is as follows:

On their recommendation, the Synod once decided to increase the number of visitators to fourteen, and to add a layman to each of them, who then have to see to it in their circles that the necessary contributions are raised in all congregations for the needs of the Synod in general and of the district in particular. The visitators, with the members of the congregations attached to them, are required to report their success to the Praeses on the occasion of the Synod. It was further resolved that those who work in: behalf of the District, traveling preachers and teachers, shall receive a salary of at least H75 per month and free lodging. This resolution was followed by another recommendation of the deputies, namely, that they should work with their congregations to ensure that their pastors and teachers also receive the same salary. The provision for the widows and orphans of pastors and teachers, and for the pastors and teachers themselves when they become incapacitated, was also thoroughly discussed.

A gratifying report was made by Mr. C. J. Crämer on the work of the Lutheran Laymen's League. Not only is succeeded in paying off the synodal debt of P100,000, they are now also in the process of collecting a fund of H250,000 from the proceeds of which the provident fund could be supported. For this good purpose they wish to enlist members who will bring the fund up to its necessary level by regular smaller or larger contributions.

The result of the election was that almost all the old officers were re-elected. Since the faithful secretary of many years, Fr. Keller, urgently asked to be relieved of his office, Fr. M. Kretzmann was elected in his place. The congregation Aug. Langes, the previous second vice-president, once again asked to refrain from his re-election because of his much work within the congregation and otherwise. J. D. Matthius was elected in his place.

Verily, whoever pays attention to the proceedings of our synodal districts, and considers their results, will perceive that the word applies to them, "Zion, thou preacher: get thee up on a high mountain! Jerusalem, thou preacher, lift up thy voice with power, lift up and fear not; say to the cities of Judah, Behold, there is your God!" Isa. 40. 9. C. Purzuer.

Where the outward word goes right, Christians are sure to be found. Where it does not go right, you will not find any.

(Luther.)

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MEMBERS OF OUR SYNOD now reported in the Army and Navy. Corrected up to noon of Sept. 3, 1918.

To the ecclesiastical chronicle.

Is it already too late? Almost all the congregations have agreed to participate in the great collection for the spiritual care of our soldiers in the army and fleet. This is certainly a cause for joy. Nevertheless, we do not want to do the work of the Lord casually, but to give everyone the opportunity to help in this work. It is not too late. The collection is to be held on September 29. We are ready even now to send all the necessary literature if it is requested by express mail/God be commanded! May He bless our work for His name's sake! The Finance Committee.

The death of Susanna, née Kern, the widow of Dr. W. Sihler, who rendered such outstanding service to our Synod **and was** unforgotten in it, on August 18, is a reminder of a **piece of Synodal and institutional history**. She was twenty-eight years younger than her husband, and after a marriage of thirty-nine years with him, lived thirty-three years in widowhood, reaching the advanced age of nearly eighty-nine years. When she moved into little Fort Wayne seventy-two years ago as a youthful pastor's wife, she found in the parsonage two students, Jäbker and Frincke - also pastors well known from the older history of our synod - as (non-paying) boarders. A few weeks after they moved in, an important meeting, highly significant for the following period, took place in this parsonage. The Saxon pastors Walther, Löber, Keyl and Brohm met there for about eight days, together with the Löhle senders Sihler, Crämer, Lochner, Hattstädt, Ernst and others, and discussed and improved the draft of a synodal constitution, on the basis of which our synod came into being the next year, 1847, in Chicago. The parsonage, consisting of two parlors and an old kitchen, accommodated four guests at that time. For many years the deceased did much for our Fort Wayne institution, which was first a practical seminary and then became a high school. She arranged for the seminarians and high school students to be entertained on Sundays by members of the congregation and otherwise received benefits, and was also the founder of the so-called "Flickverein" for the college students. Both of these institutions still exist in Fort Wayne, have done much good, and are a loud and everlasting testimony to the love of our congregations there for our oldest institution of learning and the work it is doing. A well-known man of our Synod, who also went home scholl, who knew exactly what was going on, once said that if there were any talk of who had made sacrifices, real sacrifices, in the service of the Synod, one would have to mention Mrs. Or. Sihler and Prof. Crämer. And that was right. Times have changed in many ways in the world and also in the Church. These two and other pious housewives and mothers of our Synod, whose names have hardly ever been mentioned in print, should be remembered for what they did in those days.

She wrote in her last letter to one of her children: "I am so emaciated in body that I am only skin and bones; I can no longer make my own bed. In her last letter to one of her children, the Blessed Mother wrote: "I am so emaciated physically, I am only skin and bones; I can no longer make my own bed. And oh, how I would rejoice if I could go home! I have nothing left to give me joy; the only thing that would give me joy would be if I could live to see peace on earth again. But I shall not live to see that. I am glad that you are a child of God, and that you believe in your Saviour; he will never leave you in this evil world."

L. F.

"Let no man shift his aim!" From all sides the supposedly good advice is given to the church to change its program in the future. The church should no longer see its task in bringing the gospel of JESU Christo, the Saviour of sinners, to the man; it should not concern itself with converting the individual, making him penitent and believing, guiding him to godly walk, and finally making him blessed. The church, he said, should be primarily a great charity in the world, making men happy for this life. The discussion of this question has lately been quite revived by an omission of the younger Rockefeller, who expressed similar views, and charged the Church of Christ with such a complete revamping. The New York weekly, *The Christian Work*, has its columns opened to such as desire to speak out on the propositions made by Mr. Rockefeller. Many agree with Mr. Rockefeller in his views. Many have long since preached and practiced such views, have thrown the gospel of the Saviour of sinners and of eternal blessedness into the scrap heap, and are engaged in all kinds of plans of enlightenment and world revival. But it serves Christians to rejoice that these false views are also contradicted, and not only from Lutheran circles, but also from other circles. Thus, in a recent number of the above-mentioned paper, one O. Marc A. Matthews, pastor of the First Presbyterian Church in Seattle, Wash. said the right thing, pointing out that the church should stick to its old and ever-new work, as it is commissioned by the Lord; and that this is just the pity that so many have given up the preaching of the gospel and begun to strive after new ends with their own new means. He says, "The congregations fail in their purpose, and church life is weak in such localities where the preachers have attempted to substitute something else for the gospel. Religious life has suffered in very many congregations at the hands of men who have made social pursuits **their** hobby-horse. Not the church as such has been a failure, but certain congregations have been, and that is where the preachers in their indolence have tried to find another way than the God-ordained method of strenuous labor. They have tried to find another gospel in place of the infallible divine Word and the substitutionary atonement of JESU Christ. The doctrine of the Unitarians, Eddyism, Russellism, Mormonism, Indian philosophy, 'New Thought,' 'Modern Thought,' and many other branches of heresy, belong in one class, and should be treated in the same way. Where these have found entrance, church life has suffered, and the power of the preacher has given way. In an orthodox church these find no place. Where the thinking and work of preachers and church workers have been influenced by these directions, the church has suffered grievously. The church of JESUS Christ is a supernatural one. It is of supernatural origin and has a supernatural task."

and a supernatural gospel, and JESUS Christ is its supernatural head; the Holy Spirit is its supernatural guide, and it can be filled with supernatural power. The church has only one book: the infallible Word of God. She has but one program: the conversion of men; but one gospel: that of the vicarious passion of JESU Christ. The salvation of the world is in the blood of JESU Christ alone. He who preaches a gospel without this becomes a blasphemous heretic and is not worthy of trust. The church needs the gospel of the Son of God, the gospel of the resurrection of JESU Christ, and the gospel of the power of God to save a lost world through the blood of JESU Christ. If the church deviates from these fundamental truths, it becomes weak. If she holds to and proclaims the "faith once given to the saints," she is strong and unconquerable. The world today is in need of the gospel. It is its only need. Preachers must learn the art of hard work. They are not acquainted with their Bible as they should be. All the responsibility is on the preachers, the teachers, the church officers, and Christian laymen. These must meet their responsibility by mastering their Bible, teaching the Bible, living according to the Bible, and preaching JESU Christ to all men in season and out of season."

E. P.

What conditions are created where doctrinal discipline is not practiced, that is, where unity and purity of doctrine are not maintained in a church fellowship, and false teachers are shunned and excluded after they have been sufficiently admonished, is shown by an article in the latest number of the *Presbyterian*.

It reports: Mr. William T. Ellis has published his impressions of the religious conditions in the countries at war. Mr. Ellis would have us believe that a wave of unbelief is sweeping over the armies and over the nations. This unbelief does not quite reach to denial of God, but it goes as far as god-making. People make their own gods, each to his own liking. The Bible is not the rule and guide (although more people in and out of the army use the Bible now than ever before). The result is that some doctrine, pagan, Jewish, or Christian, gains currency. God is imagined only as the mild God. His justice and holiness are not even considered. "Vengeance is mine, I will repay," has no place in this conception which one makes of God. There is no hell, no eternal punishment. A soldier who dies for his country does enough for all his sins. The determination of the eternal state of the soul is not completed at death, so prayers for the dead are in place. If there is a hell, then surely there is a possibility that people who are in it can be saved from it. The idea that "a gulf is fixed" is out of fashion. Consequently, they will all eventually be saved. In short, Mr. Ellis has gathered together all the heresies of the centuries, all of which have long since been disproved, and now wants to assert that this is at present the belief of the nations and of the armies, and that in the sequel, after the war, this will be the prevailing belief. He does not exactly say that this is his personal belief; but he spreads these errors without contradicting them, and this is an effectual but insidious way of assent. - If one has read so far, one thinks: this is bad enough, that a man at all ends of the country digs up his unbelief in the papers and wants to make all the people believe, according to a well-known manner, in which the wish is the father of the thought: this is how all the soldiers in the armies now fighting believe, this is how all the peoples believe, this is how every man will believe after the war.

Man will believe, and the foolish word of the cross will be over. But now comes the surprise when he continues: "Mr. Ellis is an elder in the Presbyterian Church, and if he were in earnest about his vows, he would be engaged in some other occupation. But the veracity of his statements is vigorously denied by such people as Gypsy Smith, Chaplain Tiplady, and other workers of the gospel. The fact is, the reports from the ranks of the soldiers are generally to the effect that the boys are eager to know God as He has revealed Himself. They want to know Him as their Friend and Savior from sin and death. They have no urge at all to speculate and risk their souls. They look death and an unknown eternity in the face, and there they want a friend who is strong enough to save them across, who walks with them through the valley where they would otherwise have to wander alone. The appearance, therefore, of Mr. Ellis's unhappy and unwholesome articles is a new stimulus to increased vigilance for all who believe the Bible and its message to blessedness." - We believe this also, and indeed the experience of our pastors in the army confirms it, that it is in the face of impending death that many consider what is for their peace. And that an unbeliever should speak in such a way as is here reported by Ellis is also nothing new to us. It serves to strengthen an unbeliever, to calm his still existing conscience, if he can persuade himself and as many others as possible: All are now unbelievers; all have thrown away the Christian faith. But there is one thing that does not come so rudely before one's eyes every day: The *Presbyterian*, a Presbyterian church paper, warns and complains of a Presbyterian elder sowing unbelief throughout the land. And yet the man is and remains an elder in the church. According to the roll of names, Christians are told: he is your brother. According to his doings, he is painted to them as a dangerous wolf. And so he remains both. Such conditions are not uncommon nowadays. This is the punishment for taking account of the tastes of the time, which cannot stand heresy-trials, and for disregarding such words of God as these, "That ye look on them which cause divisions and offences beside the doctrine which ye have learned, and depart from the same," Rom. 16:17. "Put out of yourselves them which are evil." 1 Cor. 5:13. God preserve us from such conditions!

E. P.

New Testaments for Roman Catholic Soldiers. The Philadelphia reported on March 18: "The American Bible Society has made arrangements with the Paulist Press to distribute New Testaments in the Douay translation among Catholic soldiers in the army and fleet. Free copies of the Douay New Testament for the army and fleet are being supplied to the young men by the Chaplains' Aid Association in New York. Because of the quantity of Catholic young men in the army and fleet, the demand is a great one." The *Protestant Review* calls attention to the fact that this course of action is in evil accord with the saying of Pope Leo XIII, who, in 1897, said: "Since experience has clearly shown that, because of human audacity, more harm than good comes from allowing the Scriptures to be generally translated into the vernacular without distinction, all translations into the vernacular, even those made by Catholics, are absolutely forbidden, unless they are approved by the Holy See or issued under the watchful eye of the bishops and accompanied by explanations taken from the Fathers of the Church and Catholic scholars. All translations of Sacred Scripture into any vernacular language made by non-Catholics are forbidden;

and especially those published by Bible Societies, which have been condemned more than once by the Roman Pontiffs because of their total disregard for the wise laws of the Church concerning the publication of sacred books".

How much polygamy is a fundamental article with the Mormons. A Baptist missionary gives in some samples of how the Mormons picture heaven. He quotes their president Penrose, who thus expounds on eternal life: "They shall live on, the man as a man, and the woman as a woman. The institution of the sexes is an eternal one, without beginning and without end, and the man and the woman, joined together according to the laws of God, as I have read to you this afternoon, according to God's purpose, are one, they are forever and ever man and woman, and their increase in glory and their growth and their family relationship never comes to an end." Similarly, he quotes a saying of President Kimball a few years ago, "In the spirit world there is a multiplication of men and women. There are millions of them. In that world Brother Joseph" (meaning Joseph Smith, the founder of the sect) "will ask us, 'Where are your wives?' If we then say, They are yonder, they would not follow us, he will answer us, It matters not; here are thousands; take as many as you will." All this, notwithstanding Christ, of whom the Father cried from heaven, "Him shall ye hear!" teaches that marriage is an institution for this life only. To the Sadducees who tempted Him, because they only utter the thought of a sexual life in eternity, He reproaches, "Ye do err, and know not the Scriptures, nor the power of God;" and then instructs them, "In the resurrection they shall neither be free nor allowed to be free, but shall be as the angels of God in heaven," Matt. 22:30.

E. P.

Joseph F. Rutherford, leader of the Russellites since the death of "Pastor" Russell, and seven of his comrades have been sentenced by the Federal Court in New York to twenty years' imprisonment for having been found guilty with his comrades of several serious violations of the new Espionage and Sedition Law. If, in the next twenty years, the convicts, who are known to deny the punishment of hell, come to the conclusion that the commandments of God may be transgressed with even less impunity than the commandments of the authorities, who are God's vicegerents, what they now regard as a misfortune may yet have in its train a great happiness for them, and drive them into the arms of Him who has done enough for their sin and redeemed them from death and hell. God grant it! (Parish Journal.)

Luther's house Bible. Probably the most precious piece in the Märkisches Museum is Luther's Latin house Bible, which the reformer provided throughout with handwritten remarks. It was formerly in the possession of Dr. Lutze, a medical councillor in Cöthen, who had paid for the relic in cash with an annuity of 9000 marks. The Bible was printed in Basel in 1509: "Biblia cum pleno apparatu..." The title page bears a saying in Luther's hand, "So dein Wort mich tröstt, so verzage ich nicht," with the signature, "Mart. Luther. D. 1542."

stentum was no longer suitable for our time. They had ordered themselves to D. together. The best head among them, the doctor of philosophy G., came on his journey to the city of L. There was an altarpiece in the church that was famous for its beauty; as an art connoisseur who had already visited many art collections, he wanted to see it. But he waited until the sermon, which in his opinion would only have bored him, was over.

After the people had gone out, he entered the church. He looked at all the columns and scrolls and figures. When he came near the altar, the organ was playing again, and he noticed to his annoyance that communion was still being held. While he is looking at the altarpiece, the song "Meinen JEsu lass' ich nicht" is sung. But the doctor knows it well; he learned it in his youth. But as one verse after another is sung, he feels strange; he does not know whether it is good or bad or both. The glorious song so captures his heart that he joins in now and then, and at last he has to sing along completely. And as the last verse comes, the words pierce his heart like an arrow; he trembles and shakes, and the tears run down his cheeks. Turned inward and bowed down, he despises the church.

On the way the words thrust themselves into his mind, "Saul, Saul, why persecutest thou me?" Acts. 9, 4, so that they almost had to come out loud. Then, when he is back in his room, he thinks of one saying after another. "harden not your heart, as was done at Meribah, as at Massa in the wilderness!" Ps. 95, 8. "Come unto me, all ye that labour and are heavy laden, and I will refresh you." Matth. 11, 28. "I am the way, and the truth, and the life; no man cometh unto the Father, but by me," Joh. 14, 6. He cannot help himself at last; he must have a Bible, and asks the landlord to give him one. With a ravenous appetite he read the book, which for a long time he had only looked at in order to master and criticize it. Now everything he reads in it is quite new to him; and again and again he has to read the words, "Behold, I stand at the door and knock," Revelation 3:20. Then at last he can no longer resist, and cries out joyfully, "Yes, O Lord, thou great Saviour of the world, I will hear thy voice!" He prays. The peace of God, which is higher than all reason, fills his heart.

But nothing came of the meeting in D. and of the magazine that was supposed to dismiss Christianity and the Bible, because the smartest one became a "fool," that is, a wise man, and truly Saul became Paul. So this song, "I will not leave my JEsu," also helped one who had left him to take hold of him again.

A timely reminder.

Undaunted and without fear a Christian, where he is,
should always let himself be seen.

This saying should be the motto of all of us. But we easily miss it, because in some places and at some times, for example, when we come together with worldly children at weddings or elsewhere, we let ourselves be carried away by the current of worldly life without noticing, we join in the worldly hustle and bustle and forget that we are of the Lord and therefore must not drag along with the yoke of the world. So it is good that the Lord reminds us of this now and then. This is what happened once in an amusing company of which I will give an account.

How the Lord Christ is found by a scholar who did not seek Him.

Not long ago three scholars had become one with each other to publish a magazine in which it was to be proved that there was nothing wrong with the Bible, and that the Chri

It was the winter of 1889-90, and many students, professors, and distinguished citizens of a university town had gathered to attend a lecture by the African explorer Dr. Holub on Togoland in Africa. The latter had brought with him from there a negro who had once saved his life. After the lecture, when most of those present gathered for a cosy get-together, there was much singing and talking, but also much drinking. Midnight had already passed, and some were in a boisterous mood. The negro was also asked to sing a song. At first he refused, because he disliked the hustle and bustle, which reminded him too much of the carousing of his heathen countrymen. At last, however, he yielded, rose, and sang in a bright, clear voice, in his Ewe language, the song, "Where does the soul find its home, its rest?" As if with a blow, all noise was hushed. All became quiet and still and listened to the song from beginning to end. The deep seriousness of the song had taken hold of everyone, all exuberance subsided, and a solemn mood took hold.

Dr. Holub rose and said: "Dear friends! You all profess Christianity. My black friend only wanted to remind us that a Christian must think of his Christianity even on joyful occasions and must act accordingly. But we shall all be indebted to him for having set before us the one thing that is needful."

The catechism as a comforter in the last distress.

A missionary paper relates: An old Chinese Christian in Badschack named Wong-det-gong, before he died, sent for all his relatives, and read to them from his catechism the Ten Commandments and the Creed, and desired them to learn these by heart. While his own were still thus standing about him, his voice suddenly grew fainter and fainter, and soon they heard him only whisper with breaking lips, "I believe in JEsu Christum, God's only begotten Son, our Lord." When he had spoken the last, "Resurrection of the flesh, and life everlasting, Amen," he laid the catechism with both hands upon his face, and held it so tightly until he had breathed his last sigh.

Shocked and deeply moved, all the pagans stood around him. When they finally wanted to take the catechism from his stiffening hands, the preacher Dschu, who had hurried over, said: "Leave him, dear people! He loved this book so much and will not leave it even in death. Give it to him in his grave!" So it was done. Instead of the incense and other idolatrous things which the heathen put on the face of the dead, so that he might stand before the judge of hell, the departed held the catechism in his folded hands, and with it, which he knew by heart, he will have stood before the eternal judge above; for Wong was a faithful Christian to the end of his life.

Years he has stood in the public preaching office. As a candidate he came to Dashwood, Can. Here he served his Lord three years. He then took a calling to Augusto, Mo. where he ministered four years. Hereupon he received a call to Blue Point, Ill, accepted it, and labored there thirty-eight years in all faithfulness in church and school. Last fall he was obliged to resign the office so dear to him, on account of ill health. With his wife he came to St. Louis and resided with his daughter. Here he wanted to rest and then soon serve his Savior again. But God had ordained otherwise; he brought his faithful servant home. - On May 29, a funeral service was held in the Bethanika Church in St. Louis. The undersigned spoke in German on Heb. 13:14. The next morning the rich woman was taken to Blue Point, and on May 31 was given a Christian burial there. The Rev. C. F. Keller and F. W. Brockmann, old friends of the deceased, preached in German; the former on Joh. 16, 22, the latter on Luk. 23, 46. The undersigned preached in English on the words of the third petition. All the conference brethren were present; of these six served as bearers. At the graveside officiated the successor of the deceased, Bro. W. Rnter. Ad. Behnke.

P. Heinrich Bruer was born on 5 December 1842 in Nebka, Duchy of Brunswick. He passed away on August 4, 1918 after a long and exceedingly painful suffering in firm faith in his Redeemer. A cancerous ailment, which he had contracted by freezing his face to death while performing his official duties on an icy winter day, put an end to his life. - In 1870 he had come to America to break the bread of life to the German brothers and sisters in the faith. Love for the Savior and for his fellow believers in spiritual need moved him to exchange a beautiful home for the lot of a poor American missionary and pastor. At the Hermannsburg Missionary Institution and two years at St. Louis he was trained for the preaching ministry. After his release to the ministry he married his bride, Luise Weber, who also left a beautiful home and renounced many of the comforts of life. For fourteen years he lived with her, though in the greatest poverty, yet in the happiest of marriages, which the Lord had blessed with seven children. In 1886 she was snatched from him by death. In 1887 God let him find in Rosina Heinemann his second wife and mother for the orphans, but after eleven more years of happy married life he had to bury her too. He had four children from this marriage. In 1901 he married Luise Marty. The deceased, a prudent and therefore taciturn man - he was guided by the principle: "Better one word too little than one word too much" - served his Lord for six years in the congregations of Wallace, Listowel, Marlborough and 39 years in Normanby, Stowick, Carrick, Clifford (some years) and Mount Forest. He was a pioneer of our Synod in Ontario, Canada. A strong sense of duty animated him, which led him in storm and weather on his often dangerous official journeys, and also brought him close to the death of frostbite more than once. There was also no lack of heavy blows of fate. The world became bitter to him. A child had an accident. In 1909 he suddenly lost his speech, which, however, returned after a year and enabled him to continue in his office. In 1910 he suffered a broken shoulder while shying his horse. But there was also no lack of joyful experiences. His children all turned out well. One of them has been serving the Lord for many years as a teacher at the parish school of

Obituaries.

At the age of 66 years, 11 months and 8 days, after a long and severe illness, Daniel Gräf passed to his eternal rest at St. Louis, Mo. on May 27. He was born at Pfungstadt, Hesse-Darmstadt, June 19, 1851. He came to America as a youth and had great desire to serve the Lord in His vineyard. This special grace was also given to him by the Lord of the vineyard. Forty-five

Ottawa, two are in the ministry of preaching, and another boy is preparing for it. From his difficult time of suffering it is to be reported that he bore his cross with manly patience and Christian devotion to God. Never a word of complaint was heard, even though the pain was almost unbearable. He regarded the suffering as sent to him by God for the best. "God cannot mean it evil," he firmly believed. The joy of soon being able to see his Saviour and shake off the dust of this false world was great. His disembowelled body was laid to rest in Normanby Cemetery, under a large retinue, as a seed of hope. As the large church could not accommodate half the number who had come, another sermon was preached at the church door, after the ceremony in the church, before the large congregation assembled there. In the house officiated the deceased's pastor in German and his successor, I". F. Malinsky, in English. The undersigned preached the funeral sermon on the text appointed by him: "I am too little of all the mercy and all the faithfulness which thou hast done for thy servant." At the graveside officiated 8th R. Eifert, Sr. A number of fellow ministers gave the escort of honor. A quiet one in the country has departed with him from our circle. To him applies the word: "Blessed are the peacemakers, for they shall be called the children of God."

I. K.

On August 20, teacher August F. Dröge müller died in faith in 'his Saviour. He was born on May 15, 1882 at Petersburg, Mich., entered our teaching school at Addison, Ill. in 1898, and after passing his exams in 1. 903 followed the call of the St. Johannismgemeinde at Adrian, Mich. Here he taught school, first as teacher of the lower grades, then as senior teacher, with right fidelity and great ability for eleven years. -The Lord then led him to the school of the Cross. A lung ailment, which set in with him, compelled him to resign his office. He as well as the congregation hoped that the ailment would soon be lifted so that he could resume his ministry. But God, in His all-wise counsel, had decreed otherwise. He put his servant out of work and suffering altogether, and ushered him into heavenly rest. On the 23rd of August the earthly shell was buried to earth with a large attendance. His pastor, the undersigned, preached in German on Joh. 5, 24 and in English on 1 Thess. 4, 13. 14. The deceased leaves behind his grieving wife Klara, née Matches, and four underage children. God comfort the bereaved with his eternal consolation and let the memory of this faithful servant remain a blessing among us all! E. F. Manske.

Morning and Evening Prayers. By *Dr. John Habermann*. Done into English by *E. H. Bausch*. Wartburg Publishing House, Chicago, Ill.. 176 pages 31^X5, bound in cloth with cover title. Price: 30 cts, in khaki 35 cts, with gilt edges 40 cts.

The well-known, widely used prayer booklet, here presented in a new English translation. In addition to morning and evening prayers, it also contains prayers for the home and church, for the sick and dying, and a number of hymns. L. F.

Prophecy and Fulfilment, or, *The Word Proved True*. By *Rev.*

W. Schoeler. Lutheran Book Concern, Columbus, O.. 77 pp. 6X8. Price: 35 Cts.

The book breaks down into three parts, first naming a series of biblical prophecies about cities, then about countries and peoples, finally about the Messiah, and demonstrating the fulfillment of these prophecies. The treatment of such a rich subject in 77 pages is naturally a very short and crowded one, especially in the third part. The author follows in many instances the well-known work of the Scottish theologian Urquhart on the fulfilled prophecies. The arrangement of the booklet is pleasing. L. F.

The Life of Dr. Martin Luther. For the Christian Home. By *Dr. M. Reu*. Done into English by *E. H. Rausch*. Wartburg Publishing House, Chicago, Ill 297 pages 5X7 bound in cloth with gilt title. Price: 11. 25.

The popular description of Luther's life, which was displayed and recommended last year in this journal, and which is adorned with 92 illustrations, some of which are rare, is now also presented in English. The author is the well-known professor at the theological seminary of the Iowa Synod.

L. F.

Greatest Thoughts about the Bible. Gleaned from many sources by *J. Gilchrist Lawson*. The Standard Publishing Co, Cincinnati, O. 206 pages 5X7^A. Price: H1.00. Also available From Concordia Publishing House, St. Louis, Mo.

A rich collection of sayings about the Bible in seventeen chapters. But more important than what others say about the Bible is what the B i b e l itself says. And more important than reading sayings about the Bible is reading the B i b e l s e l b s t. In saying this we do not deny that many a beautiful, good word is found in this collection, and that by such words one who does not yet read the Bible may be led to the Bible. L. F.

A Manual for Young Missionaries to China. Edited by *Arthur H. Smith*, Shanghai. The Christian Literature Publishing House. 134 pages 5X7, bound in cloth with gold and cover title. Price: H1.00 (Alex.) postpaid.

This book comes to us from faraway China. Uev. Smith, for 45 years missionary of the American Board, the largest American (Congregationalist) missionary society in China, has joined with other experienced missionaries to publish such a manual. The task, as far as we can judge, seems well accomplished in the sections dealing with the outward life of the missionary. Items such as these are discussed: The Physical Life of the Missionary. The Study of the Chinese Language. The Relations between Missionaries and the Chinese. Elementary Accountkeeping. Housekeeping. The Best Use of a Missionary's Furlough.

L. F.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Conversion. By *Th. Graebner*. - Family Worship. By *Louis Buchheimer*. - Shall We Stop Praying in War-time? By *Paul Lindemann*. - Autocracy? Democracy? Which? By *Arthur Brunn*. American Lutheran Publicity Bureau, Dept. T, 234 E. 62d St., New York City, 6 or 8 pages each 3^X6. Price: 60 cts. each the hundred and postage.

The active Bureau, which is very interested in the mass distribution of Lutheran tracts, has recently published these instructive numbers. Really dirt-cheap. For P1 a year one receives all the publications of the Bureau sent direct, and supports the society in its meritorious work. The latter tract, of course, does not deal with a political question, but likewise with an ecclesiastical one, and states what is the right form of church government.

L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 8th of Sonnt, n. Trin.: Kand. M. H. Ilse z'un. in St. John's Church, Cleveland, O., assisted by the 88th Burhenn and Gotsch of 8th M. Ilse sen.

On the 10th of Sonnt, n. Trin.: Kand. W. Dietze at Zion Church, St. Louis, Mo., by 8. L. J. Sieck.

On the 11th of Sunday, A. D.: Kand. A. B e r g at Zion Church, Lowell, Mass. assisted by 8th Kories' of 8th H. Birkner.

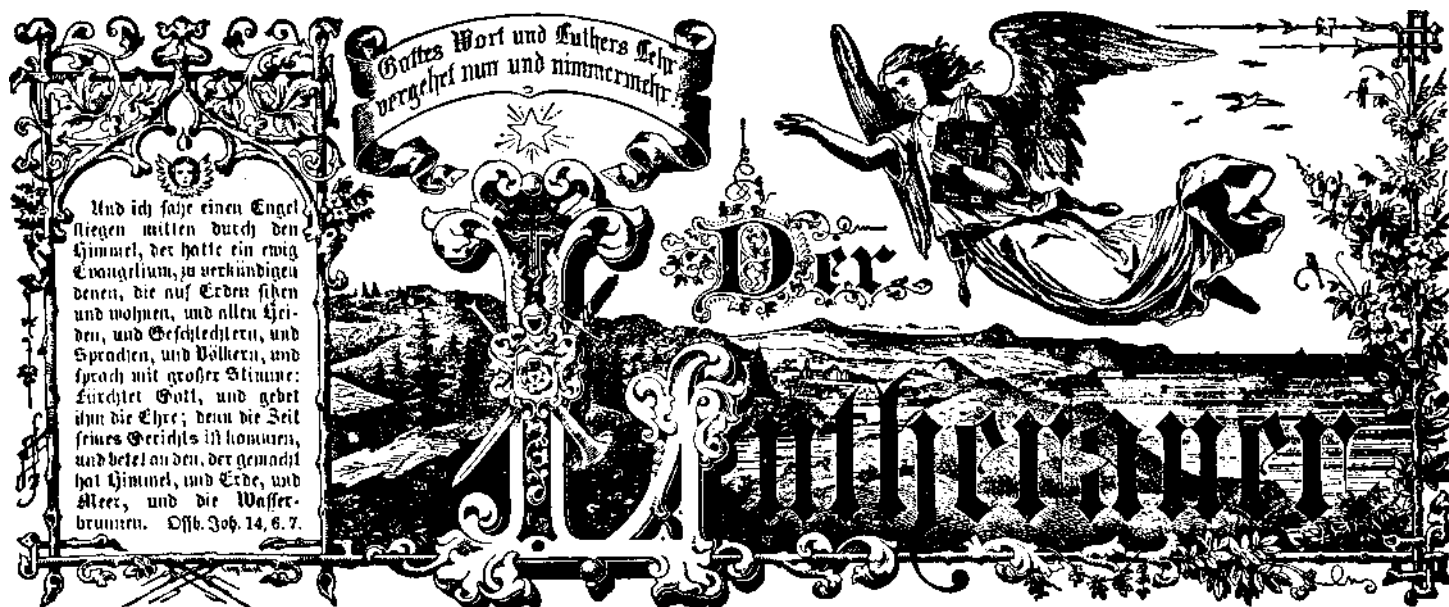
On the 12th of Sonnt, n. Trin.: Kand. H. Hardt in the church at Menno, Wash., by 8. H. Brockmann.

On the 13th of Sun. n. Trin.: Kand. W. Niewald in the church at Freedom, Mo., by 8. G. H. Liepke.

Ordained and inducted at the function of the respective District Presidents:

On the 10th of Sonnt, n. Trin.: Kand. E. C. Weis at Zion Church, St. Louis, Mo., by 8. L. J. Sieck.

On the 11th of Sonnt, n. Trin.: Kand. A. F. Brunn in the D. Martin Luther congregation at Newark, N. J., assisted by the 88th A. Brunn, Wilhelm, Volk, Iahn, Beckmann, Mohrmann and Rippe of 8th Th. S. Keyl. - Kand. P. J. Roetting at Messiah Church, Baltimore, Md. assisted by the 88th Bente, Engelken and Burhenn by 8th Th. C. Sorge. - Kand. E. Wein in the congregation at Shawneetown, Mo. by 8th J. W. Horstmann.



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Our "Lutheran Centers."

The present struggle of nations creates, as for the people and the country in general, so also for the church, special conditions which demand great sacrifices. For many years God has blessed our country abundantly and let us enjoy the noble peace. We were able to go about our business undisturbed.

and many a one was able to lay aside the rest in this time of rich blessing. But now we have to sacrifice. We must make many sacrifices, we must do without many things that once seemed indispensable to us. We must give. The American Red Cross and other organizations working among the soldiers of our armed forces ask for gifts from us to carry on their work. As faithful citizens of our beloved country, we do not refuse these requests...



A "Lutheran Center" of use.

We were able to build the kingdom of God undisturbed in the missions; we were allowed to establish more and more higher institutions in which preachers and teachers were trained for the ministry of the Word. Then the war came. Thousands of our young men were drafted and had to leave their homeland, and with it those close to them, in order to be sent far away with thousands of other men.

from others to receive their training in the army as soldiers. If these young men are to remain in the Church, they must necessarily be provided with Word and Sacrament, for the Word of God is the only food for the soul. Without God's Word our faith cannot flourish and cannot be preserved, and therefore pastors have been called to minister to the young people in the camps and to supply them with Word and Sacrament. Many of our pa-

come. But by far the greatest sacrifice we make is without a doubt that of giving our young men to serve in the army and the fleet. This we do in obedience to our authorities. Although this is something new and unfamiliar to us, we gladly submit as good citizens and make the necessary sacrifices.

As in civil life, so also in church life we have been able to develop and build ourselves up undisturbed for many years. God's blessing has been rich upon us. We were allowed to build up our congregations without hindrance, we were able to

stors found themselves willing to leave their homes to take on this important work.

In the course of their work, it became more and more clear to our army chaplains that our own buildings were necessary for the proper service of our soldiers. In some places the Young Men's Christian Association was willing to allow our pastors to hold services in their buildings. But as the Y. M. C. A.'s had to occupy their premises for themselves, for entertainments, services, and other things, and as other

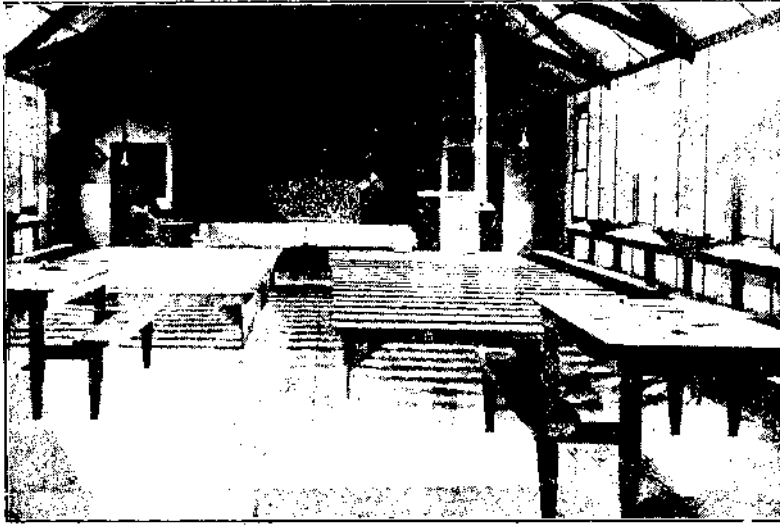
church communities also wanted to use these halls, so the time of day we were given for our services was often inappropriate.

Therefore, our Lutheran Church Board for Army

to get together for an hour or so to chat with each other undisturbed. Wherever possible, the Lutheran Centers are equipped with electric lighting. In a short time they have proven to be a popular place to stay. By

It is easy for our field chaplains to meet our sons there; it is much easier for them to become acquainted with them; indeed, many a young man comes of his own accord when he sees the building that announces itself in large letters as the "Lutheran Center". Our preachers at home have often called attention to these our soldier buildings. Here our young Lutherans gather together, and though they have hitherto been unknown to each other, they become the best of friends in the very shortest time. In the evening, and especially on Saturday afternoon and Sunday, the young people come and go here like a swarm of bees. Here they can find their friends and acquaintances. Here they have pleasant conversation. Here they can speak undisturbed to their preacher and pastor, and receive from him counsel, comfort, and succor. Here they can also write undisturbed letters to their parents, friends and acquaintances.

Of course, the very best thing that our Lutherans can give



Meeting room at a "Lutheran Center."

and Navy a plan according to which buildings of their own were erected in the vicinity of the larger field camps. So far we have five of these; two more are under construction. These are about 36X104 feet in size and are known as Lutheran Centers. They are, like all buildings in the war camps, of light construction, but yet present a handsome sight both from the outside and inside. The side walls are of wood and are beautifully painted white. Skylights serve to break up the monotony of the roofs, and besides give good light and ventilation. The roof is covered with asphalt. Beautiful large porches adorn the exterior and provide a welcome place to stay on hot afternoons and evenings. The walls are covered with beaver-board. The main part of the interior is, of course, fitted up for worship purposes. This

Part is chapel style, with high ceiling and raised speaker's platform, which is provided with altar, pulpit and a chair for the pastor. The hall is furnished with benches, chairs, writing and reading tables, and can comfortably seat from 300 to 600 people, depending on the size.

At one end of the building is a cross building, one half of which contains the so-called "good room" or "social parlor", while the other half is furnished as a living room for our chaplain. In the "good room" there is an open stove. The windows are decorated with curtains. There is a carpet on the floor and comfortable chairs invite you to rest. There is also a Victrola in this room. Here our soldiers find a pleasant change in comparison with the rough barracks, and the whole room reminds them of home. Here they also often have the opportunity to talk with the

ter is the preaching of the divine word. They can meet here undisturbed at their own appointed time and hour, and since we alone have control of this building, we can also see to order. During the service there is complete silence, just as in our churches. Also, no one is allowed to dictate the form or length of our services in our centers, as often happens when we have to use other buildings as guests. And our young men appreciate that. They come in large crowds, by the hundreds; often they come long distances, for the camps are very large. It is not unusual to find from 200 to 250 young men present for Holy Communion. Many also come privately to their preacher and request Holy Communion from him. Thus have



The "good room" in a "Lutheran Center".

we now have great advantages in continuing our work among our dear Lutheran soldiers through our initiating centers. Of course, it costs money to build and maintain such centers. The cost in the various camps comes very high, higher than anywhere else; on the average each building costs about \$5000 to \$8000. But if this work is to progress in a blessed way, we must necessarily call upon the love of our fellow Christians and ask them to support this work abundantly with their earthly gifts.

Dear fellow Christian, remember, this matter is yours! The young men who are served here are the members of your church. Therefore you will also be gladly prepared to offer gifts from your earthly possessions and to offer your sacrifice. Sunday, September 29, is to begin this great collection of offerings. We must have at least P400,000 for this work, indeed it may well be that even this great sum is not yet sufficient. Therefore, for Jesus' sake, we ask you to offer your gift so that this richly blessed work may also have its blessed progress. May the good Lord always grant us willing hearts to carry on this work as long as it pleases Him!

H. F. Rohrman, Chairman of the Building Commission of the Lutheran Church
Board for Army and Navy....

Merit - Mandatory.

My dear nephew Heinrich!

That was quite nice that you also wrote to me once like your brother Paul. But I can't praise what you wrote. You report there that you now have an income of 40 dollars a week, that you have invested 200 dollars in Liberty Bonds and considerably more in other ways, and that you have the prospect of obtaining an even more lucrative position. And a few sentences later you complain and moan that everything is twice as expensive now as it was in the good old days ten years ago, that the authorities will soon be expecting a loan from you again, that in the . that in the congregation collections are soon to be made for this and soon for that cause, and that the salary of the pastor and teacher is to be increased by 80 percent, and finally that a righteous collection is to be made in the near future for various synodal works. When I read these things, I thought to myself: "Shame on you, shame on you, young man! Now I will also tell you why I did not like your letter. Do not take it amiss if I seize you by the coat-tails and tell you my opinion quite frankly and with all love.

I know that, in spite of your twenty-eight years, you are still young in years and especially poor in experience, and your daily surroundings are not conducive to this. to further your knowledge in Christian matters. Therefore I want to talk to you about some necessary things. You write: "Among other things, warfare involves money, money and money." Yes, I've heard and read that many times. Centuries ago, this realization dawned on those who went to war...

and now had to procure this driving force again and again. In those days a certain sum was usually imposed on each citizen, which he simply had to pay. Later he was not reimbursed and had only the satisfaction that he had done his duty against his fatherland. Now it has become the custom for citizens to lend money to their authorities in order to receive it back later with interest. That our authorities also let themselves be given the necessary money by the individual citizens in such a way, they have a complete right to do so. It has, after all, a claim by God and by right, as to life and limb, so also to the possessions and goods of the citizens. Thousands upon thousands of our strongest young men have therefore enlisted in the army and the fleet. Such sacrifice is no child's play either to the young men or to their kinsmen. The loan of money is a much less matter. And, Henry, you must have read that in the circle of our Synod far more than 20 million dollars have been lent so far to our authorities for the prosecution of the war? But this does not mean that all the money has disappeared from our circles. I must confess, I had not thought that we Lutherans were so powerful until I saw it now. The war has proved to be a crowbar, whereby the money crates have been broken out and the mammon is brought to light. As citizens of our country, let us be glad if the authorities do not feel compelled to take much harsher measures to raise the necessary money. So let us not grumble! Do your duty to the authorities!

You also mentioned giving money for church purposes in your letter. I also want to write to you about this. It is true that as long as we are not yet in the triumphant church, but are here on earth, we need churches and schools, preachers and teachers. But our Heavenly King lets us keep these things ourselves. He has set up His Church on earth as a true democracy, in which all the members are allowed to set up and maintain the outward things themselves. Only what we are to believe and how we are to live, he has reserved for his arrangement. And all the members of our Lutheran Church know this. We do not rely on the help of the authorities or unbelievers to maintain our church system, but do it ourselves. Everyone who is instructed in the Word knows that he now also has the duty to provide the ministry of the Word and everything that belongs to it with the necessary earthly means. To this belongs especially the contribution to the church treasury year in, year out. And this should not be sour for any citizen of such a spiritual democracy.

You know from your school lessons that God had made regulations for the people of the Jews in this respect too. For the bodily support of the children of Levi, who were to administer the public teaching office, and for the temple service, every member of the other tribes had to give a certain tithe as well as certain sacrifices. Now this amounted to a large sum of money and money's worth. But in the New Testament this provision no longer has any application to the people of God. Now, as the early Christians did, all believers are to provide of their own free will for the establishment and maintenance of their church life and to choose the best way for Christians.

Christian congregations have come up with various ways of doing this, but some of them are not quite perfect. In some places the members of the congregation were assessed according to their worldly wealth, and then a certain sum of taxes was imposed on each class. But it was learned that in this way quite wealthy people often suddenly wanted to be poor. So this legal way of raising the necessary money for church needs was not right and not nice.

Other congregations divided all expenses equally among each voting member or among each communicant. The contributions were usually so small that each member could pay them without hurting himself, but it was recognized that such a method was neither just nor in accordance with love. As the authorities now expect contributions from every citizen for the conduct of the war, but from the rich more than from the poor, from businessmen more than from the day laborer, and especially from the rich corporations, and tax their large incomes heavily, so every Christian recognizes that it would be unjust if a poor laborer with perhaps a large family should pay the same amount of municipal salary as a wealthy man who can perhaps even live on his rations. Such an equal distribution of the church burden would also be against the love that we as brothers and sisters should have for one another. According to love we are to bear the burdens of the church according to our wealth or according to our financial strength. It would certainly not be according to love if a husband expected or even demanded of his wife that she should do as much hard work as he is able to do. He is much more content and grateful if she is his helpmate and takes care of the household. If she can also help him outside from time to time, he is grateful. Thus not all the members of the congregation are equally able, and those who are well off know that one should bear another's burdens. That not all the members of the congregation are equally blessed with earthly goods is not their fault, but God has distributed his earthly blessings in different ways and does not allow all, despite equal diligence and equal thrift, to advance equally well in earthly possessions. It would therefore be contrary to brotherly love if all the members of a congregation were to contribute the same amount.

Now it is true, you often hear the talk: If each one of us gives three or four dollars a month of his earnings to the parish budget, we shall have plenty of money to meet our expenses. And surely everyone can do that with ease. Such talk is made by well-meaning people only to show how easy it is to keep their coffers full if each member gives regularly and does not wait until the year is over to give a larger sum. Take yourself as an example, dear Heinrich. You have a great salary now. Wouldn't you have to be ashamed if you didn't contribute much more now than before? If you now contribute 10 dollars a month to the church treasury, you hardly feel it and still have considerably more left over than before. Consider this also: Not everyone earns as much as you do; many people have to earn

with a small increase in salary. Therefore I say, Heinrich, leave your grumbling about the contribution to the community treasury and occasional collections in the church; rather, consider your significantly increased income and now do your duty accordingly. This then is right and according to love.

But I still have something to say to you in reply to your letter; however, because I have just been called away on a visit to the sick, I must break off now. For the time being, therefore, I am sending these lines and will have a second letter follow in the near future. In the meantime, I remain with heartfelt greetings to you and yours.

Your

Uncle Karl.

Canada District Assembly.

Our District held its 26th Assembly at the congregation of P. Th. Hüglist near Delhi, Ont. from August 28 to 31. The opening service was preached by Praeses F. Pfotenhauer, who also gave a report on the various missions and the financial needs of the General Synod after the synodal address and the annual report of Praeses Böses.

During the doctrinal discussions, Fr. L. Wahl of Detroit spoke on "The High Priestly Prayer of Christ According to John 17". After some preliminary remarks, he treated in the first part "Christ's prayer for Himself for the salvation of His own" and in the second part "His express prayer for His own, and that both for those who were then already His own, and for those who will believe in Him through His word". As the paper is exceedingly instructive, it is expected that the synodal report published at that time will find many takers. Equally instructive was a shorter paper by Father Graupner on the terrible judgment of God now being visited upon the whole world, as well as one on "Systematic Giving" by Mr. G. Klink of Elmira.

The mission report presented was accepted. Adequate support was granted to mission congregations and those congregations unable to maintain their pastors themselves. Synod, at the request of the Eastern Pastoral Conference, resolved that the minimum salary of unmarried pastors supported by the missionary treasury should be P600, and that of married ones ^700. Furthermore, it should be made the duty of the synodal officers to see to it that even those pastors who are supported by their congregations themselves do not receive less.

At the suggestion of the deputies, who held a special meeting, it was decided that, in order that the incapacitated pastors and teachers, as well as their widows and orphans, might be better supported, the so-called pension system should be advocated. At this meeting of deputies the desire was also expressed that the congregations should faithfully take care of the confirmed youth by regular Christian teachings, and that these Christian teachings should be held, where possible, in the presence of the whole congregation. This recommendation was not only timely, but the president of the synod was so pleased with it that he declared that it was the

best recommendation of a deputation meeting since the existence of the synod.

In regard to the "Lutheran People's Gazette," the organ of the District, it was reported that from January 1, 1919, it could be produced at a subscription rate of 35 cents per annum, and that the treasury of the paper was free from debt. A desire was expressed to see that the paper reached every home in the District, but without thereby diminishing the readership of the organs of the General Synod, the "Lutheran" and the *Lutheran Witness*. Go to Editor of the "Volksblatt" became 1st. M. Töwe and as managing director 1st. W. C. Böse was elected.

In addition to the President of the Synod, Fr. M. Töwe (penitential, prayer and war sermon), K'. F. Dubpernell (pastoral sermon) and P. G. Kutter (confessional address).

The election of officers resulted in the following: Pres:

P. Graupner; Vice-Presidents: 1st R. Eifert and F. Schiemann; Secretary: P. F. Malinsky; Treasurer: Mr. W. H. Schmalz, Kitchener, Ont. Missionary Commission: PP. R. Eifert, A. Wuggazer, E. Bruer, and Messrs. Wölffle of Tavistock and C. Murr von Wartburg, and Pres. Graupner ex officio.

At the suggestion of the Western Pastoral Conference, it was decided that in future the travel allowance to Synod for pastors, teachers and deputies should be paid jointly according to the number of members communicating.

On Sunday, September 1, the congregation near Delhi celebrated its annual mission feast, at which Pastors Schiemann, Gallmeier, and Bruer preached.

Synod adjourned with communal prayer of the Lord's Prayer to meet again on the Wednesday after the Toronto Fair in 1919 at P. F. Malinsky's congregation in Normanby Tp. H. Landsky.

From our mission in China.

Our schools in China.

Our schools are finally back in session, thank goodness, after Chinese New Year.

But was it hardship this time!

Chinese New Year always makes a regrettable break in our school lessons, regrettable because the time of year would usually be very suitable for learning. But as patiently as the Chinese child usually holds out in school day after day, often from 6 o'clock in the morning until 5 o'clock in the afternoon, on New Year's Day he wants to play "wan wan" for once.

But this time it was almost unbearable. Many children were "in the country" with their mothers for fear of the armies standing on the southern border of our state, which would certainly have robbed and desecrated here if they had to retreat huts. For this reason the merchants did not want to reopen their shops. So for weeks it was the case what we usually only experienced on Chinese New Year's Eve: that the halls were almost empty. But almost no one wanted to go into the schools.

But, as if all Chinese had agreed, this week (before March 17) things changed in one fell swoop. There seems to have been no great improvement in the political situation. The armies of the North and South are still facing each other at Aochow (south) and Jchang (west). The situation is so desperate that our President has already threatened to resign his office. The barricades erected around our French concession are still there-with a narrow opening for daily traffic. But the Hankow Chinaman has somehow got confidence, and in spite of the fact that dead and wounded are arriving daily just opposite us, at Wuchang, everything is going on as usual.

Well, we thank God that our schools are full again; for that means that over a hundred children are again hearing the Word of Life daily.

May God bless the seed that has been sown! Pray for this, dear reader, as we do every day.

And while you are at it, don't forget to thank him for ruling the world so wonderfully. Who knows how the missionaries in China would fare at this time if the country were at peace?

The Missionary Fund for China.

Thank God, there has been no shortage of funds in this treasury up to now. The "Ev.-Luth. Gesellschaft für Mission in China" has rather managed with the gifts entrusted to it in such a way that a sum of about P5000 was in the treasury when the mission was taken over by the Synod.

But it could easily happen that all of a sudden this will change as a result of two mistakes that have crept into our journals.

The "Lutheran" shared the other day that the mission in China only needs H4000 this year. But this would only be possible if we began to cut back the work and reduce the salaries. But we do not want to do the first, and we cannot do the second. The salary of the missionaries has already been cut back to 65 percent of its apparent size due to the bad exchange, despite the increased prices, and the native helpers only have the daily rice with a little fish on it.)

Then a clerk at *Lutheran Witness* has the answer. The General Treasurer's statement was understood to mean that ^10,000 had been received for the mission in China last year. But it was only about H5000. For half of that money consists of two larger gifts, one of which (H2000) was given specifically for buildings, the other (about P3000) was left to us by a Christian woman in Wisconsin in her will, and in regard to which we all agreed to use it for buildings. These will now be necessary enough very soon. In China you cannot rent a house in any place that is fit for missionary dwellings.

If, therefore, the work is to be extended as before, and if new workers are to be sent out, which would be very, very necessary, the estimate in the notebook sent out (^10,000) is only what is absolutely necessary. But this means that we must redouble our efforts. E. L. A.

*) The Commission immediately took the necessary measures.

L. F.

To the ecclesiastical chronicle.

The following information about the new pupils and students and the total number of them has been received from **our educational institutions** so far:

Institution.	Gesamt- cinnctretenc. zeM.
Springfield	30176
River Forest	15222
Fort Wayne	59236
Milwaukee	31153
Bronxville	2397
Winfield	57131

In the case of the institution at Winfield it is to be noted that 27 of the 131 pupils are taking the business course, that is, they are not preparing for the preaching ministry. At St. Paul, as has already been announced, the new school year will not open until October. Principal Luecke of Fort Wayne adds to his statement, "The reason the total is less than last year is because 34 former pupils had to stay home to work." Principal Albrecht of Milwaukee remarks: "There were three more pupils enrolled, but because of the conditions that have occurred, not only have the three stayed away, but quite a branch number of others. Lack of manpower and large wages have kept some away." Principal Kohn of River Forest shares, "Our students are now being drafted."

Not only have more students entered **our St. Louis Seminary** this year than last, but there has been such an increase that there is a severe shortage of space in the seminary building. All the living rooms and bedrooms are overcrowded, and we have to use rooms that are needed for other purposes and yet do not offer enough space. The number of new entrants is 124, coming from the following preparatory institutions:

Fort Wayne	22	Bronxville	9
Milwaukee	29	Winfield	18
St. Paul	15	Conover	1
Concordia	23	Watertown	3

One of the new entrants has already studied theology at Wauwatosa, Wis. and another at Norwegian Seminary in St. Paul. To the 122 students in the third class are added three who entered in former years, but then did substitute work, so that the class numbers 125. The second class numbers 147 and the first class 109 students, so that the total number of students enrolled is 381. Of these, 33 have so far accepted vicarages, and 5 are sitting out, so that the number of students present will be 343.

Also, more requests for temporaries than ever before at this time have come to our St. Louis Seminary, no less than 70. There are several reasons for this. For one thing, the number of candidates for preaching and school offices in June was not sufficient, and a number of the deferred professions were to be filled by students. Secondly, 4 congregations whose pastors serve as chaplains must be provided with vicars; also 4 temporary positions at our colleges must be filled. Furthermore, a number of teachers have been called up to the army and their positions have become vacant. But above all, in spite of the world situation and the many obstacles it has caused, our church work is going forward, and most of the requests are to provide service in church and school for branch congregations and mission places. To date, 33 of these positions have been filled by students from our institution, 4 could be provided for elsewhere, 6 requests have been received.

have been withdrawn, partly because temporary help could not be procured in time, and the opening of the school had therefore to be omitted, and of the remaining applications we hope still to be able to fill a number. In addition to these 70 applications, there are quite a number of positions which have been filled by seminarians from Springfield, River Forest and Seward. There, as we hear, they have already given up as many as possible who can help out.

All this shows that we must be especially concerned about the training of church workers in the years to come. We have repeatedly pointed out that when peace is restored, our church work is likely to expand significantly, especially, as in some places already, through the medium of the English language. Pastors and teachers, however, cannot be procured in the twinkling of an eye, but must be trained for years. The favorable economic situation, the good earnings which are now often offered to boys who have only recently been confirmed, do not serve to entice many to church service. Our congregations must also take into account the completely changed circumstances and provide for their pastors and teachers in earthly matters. The number of new students entering our colleges is too low for the future. We therefore want to encourage all of them with instruction and encouragement in order to meet the needs of the coming time. And the new school year that has now begun in our schools and the confirmation classes that will soon begin offer an opportunity for such instruction and encouragement, which is to be put to good use. - How eager some congregations are in this may be shown by two new examples which have recently come to our attention in passing. St. John's parish in Chicago, at which the PP. D. H. Succop and P. Sauer are working, has already placed 29 pastors and 12 teachers in the service of the church. Of these, 20 pastors and 6 teachers are still in full, blessed ministry. 6 young men are studying at our institutions; 3 want to become pastors, 3 school teachers. - The congregation at Adrian, Mich., also has at present 6 pupils and students at our institutions: 2 at St. Louis, 1 at St. Paul, and 3 at River Forest.

L. F.

Send your sons and daughters to our colleges! The President of our country has issued the following proclamation: "I am glad to learn that, notwithstanding the unusual burdens which the war imposes upon our people, the schools and other institutions of education have preserved almost their usual efficiency. It is of the greatest importance to our strength during the war, as well as to the national welfare and efficiency after the war, that it remain so during the war, and that, so far as the laws relating to the conscription of soldiers permit, the attendance at our elementary schools, our colleges and our universities should not diminish. As long as the war lasts, many men and women who have had the best and most careful education will be constantly needed for all kinds of war purposes. After the war it will be urgently necessary to have well-educated people who can be leaders in all fields of industrial, business, social, and civic life, and a people who possess a high average of insight and equipment. Therefore, I wish to insist that the people continue to support liberally both high and low schools, and that the schools adapt themselves to the new conditions as much as possible, so that no boy or girl may have less opportunity to receive a good education because we are at war, and that the nation may be strengthened as can only be done by the proper education of all its people. I approve with all my heart the plans according to which, through the

Board of Education an extensive campaign is to be set inS work to support the schools and maintain their attendance at its height; also I have good confidence that you will enjoy the cooperation of the American Council of Education in this work." - This proclamation is addressed to Secretary of the Interior Franklin K. Lane. What the President says deserves the most careful attention, and his advice should be followed everywhere. The war has withdrawn many, very many students from the higher schools. Students and coeds have entered the service of the government in great droves to serve the country from the battlefield, in the hospitals, in the field camps, in the factories, and in many other branches of necessary activity. Many young people are yet to be enrolled in the army, and the demand for well-trained young people will continue for a long time - for war purposes. Many students intend to interrupt their studies, to leave school before the time comes, in order to make themselves available to the government or others. They think they are doing the country a special service just now, or they think they can do without a complete education and still earn a lot of money. If these conditions continue, then after the war the country will lack economically well-trained people in all areas of life >- to the detriment of the nation. Many teachers, too, have given up their positions and entered other work, either because it pays better, or because they think they can serve the country better by doing so. Thus the higher and also the lower schools suffer from all sides. Here it is necessary to look the conditions clearly in the eye. Our people urgently need capable men and women who can be leaders and are capable of meeting the demands that the war will make on all of us, or after the war the demands that the new times will make on us. There it is the duty of parents who have gifted sons and daughters to send them to school, and not only to the elementary schools, but also to the high schools and colleges. Just now is the time when the President's admonition deserves all heed. We as Christians must emphasize something else in the process. Education without religion is of little use. Only truly Christian men and women will be able to give the country the service it needs. Therefore we ask our Christians: Send your sons and daughters to our institutions, to the higher educational institutions of your own church! This is especially necessary now. The salvation of a people always comes from below, that is, from the lower strata of the people. The people need leaders, but the leaders must come from the people themselves - Christian leaders from the Christian community. He who builds the church does the best service to the people. But we have always lacked pastors to lead and guide the congregations in the way of faith and love. The war with its demands on young men makes the task of the church to educate pastors even more difficult, the number of our students is decreasing; therefore, in connection with this proclamation, we also want to point out that Christian parents should think of giving their sons to the church as ministers of the Word. It remains unanimously true what the Scripture says: "Righteousness exalteth a nation, but sin is the ruin of men." (Church Journal.)

Co-operation of the Synods of Ohio and Iowa. By the General Synod of Ohio, lately assembled at Fort Wayne, Ind. the following resolutions were passed in the matter:-"The Synod declared by resolution that there now exists between the Synods of Ohio and Iowa such a fraternal relation from which necessarily follows the mutual recognition of the existence of pulpit and altar fellowship. The Synod

resolve to send delegates to the meetings of the Iowa Synod." "That the theological journals of our Synod and the Iowa Synod be merged, if the Iowa Synod agrees. Likewise, Synod resolved, where possible, to make an agreement with the Iowa Synod concerning the youth journals, both German and English." Regarding union with other synods, it says: "It was recognized that a union of all Lutheran synods would be desirable, but that we can never unite with any synod unless we are united in doctrine and practice." "The Augustana Synod has begun the process of forming a federation of the Lutheran Synods of the country. The General Presiding Officer or a representative will attend the first meeting in Minneapolis. A Lutheran Federal Council has been formed to secure the civil rights of our members. The Synod will send to this organization to assist, where possible, in this work also." E. P.

Lutheran National Council. The Iowa "Church Gazette" reports: "Representatives of almost all Lutheran church bodies - with the exception of the Synodical Conference - founded and organized a Lutheran National Council in Chicago on September 6. The following were represented: the United Norwegian Church, the Augustana Synod, the General Council, the General Synod, the Ohio Synod, the Norwegian Free Church, the Danish Lutheran Church, the Iowa Synod; the United Lutheran Church of the South had sent a letter vouching for the attendance of this church body. These church bodies number about 1. 650,000 confirmed members, or nearly two-thirds of the entire Lutheran Church in America. The purpose of this new organization is this: to provide for the Lutheran Church in America at this critical time a body that can speak and act for the church. The name National Council is intended to indicate that this Council is not concerned with internal church questions and problems, but primarily with problems which bear a national character and concern the externals alone. To our government this national council will be able to act much more easily than a single synod, and the great tasks which wartime presents to the Church, and which will still await solution after the war, can be tackled by common action alone. We will report more details about the constitution, the composition, etc. of the Lutheran Rational Council as soon as we have the minutes in our hands. Our Synod was represented at the Chicago meeting by its President and O. Max Fritschel." - We, too, await the sending of the constitution of the new body and the minutes of the first meeting, in order to form an opinion of the new connection. E. P.

A slander that can't be killed. In the 3m *Lutheran Church Work and Observer*, D. L. S. Keyser points out that

I have noticed that in the new work, *The People's Bible Encyclopedia* presents an old misrepresentation of the Lutheran doctrine of the Lord's Supper, which has been rejected countless times, and which the author has certainly not taken from any Lutheran confession or Lutheran textbook, but has printed unseen as having been handed down in some circles. Ill Keyser remarks that if this *Encyclopedia*, in all its statements and representations

If the author had been so careless in his use of the encyclopedia, then its value could not be very high. The aforementioned *Encyclopedia* describes the Lutheran doctrine by saying, "The Lutheran Church insists that the body and blood of Christ are mysteriously and supernaturally united to the bread and wine, so that the former is partaken of at the same time as the latter. This is called consubstantiation." However, the Lutheran Church teaches that where one celebrates the Lord's Supper, at the same time with

or in or under the blessed bread and wine, the true body and blood of Christ is distributed and received, and that by every one who eats of the bread and drinks of the cup. And on this it also "insists," and for the very best reason, because the mouth of truth has said, "This is my body, this is my blood." And this was not merely so at the first supper, but also "the blessed cup which we bless" is the communion of Christ's blood, and "the bread which we break" is the communion of Christ's body, 1 Cor. 10:16. And this is so well known and certain to the apostle and his Christians, that, turning to them, he asks the question: Is it not so? The apostle counts on the fact that all Christians will immediately say: Understand, is it so. He speaks to the Christians "as to the wise; judge ye what I say"; and then draws conclusions and exhortations from - this known, established fact. But this is not called consubstantiation. The Lutheran Church did not invent, use, or defend this expression at all, but her enemies imputed this doctrine to her in spite of her continued vigorous protest. They understood the expression to mean that the Lutheran Church taught that the body of Christ was bodily, tangibly, spatially contained in the bread, that the host was, as it were, a meat pie. From this they drew all sorts of silly conclusions, made foul, blasphemous jokes, of which the Formula of Concord says: "We also reject and condemn all foolish, mocking, blasphemous questions and speeches, so in a coarse, carnal, capernaïtic manner are brought forward of the supernatural heavenly mysteries of this Supper," and command such blasphemous speeches to the righteous judgment of God. Our Church rejects and abhors the Capernaïtic delusion, that is, the conception of the people of Capernaum, John 6:52; "they thought to tear his flesh with teeth, as other corruptible flesh" (Luther). It is precisely to reject this grossly carnal delusion that Luther sometimes calls the partaking of the body of Christ in the Lord's Supper a spiritual meal. The Formula of Concord says of this, "But if D. Luther or we use this word .spiritual* in this transaction, we understand by it the spiritual, supernatural, heavenly way in which Christ is present in the holy supper, working not only comfort and life in believers, but also judgment in unbelievers, by which we reject the Capernaïtic thoughts of gross, carnal presence, which is imputed and enforced upon our churches by the sacramenters above all our public manifold testimonies, in which sense we also speak that the body and blood of Christ are spiritually received, eaten, and drunk in the holy supper, though such effect be with the mouth, but the manner is spiritual." (P. 670.) The Lutheran Church does not conceive of Christ's presence in the Lord's Supper according to the "comprehensible, bodily manner^as he walked bodily on earth, as he gave and took room, according to his greatness. . . . This is what the sayings lead the spiritualists to, how Christ leaves the world and goes to the Father"; but according to the "incomprehensible, spiritual way, since he neither takes nor gives room, but leads through all creatures where he wills. . . . Such manner hath he used, when he came out of a shut sepulchre, and passed through a shut door, and in the bread and wine in the supper." (p. 668.) The Lutheran church refrains from knowing and explaining how the body of Christ is present in the Lord's Supper, but believes the word of the Lord that it is present. Luther briefly states the position of the Lutheran Church in these words, "We poor sinners are not so foolish as to believe that Christ's body is in the bread in the coarse, obvious way, like bread in a basket or wine in a cup, as the enthusiasts would have us believe.

But we believe straightway that his body is there, as his words are, and point to it, This is my body.* But that the fathers and we sometimes speak thus, Christ's body is in the bread, is done in simple opinion, because our faith will confess that Christ's body is there; otherwise we may well suffer it to be said that he is a bread, he is the bread, he is where the bread is, or as one pleases, we will not quarrel about words, only that the sense may remain that it is not bad bread which we eat in the supper of Christ, but the body of Christ." The whole thing is expressed in our hymn No. 197, especially in the 5th verse:

Though my heart understand not here, How thy body may
be in many places at once, And how it is done, yet I trust
thy words. How this may be, I charge thee, In thy words I
trust, Which are but to be believed. E.P.

Also a sign of the times. A startling confusion of terms in the religious field is evidenced by a series of articles in the widely circulated *Ladies' Home Journal*. Entitled "'Putting' the Fear of God in Our Village," it sets forth a program that seems to have nothing to do with the fear of God, which is the beginning of wisdom. Whether the series of articles represents mere poetry or the exposition of real experiences, it does not alter the fact that large classes of our people and very many of their literary leaders have completely lost the consciousness of what Christ wanted and Christianity must be. The articles relate the experiences of a young man who has graduated from "college, university, and seminary," and now accepts a calling in one of the fast-rising suburbs in the wider environs of a large Eastern city. The calling is twofold: as pastor of a feeble Dutch Reformed congregation, and as leader of a "Neighborhood Association" existing in the same locality. The "Neighborhood Association" has, of course, and quite legitimately, purely social purposes and aims. What is then related of the life of the church congregation are the marvels of two old officials of the congregation, which are naturally given up to the laughter of the place and of the readers. In the remainder, the successful development of the "Neighborhood Association," the formation of a nickel show, is described, which serenades the people of the place until they purchase relief from the deafening noise by the presentation of "refreshments." Then the procurement of employment for carpenters of the village during the winter months, the establishment of a dance hall and a nickel show are described, and the whole is then called "Planting the fear of God in our village"! Neither the writer nor the editor, however, seems to have come to the consciousness of what a mockery the thing is of the title under which it sails. Permissible as a social experiment, but as a "religion," as the "fear of God," a startling sign of the times, and a warning signal to the Church.

(Br.-Botsch.)

"I have wronged no man."

Once I was called - so a pastor tells - to a seriously ill woman to give her Holy Communion. "Why do you wish to have Holy Communion?" I asked kindly. "It is the fashion," was the reply; "when it comes to dying, one must still receive Holy Communion." "Do you know," I went on to ask, "what we are to do in the

"Have you received the bread and wine of the Lord's Supper?" Pastor, I do not know, my head is so weak!" I now put this to the old woman, and asked further, "Do you then know with your heart that you have committed sins?" "Pastor, I have wronged no man," she replied, and now she told me with an eloquent tongue how many good works she had done in her long life, and lingered especially long on one story where, in her opinion, she had repaid evil with good in the most unselfish manner. This last story was evidently the highlight and happiness of her life. I asked further if she had never sinned against God in words or works. "No!" I asked finally if she had never had an evil thought in her breast. "I never thought any evil!" replied the deluded one. I was deeply grieved; I found, however much I struggled to meet her conscience, not even a trace of recognition of sin in that benighted soul. "Holy Communion is only for bad people, not for good people, only for sinners, not for the righteous, only for the sick, not for the healthy!" is what I had to tell the self-righteous, blind woman. I said a prayer for enlightenment and told her to I am ready to administer the sacrament to her at any time of the day or night, provided that she, as a penitent sinner, desires the grace of her Saviour and knows that in the blessed bread and wine one receives the Body and Blood of Christ.

Like a curse the word runs through outward Christendom, "I have wronged no man!" Many dozens of times have I heard it from the mouths of sick and healthy alike. It would almost seem as if there were more Pharisees now than in the Saviour's lifetime. Among the most distressing experiences in my pastoral work has been this deception invented by the deceiver of men's souls, "I have wronged no man," when it came from the slurred lips of a dying man with whom I was talking of repentance and grace.

When reading the Bible.

A well-known Bible scholar, when he had already passed the age of fifty, wrote in a letter: "How often have I wished to be able to read the Scriptures as one who hears them for the first time! ... As it is, we fifties, who after all do not belong to the most ignorant in this chapter, must first learn to really read the divine book little by little like children, that is, to spell out its terms and teachings together as they stand there, without bringing any knowledge with us beforehand. And he who among us makes the farthest progress in this is the greatest among true disciples, because he is the least among the little ones."

Surely this is exactly what has happened to many readers of the Bible. When we read the divine Word, we so often bring our own thoughts, opinions and views with us and unconsciously carry them into the Word of God. Or when we come to a key passage of Scripture while reading the Bible, we first remember what this or that person said about the passage, what this or that scholar wrote about it. The immediate, fresh, living impression of the divine Word is then, alas, so often lost. We do not receive the blessing which we might have from the fountain of eternal truth, if we really open the Bible with simplicity, in a believing, humble, open, receptive mind, and hear its words

would. A good explanation of the Bible can certainly serve us well, but I think it is not good if we can no longer read the Scriptures without such an explanation, without all kinds of explanations and notes. Spring water always tastes best at the source. If it makes a journey through jars and glasses, then it is no longer so fresh. It is often the same with the word of God. It is necessary that we ourselves go to the spring again and again and read the Word of God as it has been given to us. We must strive to read the divine Word as if we were hearing it for the first time, and to pay attention to what the Scriptures themselves have to say to us.

Turn back and become like children! Matth. 18[^], 3; Mark. 10, 15, this word is especially true also when we reach to the Holy Scriptures to read them for our edification, comfort, instruction, punishment, correction, and chastening in righteousness. Preconceived opinions, doubts, false human wisdom and prudence hinder the blessing that should flow to us from the Word of God. A childlike mind, on the other hand, simply takes in the stream of blessing and receives divine powers and, through them, all that is conducive to life and godly walk. To the wise and prudent the deepest and most delicious things remain hidden, but to the underage God reveals them, and the Lord Jesus praises His heavenly Father. Matth. 11, 25.

The same Bible scholar spoken of above gives the advice to a friend who asked him about it, "Take a contiguous time for a contiguous study of the Scriptures, so that you may be taught of God, that is, learn and practice on and on to connect Scripture with Scripture, to understand Scripture from Scripture, and from it to build stone to stone under the eyes and the invocation of the Lord." I believe this is still very much advice worth taking to heart today for all who want to place themselves and their lives on Scripture. There is a lot of reading about the Word of God, even in believing circles, but not enough in the Scriptures themselves. We often love to hear what others say or write about the text, but do not go back to the source ourselves. Luther's admonition is, "All things are better left than the word of God, and nothing is better wrought than the word." And in another place he says: "The more one acts on God's Word, the brighter and newer it becomes, and is called, in a fair way, the longer, the better. But where it is not practiced, it is soon forgotten and becomes ineffective."

The star in sight!

An old, gray sailor used to look into the clouds in the evening until he discovered the evening star. He liked to tell his children and grandchildren that the star had once saved his life. During a violent storm, which had put ship and crew in great danger, the captain had been killed by a falling mast; dying, he had called out to him, your helmsman: "Do you see the star up there? Keep it in sight, and steer towards it!" The captain died, and two sailors were washed overboard by the force of the waves. "With superhuman effort, I succeeded, with God's assistance, in bringing the ship to the beach. It wrecked, but I kept the star in sight and was saved." In a trembling voice the old sailor added-"Children, you have a long life before you; keep the star in sight at all times!" - "The star in sight, JESum, the bright star out of Jacob!

**The human heart must have work; has it none,
that's how it makes itself.**

Bishop Albrecht of Mainz used to say that the human heart is like a millstone in a mill. If grain is poured upon it, it runs about, grinds, crushes, and makes flour; but if there is no grain, the stone still runs about, but grinds itself, so that it becomes thinner, smaller, and narrower. Thus the human heart wants to work: if it does not have the works of its calling before it, so that it may carry them out, then the devil comes in and terrible temptation, gloom and sadness. Then the heart is filled with sadness, so that it pines away, and many a man is troubled to death. As Sirach says, "Sadness kills many people; sadness devours the marrow and the legs, and there is no profit in it. (Sir. 30, 25; 38, 19.) (Luther.)

Two endings.

The horrible end of the French mocker Voltaire is well known. His nurse declared that for all the treasure in the world she would not consent to see a God-denier die again. And now let us compare with this the peace home-coming of a child of God; let us think of Augustine, whose last words were, "I die to live," or of Hus, who, suffering the death of flame, faithfully commended his soul into JEsu's hands.

At which dying point does the truth stand? This much is clear, one of both parties must be in great error. Which? Voltaire's deathbed and Herodi's end may teach it.

Obituaries.

P. Heinrich Johann Katt was born in Geestemünde, Hanover, on October 28, 1850. Not yet fifteen years old, after having gone through a very good school, he traveled to America and found work in New York. At Christmas, 1865, we find him at Fort Wahne, Ind. where he paid a visit to relatives. These kept him firmly in hearty Lutheran surroundings, to which Dr. Sihler ministered so beneficially in those years. It was Dr. Sihler who induced the young man to give up a promising position and to be trained for the so lightly paid ministry of a pastor. Katt entered our high school at Fort Wayne and graduated in five years. In the meantime his parents had also come over. In 1871 Katt entered the theological seminary M St. Louis. Three years later he got a call to Steuers (Inglefield), Ind. About that time a Lutheran mission was being sought to be established in Louisville, Kp. and Fr. Katt was called to such pioneer work. In 1876 he moved to Wanatah, Ind. In that community conditions were such that he was able to bring home his bride, Pauliuc Sippel of St. Louis, as his wife. There and at Terre Haute, Ind. where they moved in 1879. and spent so many, years, God bestowed upon them great child blessings, but also laid upon them the cross that eight of their children died in their infancy. Nor was the now departed lacking in ministerial crown. But the same Saviour who kept him and his wife upright under the heavy cross of the house, also kept him from collapsing under your official cross. How easily the pastor, zealous for the glory of the Lord, could have shaken off the cross of office,

If he had made a covenant with lodges and secular beings! A very large German and, in the last decade, also German-English group could have been brought together in this light-hearted city. But that was not what Father Katt was concerned with. He did not want to form a mob, but to build a church; he did not want to create an ecclesiastical roof, under which Christ confessors and Christ deniers, the pious and the godless lived peacefully together, but to prepare a local congregation of true believers and true believers for the Lord Jesus. The Shepherd of Christ, who has gone home, has shepherded His flock very well. "This is my glory," wrote the slowly dying man to a friend shortly before his end, "that I have always preached Jesus. Often, of course, I think that one should not boast of that either, but then I would be left with nothing at all." He always pictured his congregation as a gathering of sinners eager for salvation, who came with the request, "We would gladly see JEsu." They got to see him, too - JEsu, nothing but JEsu: in the witty, carefully prepared, practical, heart-moving sermons, clothed in the simplest language; in the congregational meetings, when the pastor encouraged fraternal exhortation, church discipline, giving to the congregational budget and to the synod coffers, in visiting the sick, whom the indefatigable pastor still so gladly and often ministered to, even after he had long since had his son as assistant preacher and was himself ill; in the congregational classes and in all intercourse with the young people of the congregation. That the servant of Christ, quite desponding of himself and his worthiness, at the close of his life, should not like to renounce the one glory of having preached JEsu all the time, was fully justified. "He that will boast, let him boast of the LORD." - By the way, what has just been said is not to be understood as if the little group which the young pastor found in Terre Haute in 1879 had not increased at all. On the contrary, the congregation grew and increased and is still today a stately congregation, in spite of the fact that it has always eliminated dishonest elements that have become apparent, and in spite of the fact that it has had to give up so many well-bred members to sister congregations by moving away. In and outside the Middle District of our Synod, one is well aware of the beautiful, strictly ecclesiastical congregational property that the Terre Haute congregation has acquired over the years under Ich Katt's leadership. And in the educational institutions one knows to say of the benefits which the pastor, ever mindful of the welfare of the synod, was able to bestow on poor students from within the congregation and also on the institutions themselves. - The physical suffering of the otherwise robust man began with a severe cold in 1912, the consequences of which consumed him in the years to come. He was sent by his loving congregation to Europe to recuperate in the Pommer of 1914. But he had been in Germany only a week when war broke out. He went to Denmark, but found it advisable to leave after two weeks in order to be allowed to come home. A severe operation performed on him brought relief, but not cure. The inflammation spread to other organs. Finally, cancer of the stomach was added. The last year of his life on earth was an extremely difficult one. The love of the Saviour, however, remained his consolation, and his faith in the forgiveness of sins was his all-conquering strength. On July 28 he passed away, and on July 31 he was buried. His own parishioners had turned out in large numbers for the funeral service. A large number from sister congregations also attended, including several of his fellow ministers. The sermon was preached in German and English by pastors whom the dying man himself had appointed, and on terte which he had prescribed for them, namely, 1 John 1:7: "The blood

JEsu Christ, the Son of God, makes us clean from all sin" and 1 Tim. 1, 15: "This is certainly true and a dear word" etc. He had also strictly forbidden preachers to praise him. - The blessed man leaves his wife, two sons, two daughters and other relatives. R. D. B.

? Robert Finster of Butternut, Wis. passed blessedly away June 21, in the hospital at Ashland, Wis. where he had been taken four days before as a terminally ill nsann. At the age when other men are just entering their full manhood, his strength began to decline. For a long time he had been suffering, and since last spring his condition had worsened to such an extent that he had to consult several physicians. At last the Lord delivered him from his sickness and all evil, and gave him the glorious reward of grace in heaven. The immediate cause of death was what is known as bronze disease or släckison's dison^.

Ist Finster attained the age of 36 years and 25 days. He was born near Clinton Junction, Rock Co, Wis, May 27, 1882, received his education at our synodical institutions in Milwaukee and Springfield, and entered the holy preaching ministry in 1906, taking charge of several congregations in and near Culbertson, Nebr. In 1909 he was called by the congregation at Hurlev, Wis. and in 1915 by the congregation at Butternut, Wis. - Ist Finster was an earnest? conscientious, faithful and diligent worker in the vineyard of the Lord. He had a beautiful preaching gift and was loving in his dealings with the people. He labored for the glory of God and the salvation of his fellow-men, never seeking praise or honor from men. He died a poor sinner in complete, firm faith in his Saviour and Redeemer JEsu Christum, in whose special service he had been nearly twelve years. - A funeral service for his congregation was held at Butternut on June 21, at which the undersigned preached in German and Ist F. G. Cassens in English. His body was then conveyed to his home in Clinton, where another funeral service was held the following day. The undersigned preached again in German on 1 John 12, 26 and Ist M. L. Gübert in English on Matth. 25, 21. The Lord heal the wounds he has inflicted and grant us all a blessed hour of death! .

Otto Hattstädt zun.

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23,849

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Revised to September 6, 1918.

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Lieut. A. G. Duenow, 90th Division, American E. F.
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Chaplain K. Schleede, 4th Group, 165th Dep't Brig, Camp Travis, Tex.
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No. 3. Colonia (Rahway), New Jersey.
Rev. Karl Kretzmann, 585 E. 178th St., New York, N. Y.

No. 4. Fort Porter, Buffalo, N. Y.

No. 5. Fort Ontario, Oswego, N. Y.
Rev. S. Michael, 321 Kossuth St., Rome, N. Y.

No. 6. Fort McPherson, Atlanta, Ga.
Rev. Walter A. Maier, Room 718, Y. M. C. A. Building, Atlanta, Ga.

No. 7. Roland Park, Baltimore, Md.
Rev. H. Engelken, Irvington, Baltimore, Md.

No. 8. Otisville, N. Y.
Rev. Karl Kretzmann, 585 E. 178th St., New York, N. Y.

No. 9. Lakewood, N. J.
Rev. Martin Walker, 204 Baltic St., Brooklyn, N. Y.

No. 10. Boston, Mass. (under construction).

No. 11. Cape May, N. J.
Rev. Karl Kretzmann, 585 E. 178th St., New York, N. Y.

No. 12. Biltmore, Asheville, N. C.
Rev. Karl Kretzmann, 585 E. 178th St., New York, N. Y.

No. 13. Fort Oglethorpe, Georgia.
Rev. Otto Graebner, 30 E. 14th St., Chattanooga, Tenn.

Ao. 16. New Haven, Conn.
Rev. H. Tietjen, 52 Ward St., New Haven, Conn.

No. 17. Markleton, Pa.
Rev. J. H. C. Albohm, 232 N. Center St., Cumberland, Md.

A' o. 18. Waynesville, N. C.
Rev. Karl Kretzmann, 585 E. 178th St., New York, N. Y.

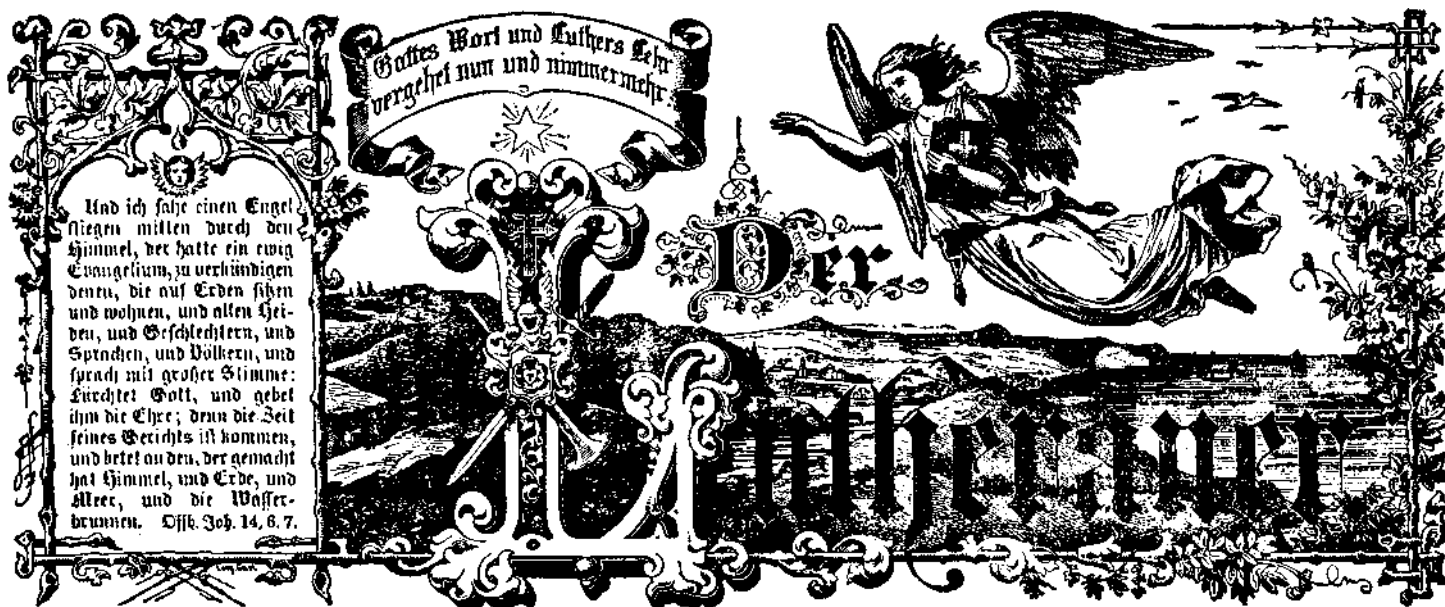
No. 19. Azalea, N. C. (under construction).

Hospitals in Hoboken, N. J.
Rev. Karl Kretzmann, 585 E. 178th St., New York, N. Y.

Hospitals in Jersey City, N. J.
Rev. Karl Kretzmann, 585 E. 178th St., New York, N. Y.

Hospitals in New York, N. Y.
Rev. Karl Kretzmann, 585 E. 178th St., New York, N. Y.

Hospital at Secaucus, N. J.
Rev. Karl Kretzmann, 585 E. 178th St., New York, N. Y.



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No. 21.

The blessing of the cross.

Hebr. 12, 5-7 we read: "My son, do not despise the chastening of the Lord, and do not despair when you are punished by Him. For whom the Lord loveth he chasteneth: but he chasteneth every son whom he receiveth. If ye endure chastening, God offereth you as children. For where is there a son whom the father does not discipline?"

"Respect not the chastening of the Lord." This admonition may seem superfluous to you. For thou regardest thy manifold sufferings not at all as something small, but as something quite great and heavy; therefore thou art often impatient and discontented in thy sufferings, making the life of those around thee sour with thy fretfulness and bitterness, and wouldst well quarrel with God for having forsaken thee, or for dealing too harshly and unjustly with thee.

But all this only proves that thou dost not consider the value of chastening; otherwise thou wouldest not impatiently murmur in tribulation, but be thankful for it. For "whom the Lord loveth he chasteneth," and love deserves thanks. If you were indifferent to God, he would let you sink deeper and deeper into your worldly love without chastening you; but because he loves you for Christ's sake, he exercises his fatherly duty and wants to educate you through tribulation to the kingdom of heaven, wants to show you the impermanence of earthly happiness, in order to turn your soul in time to true happiness, peace in Christ.

Or do you perhaps think that you are already fit for the kingdom of heaven as you are? Do you not still have many sins, much disobedience and self-will, much vanity and self-conceit, much perverse love for the world, and much unkindness toward your neighbor? All these things are evil in a child of God, and make thee unfit for the kingdom of heaven, and therefore must be burned out of thy heart. But for this reason do not despair, but be patient in the certainty that God's love wants to create you best, namely your eternal blessedness. (Light and justice.)

The high, great task of Christians.

2.

The Saviour says Matt. 24, in His great discourse on the end of the world, as we heard four weeks ago, "The gospel of the kingdom shall be preached in all the world for a witness unto all nations." And to this he now adds with strong emphasis the words, "And then shall the end come." So then, when apostasy, iniquity, seduction, war, distress, and misery have reached their climax, then the end will come. What end? Egg, the end of the world. So this world is coming to an end. These are fools who say, This world endures forever, and all things remain as they have been from the beginning of the creature. No, when the gospel has finished its course among the nations, then God makes an end of this world; then shall the Son of man come in the clouds of heaven with power and great glory; then shall he judge the quick and the dead; then shall heaven and earth pass away; then shall Christ come to punish all the wicked, and to redeem his own from all evil; then shall the Lord bring in his elect into the kingdom of eternal glory; then shall be new heavens and a new earth, wherein dwelleth righteousness. And now, since we have already seen last time that there is not a single prophecy left in the fulfillment of which we are not now living, and that there is scarcely a people of the earth left who have not in some way come under the sound of the gospel, we must yet recognize and believe that we are really living in the time of the end, that the saving work of God may at some time come to a standstill and the world go up in flames. The end, to be sure, comes not an hour sooner than until the gospel has made its circuit over the whole world, and the full number of God's elect children are saved; but neither does it come a minute later.

But that we are really living in the time of the end, we can

we can also still see from some special signs, which are already fulfilled before everyone's eyes, and which every Christian can recognize as signs of the last times. In the first place, attention should be drawn to the revelation of the Roman Antichrist through the work of the Reformation. This is a sign clearly prophesied in Scripture, 2 Thess. 2, before the end of the world, that this man of sin, this child of perdition, this wicked one, who has set himself in the temple of God as a god, shall be put to death by the Spirit of the mouth of Christ. This is a sign that has now been fulfilled for four hundred years through the work of Luther, the angel with the eternal gospel; this is a sign that calls out to us daily with all its power: We are living in the last hour, and the world has only a short time left.

But there is another sign which is much closer to us at the present time: the terrible wrestling of nations, which is spoken of in our Third Chapter. All parts of the earth feel this scourge. If ever, the words of the Revelation of St. John (chap. 6:8) have now come true: "I beheld, and, lo, a pale horse, and he that sat on him, whose name was Death; and hell followed with him. And power was given unto them to kill the fourth part of the earth with the sword, and with hunger, and with death."

But how are things in general? As usual! The world is struck with blindness and does not want to see what time it is. Millions do not realize that we are now really living in the time of the end, when everything is coming apart at the seams, and that this terrible visitation is a terrible harbinger of the great day of judgment that may come upon the world at any time. Oh that we Christians at least would believe the word of God, that the end of all things is at hand, and that the Judge is at the door! If ever, it must be now:

The time is now near:

Lord Jesus, you are here!

The signs that are to indicate your arrival to the people, As we have seen, they have happened in great numbers.

But how now? Should not this near end of the world be a strong incentive for us to pursue the work of the Lord, especially the missionary work, with all zeal, so that what can still be saved may be saved? Does not God Himself urge us to hasten to spread the gospel? Must we not clearly recognize from the fact that the end has not yet come, that the missionary work is not yet complete, and that we still have our hands full? For the sake of the gospel alone the world still stands. It is only for this reason that God still lets the sun, moon, and stars shine; it is only for this reason that he still gives seed and harvest, money and goods; it is only for this reason that he still maintains the worldly states; it is only for this reason that he has allowed all the discoveries, inventions, and means of transportation of modern times to come into being, in order to make way for the rapid course of the gospel on earth. In short, the whole world, with all that is in it and upon it, is but an outward framework for the building of the church by the preaching of the gospel. Therefore, since God is so hasty with his counsels, we too, out of heartfelt gratitude for the dear gospel which we and our children still have, ought to exert all our powers and so build up the church.

use the short time that is still given to us and to the world most diligently for the spreading of the Word of God. We Christians know that we should let our light shine on others, and this must be done while it is still day, before the night comes, when no one can work.

And this zeal for the work of the Lord must not be paralyzed by the present visitation, but it must spur us on even more. Unfortunately, we Christians are very much exposed to the danger of neglecting our spiritual work in these evil times and becoming weary in the work of the Lord. The present world situation puts many obstacles in our way, both at home and abroad. Great sacrifices are demanded of us, heavy duties and privations are laid upon us. Some people might think that we should rather take a break in the work of the Lord and limit our missionary work until the situation changes again. But that would be very wrong. We must never forget that especially in these evil times the word is all the more true: "Preach the gospel to every creature!" We can truly help the poor world only with the gospel. No culture, no human science, no outward refinement will help their immortal souls, but only the poor sinner's gospel; with that alone can they be saved. This is also true of the present mission among our soldiers. Only the word of God, the word of their Saviour, brings them true peace, so that they can confidently look death in the eye and die blessed.

So we must keep a warm heart and an open hand on every side for the great work of the Lord. The care for the kingdom of our God and Saviour must be our first and foremost concern, especially in these last days of the world, since the Lord is coming soon. If Satan, in his great wrath, knows that he has but a short time left to perish, we also know, through God's grace, that we have but a short time left to save our souls. And because this is true, that we have but little time left for the cause of the Lord, we ought indeed to redouble our zeal, that the gospel may run its victorious course through the wide world. Therefore, just as a prudent farmer, when weather clouds rise in the sky, stirs his hands the more diligently to bring under cover as much of the harvest as is possible, so much more should we Christians do in the gathering of the harvest of men. Since we have the weather clouds, the signs of the Last Day, before our eyes everywhere, we should also stir our hands all the more diligently and be in a hurry to press forward with the missionary work, with the message of the Gospel, before the last day of the general world harvest arrives and the weather of judgment breaks loose.

Therefore arise, ye Christians, arise in this evening hour of the world, unto new zeal in the work of the Lord, at the approaching end of all things. Help, whoever can help, that many more souls may be won for God's kingdom of heaven and be made eternally blessed. God grant us only grace to endure, that we may keep what we have, and not, like so many others, squander our treasure through ingratitude. God grant us only the grace to be faithful, that we may overcome all the miseries that may yet befall us, in these severe temptations of the last days. Therefore we also continue in prayer, especially in this terrible time of war: "O Lord, thy kingdom come!" Let your word

run quite fast and then come soon with your dear Last Day and take us home to your eternal kingdom! But as long as we still have work to do on earth, and as long as we are still in misery, let us groan to God day and night:

God, give peace in thy land, Where thou dwellest with thy word;
Happiness and salvation to every state Give us also in every
place! Make an end of war soon, turn thy peace to us, That we
may stand still, Thy word unhindered drive!

O. R. H.

Our Synod.

Growth and expansion in struggle work.

God blesses faithfulness, especially faithfulness that proves itself in the smallest and smallest things. He loves in this way to make the lowly high and the small great. Benjamin Franklin spoke the important truth concerning the worldly: "A penny saved is a penny got." How much more important is this truth in the spiritual realm! To keep a soul in danger of apostasy with the church is to keep the church from falling away, and thus to increase it; to bring back a stray soul is to gain the church, and then one more, a double gain. Drop by drop fills the pitcher on the maple tree.

This faithful, quiet, unassuming work is all too often looked down upon with disdain. Generosity loves our times. It must be the masses. Through large numbers one wants to cause a sensation, also to command the respect of the world. Revival meetings are organized with great effort. Enormously large meeting halls are erected at great expense. Speakers who have proved to be of great attraction for this very purpose are hired for large sums of money. A great being is made in the newspapers. Tens of thousands flock together. For weeks the excitement lasts. Accounts are kept. Hundreds, if not thousands, have been won for JEsu's kingdom. But behold! When the matter has reached its conclusion, when the revival preacher has departed, and the result is drawn, the number of "converts," boastfully proclaimed, has also been loused up, like water seeping away into the sand.

Not so did our fathers work. They faithfully cared for their congregations and, as good stewards, gave their charge to individual souls, young and old. They also took care of the unsupplied, now and then scattered fellow believers to the best of their ability, seeking them out, ministering to them with Word and Sacrament, and gathering them into congregations. In this pioneer work they encountered a busy, dangerous rival who was contesting the field with them. This was the Methodists and their stepbrothers, the Albrechtians.

The great wide area north of the Ohio between the Alleghanies and the Mississippi, larger than the territory of Germany, was then heavily settled. Among the tens of thousands,

who annually sought new residences there, there was a large number of German Lutherans. They sought land in the fertile area where they pleased, and were widely scattered, partly individually, partly in settlements together. No provision was made for church services. For years they lived without God's word and sacrament. Many pined and hungered for it. They were abandoned, and no one cared for them. What did it mean that the Pennsylvania Synod sent J. Hoover to Fort Wayne, who died after two years of faithful work, that Wyneken, moved by the love of Christ, came from Germany, took Hoover's place and worked himself to death in the grueling missionary work?

The Methodists took advantage of this opportunity and sent their missionaries among the Lutherans who had been abandoned by the church. They may have refreshed many a soul with the watered-down and clouded gospel as they offered it, but they had other intentions. They hoped to make good prey in their hunting expedition on foreign soil. Their purpose was not both to "convert" souls to JEsu and believing Lutherans to Methodism. This became quite evident later when they troubled the churched Lutherans and broke into orderly Lutheran congregations in a good raving way.

The Methodists at that time offered everything to exploit the ecclesiastical need of the Lutherans in their interest and to lure the shepherdless and leaderless Lutherans into their sheepfold. A German pastor writes from his own observation in a booklet published in 1848: "Since the year 1887 the Methodist Episcopal Church of North America has begun its missions among the Germans. It maintains about 60 German missionaries. There is no seminary to train these missionaries. Not for a quarter of a year, not for a month do they receive instruction. A so-called general education is largely lacking for them, since most of them were craftsmen or country people in Germany. Yes, some of them do not even possess the ordinary elementary knowledge, could not read before they became Methodists, and even if they have learned this since then, they are still ignorant of writing. By far the greatest majority also lack a thorough knowledge of the Bible." These crisscrossed the country, and when they had ferreted out a Lutheran settlement, souls were tampered with in Methodist fashion. If they failed to "convert," camp meetings, prolonged meetings, and other conversion meetings were called in to help. Schreiber this has had occasion to witness the mischief of such a camp meeting. Wyneken gave a vivid account of the goings-on in his addresses in Germany, as reported by Lochner in a letter, and described in detail in his little paper, "The Distress of the German Lutherans in North America." Somewhat later a German pastor observed it among the Albrecht people and published an account of it from his own experience in a respected church newspaper. It may be of interest to some. It reads, with unessential omissions:

"The Albrecht people have only a few preachers, permanently employed for two years, otherwise only traveling preachers, who are indefatigable in proselytizing [enthusiastic proselytizing], bad in the

Suspensions of the German clergy, are shrewd and dangerous to churches not firmly established. To convert and enter into their fellowship is all the same to them; their fellowship consists only of converted saints; but the conversion must have happened according to their method. Even at the church door I heard a wonderful singing, never heard in a church. They were the melodies of our folk songs, for example, the melody 'O Strasbourg, O Strasbourg, you beautiful city'. Entering, I found a congregation of fifty Ibis sixty Albrecht people. The singing was followed by a prayer by a member of the congregation, at which they all knelt down, their heads bowed to the ground. But how astonished I was when, at the first words of the praying man, from every chair, from every corner of the church, there came a sighing, a groaning, a groaning, a loud and louder, hollow shouting in confused, unearthly confusion. Amen, amen!" cried one, according to the content of the prayer; 'Thanks be to God!' cried another, in the hollow tone of one saved from death; 'Lord, anoint me!' cried, writhing and writhing, my neighbour. At the same time the circuit clergyman, who was the main man, walked up and down in front of the altar, looking tactfully up to heaven, clasping his uplifted hands together, and uttering loud sighs. The prayer, which, by the way, was heartfelt and fluent in its desire for blessing for the togetherness, and was only lost in the obnoxious groaning, howling, and shouting, was now followed alternately for three hours by singing, prayer by the preacher, and prayers by the brethren, always with that loud accompaniment in between; then followed the sermon, and finally prayers by individuals and singing. The prayer was said by the circuit clergyman, the sermon by one of the traveling clergymen; both spoke a German that testified to a lack of all education; the nominative was almost always substituted for the accusative, the wrong case was used for every pronoun, and all tense words were constructed with 'tun'. The execution of the text, Ecclesiastes 12:1, was dry as a stick, the disposition evidently borrowed, for what was in between sounded pitiful, consisting of mere repetitions and vain attempts to make any thought clear. The voice of the preacher, until then thin and quiet, rose higher and higher to the highest notes, before which the windows rattled and the nerves trembled; he had come to his theme, death and judgment, and the conversion therefore necessary at once. But the means to this end was not to be God's word, but the howling, eerie and cutting voice of the preacher, sawing into the nerves. And soon the consequences were heard: Men and women wailed, cried out between them, wringing their hands with lamentation, clapped their hands with joy. What the sermon had not been able to do, the singing completed, one of the folk tunes that have a particularly sweet and exciting effect on the already excited senses. A shriek, a piercing howl, sounded from the side of the women to me, as hideous as only the spirits of hell are able to emit; it lasted almost a minute, even longer. The spirit had come over a woman; convulsively her figure rose and curved, her arms lifted, the horribly distorted countenance rose up, the arms whirled round in circles in the air, the spirit came more powerfully over her; still sitting, she began to stamp her feet, and then flew in a frightful convulsion three shoes high into the

up and down again, shrieking incessantly; and in this leaping and howling, whose dull sounds and shrill notes drowned the groans of the men and the singing, she still continued when the bitterest displeasure had driven me from the church. "

J. S.

Our deaf-mute institution.

Address delivered at the annual meeting of the Ev. Lutheran Deaf and Dumb Society at North Detroit, Mich.

Mark. 7, 37 we read: "And they marvelled at the measure, and said: He hath made all things well: he maketh the deaf to hear, and the speechless to speak." With these words the evangelist closes his account of one of the great miracles of our Saviour.

A deaf-mute was brought to the Saviour. He was to help where all human help was excluded. And what did the Lord do? His omnipotent word broke the fetters of the banished senses. The deaf-mute could speak and hear.

The Lord had a twofold purpose in performing this miracle. On the one hand he wanted to give an irrefutable proof of his divine power and glory in front of the crowd. Secondly, this miracle was a powerful proof of His burning love for the Saviour, especially for the deaf and dumb, for whom He wanted to sacrifice His life on the cross just as much as for the sensible.

In view of this miracle of Christ's omnipotence and grace, the people could no longer refrain, and rejoiced, "He hath made all things well!"

This saving work of salvation continues in the world to this day. Especially through the missionary work in our dear institution for the deaf and dumb, our Saviour approaches the deaf and dumb children in order to open their spiritual understanding for the treasures of grace of His Kingdom.

Although we, through our institution founded 45 years ago, also seriously strive to offer the children entrusted to us a thorough elementary education in the secular subjects appropriate to the circumstances, our main goal as a Christian, Lutheran institution is and remains to educate the children to become citizens in the kingdom of Christ. Our main task is to plant in their hearts the love of the Saviour, who also died for the sins of the deaf and dumb, through thorough instruction in the main points of Christian doctrine according to the instructions of the Small Catechism.

For forty-five years faithful teachers and sacrificial brothers and sisters in the faith have supported and carried on this glorious work. And with what success? We can and must sum up the answer in the words, "He has made all things well." 365 children have attended our Lutheran institution since the year 1873. In spite of almost overwhelming competition from the various richly endowed state institutions, our work as an institution, under God's protection and blessing, has not only not declined, but has shown healthy progress. In the last school year 34 children were entrusted to us. "He hath made all things well."

But today we stand on the threshold of a difficult time. A storm wind is sweeping over the peoples of the earth.

The difficult situation into which our ecclesiastical, our synodal and also our charitable work is being forced, is known everywhere. It would be easy for the question to arise in our hearts with regard to our family of institutions: What will we eat, what will we drink, how will we cope with the ever-increasing expenses? Where will we get the P12,000 that we need only for the bare necessities of the coming year? We are afraid, but we do not despair.

All misgivings of small faith vanish when our eye of faith looks to Christ. "The LORD of hosts is with us; the God of Jacob is our refuge." With Paul Gerhardt we can and may well say:

Thou hast ways, thou hast
means; Thy doings are blessings,
thy ways are light.

Thy work no man can hinder, Thy labour
may not rest, If thou wilt do that which is
profitable to thy children.

Our work as an institution is missionary work, as such commanded by God and therefore also assured of His protection and blessing, especially in the present war. Therefore, everything for the future is entrusted to him. To the best of our ability, we will also do our part in this missionary work with our money and goods until the world clock strikes the living hour. In that life we will see the fruits of all missionary work and therefore also of the work on our deaf and dumb children and will then join with them in praise and thanksgiving in the song of the perfected ones: "The Lamb who was slain is worthy to receive power and riches and wisdom and strength and honor and glory and praise," Revelation 5:12.

"He did everything well."

E. C. Fackler, president of the institution.

To the ecclesiastical chronicle.

We can bring you the following news **from our educational institutions** as a supplement to the figures already published in the previous issue. 17 new students have entered our teacher training seminar in Seward. Director Feste comments: "This is a larger number than we had expected. We are entirely dependent on the rural population, and everyone knows that on the large farms here in the West workers have become so scarce that almost every boy who can be used at all has to work in the country. But our older shills have returned very full, so that our total number is 104." At Oakland, Cal. there are 19 new pupils; the total number is 42, distributed among the six grades thus: Prima 4, Sekunda 2, Tertia 6, Quarta 6, Quinta 6, Serta 18 At Conover, N. C., find 20 pupils newly entered, 46 being the whole; but 1 more are expected this week. The institution is attended by boys and girls. - A remark in the last number was not accurate enough and requires correction. In River Forest not all, but only some of the seminarians have been drafted into military service, just as in the wide area of our Synod some parochial school teachers have been drafted, while the great number of them can wait unhindered in their ecclesiastical profession. "The good Lord," writes to us in this connection a teacher at one of our

Seminars, "lets test ourselves once. But he will not leave us." Our St. Louis Seminary has sent out 52 vicars to date and has thus been able to ward off ecclesiastical distress in quite a number of places.

L. F.

We could tell you about **a number of our congregations** that in these difficult and expensive times they have made special efforts for the mission feast and have collected beautiful offerings. We pick out a few examples from the number, for the encouragement of other congregations. From Kansas it is written: "It was also the case with this little congregation, as was reported in the last 'Lutheran' by many others, namely: notwithstanding the worst harvest that ever was gathered here (little, very little good wheat, little and very light oats, no grain at all, almost no hay and clover, but only stalks of grain for nauh fodder), the largest collection ever made: \$124, so that nearly \$1.50 comes to every communicating member. Next to God making hearts and hands willing, this is probably due here to preparatory preaching and making known the need." A mission church in Colorado of 12 voting and 75 communicating members raised \$123. 50, and the pastor remarks: "The country is bearing fruit and improving; his word is prosperous." In one Illinois church the collection was \$515. "An unprecedented event in the history of that church. Remarkable: three brethren placed three envelopes in the. Collection, and each contained \$850. Asked why? Answer: to give thanks for special blessings of God on the farm." A pastor to Missouri writes: ".I can make the happy announcement to you today that my church has doubled its mission festival collection this year. Formerly it usually amounted to 8120 to \$125; this year we have come to \$252.65" (261 communicating members). Another church in the same state has collected 8228. 62, and the pastor remarks, "This is the largest collection my church has had in the sixty years of its existence. Though the grain crop has been very small, owing to the drought, yet the collection is double what it was last year." A congregation in northern Michigan collected \$134. 80. The Bastor writes, "Our congregation Counts only 35 voting members. Considering that Liberty Bonds and War Savings Stumps are being purchased, plus much money going to the Red Cross and other activities, this sum is very gratifying. The time of war is also proving to be a time of blessing!" We were particularly struck by the collection of a congregation in Texas. It numbers 19 voting members and 102 communicating members, and collected 8501. 80 at its mission feast. - "Your Erempl Hai many irritated," 2 Cor. 9:2. "Charge us to do good, and not to be weary!" Gal. 6, 9.

L. F.

How the Lutheran Church of our country participated in the third government bond issue is made known by an official statement from the Treasury Department in Washington. According to this statement. And this is not nearly enough to include all the subscriptions made by Lutherans, but only those made by members of the Lutheran Church through their organizations or committees. It is evident, however, that millions and millions have been subscribed in other ways. The Treasury adds in its notice that about every State in the Union is represented. Illinois srehr at the top with about \$6,000,000, then follows Wisconsin with more than \$3,000,00a. Nebraska, Iowa and Ohio with more than 82,000,000, Pennststvania, Minnesota, South Dakota, Indiana, Michigan and New Port with more than \$1,000,000. The treasury will be

not be deceived into thinking that even on the present government bond "the members of the Lutheran Churches will join with a patriotism and liberality not to be excelled."

L. F.

A letter from Washington to President Pfotenhauer.

TREASURY DEPARTMENT.

Washington, August 24, 1918. Rev. F.

Pfotenhauer,

Ev. Luth. Synod of Missouri, Ohio, and Other States,
415 *West G2d St.,
Chicago, Ill.

MY DEAR REVEREND : -

I have your letter of the 19th, and note what you say with regard to the conditions existing in Montana, South Dakota, Iowa, and several other States. We appreciate the difficulties with which you have to contend. It is an unfortunate truth that thousands of Americans of German birth or parentage are compelled to endure sacrifices by reason of the disloyalty of a few of their number. We are glad to call the situation in the district to which you refer to the attention of the Council of National Defense, which body, we are sure, will use its great influence to the end that autocratic measures be not adopted by the State Councils, County Councils, or Municipal Councils of Defense in this war against Autocracy. The adoption of such autocratic measures do not meet with the approval of the President, the Administration, and the Federal Authorities.

Statistics of your Synod regarding Liberty Loans sent me some time ago have been received. A special article touching upon the so magnificent showing made will be part of the publicity matter intended for national release.

Sincerely hoping that, in spite of the adverse conditions existing in some localities, you will not be discouraged, and that we shall again have your so highly appreciated cooperation and valued service in connection with the Fourth Liberty Loan. I am,

Very truly yours,

HANS RIEG,
Chief, Foreign-language Division.

TREASURY DEPARTMENT.

Washington, September 3, 1918. Rev. F.

Pfotenhauer,

Ev. Luth. Synod of Missouri, Ohio, and Other States.
415 West 62d Street, Chicago, Illinois.

MY DEAR REVEREND : -

I have no objection to the publication of my letter of August 24th referred to in your letter of the twenty-sixth.

Very truly yours,

HANS RIEG,
Chief, Foreign-language Department.

News from South America. Since our brethren in Brazil are forbidden to publish their church bulletin in German, they help themselves by printing a Portuguese-English bulletin for Brazil and by publishing their own bulletin in German in Argentina. The first number of the latter, called "Ev.-Luth. Bote," came out on July 1 of this year. The editor is Father Kramer in Buenos Aires. From the first two numbers, which have been published here, it is evident that the work in Argentina is progressing briskly. Our pastors preach undisturbed to their congregations, instruct the youth in catechism and baptize.

a large crowd of children. In the populous city of Buenos Aires, church attendance is slowly but steadily improving. In the Pampa Central the parish of La Juanita has merged with the parish of Villa Alba. The latter has 80 families, and Fr Günther now lives in the middle of them, since this is the centre of his area, and from there he can reach all but three of his parishes by cart. May our three Springfield candidates, who are destined for the church ministry in Argentina, be able to begin their journey in the next few weeks to help the brethren there in the rich harvest work. The paper reports about Porto Alegre: "In Brazil, our professors have now been able to open classes at our theological seminary there, after it had been closed for a long time by the state for the sake of the present circumstances, since German is the language of instruction. This institution had been closed, although shortly before it had been awarded the golden medal for good performance. Of course, at first only the theological students and those who are to enter the theological classes in the coming year could be admitted. But to God be hearty thanks for this pin."-The Argentine paper is published bi-weekly, and costs one dollar in the United States.' Orders should be addressed to the Editor, U. A. Krämer, ^ristoñulo del Volle 1821, Buenos Aires, 8outü ^lmerio. May the Lord cause this magazine to be richly blessed as it passes through our churches in Argentina!

F. P f.

Position of the Ohio Synod on the work of Brotherhoods. By Brotherhoods are meant men's clubs in the congregations. "The men's clubs among the Swedish Lutherans undertook together a special piece of work made necessary by the establishment of the large soldier camps in our country, namely, the erection of special buildings in the camps as gathering places for Lutheran soldiers. The success was a very good one. It is just such buildings that our soldiers need; they serve worship and all kinds of other necessary purposes. But then one went a step further. The Swedes alone cannot reach all the camps in order to construct such buildings there. So the plan was conceived, if possible, to unite all the men's clubs in all parts of our church to this work." The Synod of Delegates of the Ohio Synod, recently assembled at Fort Wahne, recommended that the men's clubs in their congregations join in this enterprise. Now the "Church Gazette" earnestly inculcates that the Synod had in mind in this only participation in the one work, namely, the building of so-called Imtüerou Cantors in the camps. It says: "It is not at all a question of the formation of a great union of all brotherhoods of all synods into an overall organization. Such a thought might occur to some of the less informed; therefore we emphasize here that such a union or organization was not decided upon at Fort Wayne. It is only to carry out a work of necessity, nothing more. But the thought of an actual union of all men's clubs into one organization dominates the men's clubs in General Synod, Council, etc. For a long time these associations have been working toward such a general intersynodal union. Quite openly they speak it out, they want thereby to destroy all synodal boundaries and make one great church out of all synods without further ado. This plan is quite openly the most blatant unionism, and must, of course, if carried out to any extent, secure the upper hand to the liberal, nay, to the most liberal element everywhere. In such intersynodal brotherhood, then, the Masons soon come to rule in the General Synod, in the Council, etc.

The name 'Lutheran' must serve as a cover for who knows what else that is certainly not Lutheran. Moreover, this plan contains the treacherous thought that such associations of men, which after all, as associations within the congregations, are not the congregations themselves, want to bring the whole confessional position of the congregations and synods under their control. These associations want to create a great universal church. Who has called these associations to do this? Not God. Not the church. But they themselves alone have done this. What is also significant about this plan is the further dishonest idea: the pastors - that is, all those who refuse to give the reins to the brotherhoods - are to be forced. Of course, all others who are docile to these associations, willing to all desired unionism, etc., are to be commended, celebrated, put first. That is the plan without make-up. Now, in helping with our men's clubs in this time of need to provide for our young men in the camps and in the army and in the fleet by suitable buildings, we must be and remain fully aware of the danger that threatens us on the part of all unionist-minded synods and their men's clubs. We think that all our own men's clubs should make it their business to inform themselves thoroughly on the whole subject of Unionism. This subject should be properly and thoroughly discussed in our associations on the basis of the Holy Scriptures and the Lutheran Confession, so that all our associations may be properly strengthened on this point. There will be plenty of occasion for this; indeed, our men's associations will often be formally compelled to go through with this matter. Also, the powers which an association has, its narrow limitation, etc., as distinguished from the municipality as a municipality, the monstrous and sinful thing if such a men's association wanted to act and decide as if it were the municipality itself, should be made perfectly clear to every men's association. Already invitations have gone out from unionist men's clubs in other synods to unionist unions, meetings, etc., to men's clubs from our midst. Sometimes even our men are not properly informed in order to take a firm stand against such requests. Therefore all-round instruction is in order, and all the more so now that we want to help in the erection of buildings in the camps. It should also be noted that this erection of buildings is a matter of its own, separate from the work of the commission which provides for camp pastors, although of course these camp pastors are to use the intended buildings for their work." - It is true that people who are not united in the faith may, without denying the truth, unite in such outward works as the erection of buildings; but experience shows even in this case how unionism, indifference in doctrine, exploits everything for its own purposes.

E. P.

Synods of Iowa and Ohio. The secretary of the Ohio Synod having communicated to the president of the Iowa Synod, P. F. Richter, the resolution of his Synod to this effect: "In consideration of the resolutions of our Synod at Richmond, Ind, and developments since, be it resolved that the General Synod declare that there now exists between the Synods of Ohio and Iowa such a fraternal relation, from which necessarily follows the mutual recognition of the existence of pulpit and altar fellowship" and: "that we favor the exchange of delegates", President Richter makes this publication in the "Church Gazette": "This communication on the part of the Honorable Synod of Ohio is the conclusion of a movement and effort which has lasted more than thirty years. A meeting between representatives of the two Synods at Richmond, Ind. the colloquy at Michigan City in: 1893, the more distant be

speaking at Toledo, O., denote the stages on the road to the establishment of pulpit and altar fellowship between the two Synods. Our Synod has long stood ready and offered a brotherly hand to the brethren of Ohio - now this Synod has taken our hand and offers us the ecclesiastical fellowship for which we had long asked. We rejoice in these resolutions and decisions of the sister Synod. May it now be granted us to do our church work in peace and mutual aid and understanding on both sides!"

E. P.

concerning the proportion of men to the total membership in various denominations, the Reformed "Church Newspaper" brings the following statistics: in the Congregationalist Churches, out of 100 members, 34 are men; in the Northern Presbyterian Church, 36; in the Northern Baptist, 38; in the Lutheran Synodical Conference, 46; in the Christian Reformed, 48; in the Roman Catholic Church, 49.

A peculiar justification of new articles of faith and ecclesiastical usages. We read the following in a Catholic paper concerning a new step taken by the Anglican Church Romeward: "In spite of the express rejection of the belief in Purgatory and prayers for the dead by the 39 Artitel, bishops of the English State Church have devised a form of prayer for the dead which they wish to be used at Anglican memorial services. The bishops who have objected to this act of their fellow bishops have been silenced by universal demand. The hearts of the English soldiery have demanded that their comrades who have died should not be forsaken by the living. Soldiers who have walked to eternity by the side of those who have passed over feel the assurance that the dead need the prayers of the living, knowing that they would have needed them had they passed into eternity." The Lutheran Church has the principle "that the Holy Scriptures are to provide articles of faith and no one else, not even an angel," nor "the general desire" that one or the other or even many think: surely that would be too nice, that would be reasonable, that would correspond to their feelings. That is why Luther and our Confession warn so often and so strongly against one's own thoughts, one's own ideas, one's own conceit, one's own enthusiasm. The warning is needed always and everywhere. "Enthusiasm is in Adam and his children from the beginning to the end of the world, instilled and poisoned into them by the old dragon, and is the origin, strength, and power of all heresy, even of the Papacy and Mahomet. Therefore we ought and must insist that God will not deal with us men except by his outward word and sacrament. But all that is vaunted by the Spirit without such word and sacrament is the devil." (Schmalk. Art., p. 322.)

E. P.

An attack on the front. The ban of a fine, large church and student house near the University of Utah at Salt Lake City is a part in the program of the jubilee celebration of the Methodist Church. Never before has Protestantism taken such a stand in the heart of Mormonism. Usually the Protestant churches have taken a more defensive position in entering this field, putting out only small buildings and doing their missionary work in all too inconspicuous a manner. That is why the Mormons have been fond of pointing out the contrast between these small prayer houses with only one modest room and their own grand temples and measuring the decline of Christianity by that. This new church, costing \$100,000, is not only to help the needs of the former young Mormons who have renounced your Mormonism, and whose numbers are daily increasing, but also to meet the needs of the new church.

The church wants to reach out to the many Protestant students at the university. These young people are not adequately provided for ecclesiastically, since the Protestant churches in Salt Lake City are very poorly represented.

(Messenger of Peace.)

Jewish Christian Alliance in America. The fourth annual conference of this alliance assembled at the Moody Bible Institute at Chicago during the last five days of May. A surprisingly representative body of Jewish Christian missionaries, laymen, and women showed themselves to the visitor. In connection with the conference, open-air services were held in the Jewish quarters of the city, and thousands of Jews heard the gospel message from their Christian brethren after the flesh. The next annual meeting is to be held in Washington, D. C. It is hoped that at the same time the Jewish Congress will meet there to elect representatives to present a petition to the Peace Conference, at the close of the war, to guarantee the Jews a safe home in Palestine.

(Wbl.)

On the establishment of diplomatic intercourse between the Chinese Republic and the Papal See we read in a Catholic paper: "The Chinese Republic having expressed a desire to maintain diplomatic relations with the Vatican, the Pope has approved the appointment of Tai Tscheng-lin as Envoy to the Holy See, and the appointment of a representative of the Holy See should take place shortly. Tai Tscheng-lin has previously functioned as envoy to Spain and Portugal. The news, says the Paris *Petit Journal*, will make a deep impression in French diplomatic and ecclesiastical circles. The paper recalls that in 1885 Pope Leo XIII appointed a nuncio to Peking and agreed to establish a Chinese legation at the Vatican, but the appointment was revoked on the threat of then Premier Freycinet to break diplomatic relations with the Vatican." The French Government protested against the appointment of a Chinese envoy to the Vatican and the reception of a Papal Nuncio at Peking, saying that the step violated the Treaty of Tientsin of 1858, which recognized the protectorate of France over the Catholics in China. E. P.

Bread basket hangs higher so they learn to reach higher with folded hands? Look inward! Your heart is a field. A sower went out to sow his seed, and he sowed the seed of the strong, living Word in the field. Is it not often said of us, "The birds came and devoured it," or, "The thorns choked it," or, "It fell upon a rock," or, "It fell among thorns"? Luk 8, 5-7. God has tilled the field in your breast also. Where are the ears of corn? Where are the sheaves? A harvest feast is a day of repentance, when every man should stand as the publican in the temple, and beat his breast, and pray, "God, be merciful to me a sinner!" Luk 18:13.

Thanksgiving also wants us to look upward, to where the rain and sunshine come from. "God sitteth in the government, and leadeth all things well." He gives much to some and little to others; he does it according to his good pleasure. He knows why he does it, and what is good for man. He looks on the hands of the indolent, and leaves them empty; he looks on the heart of the wicked, and leaves it unblessed. The germination of the seed, the greening of the stalk, the sprouting of the ear, the bringing in of the barn, is in his hand. Whether thou shalt eat thine own in health, whether thou shalt carry half the proceeds to the apothecary, that also is in his hand. But if thou hast reaped nothing, yet shalt thou celebrate harvest feast, and shalt look upward. There sitteth one on the right hand of the Father on the high throne of heaven, who with five loaves and two fishes feedeth thousands, and who also said unto thee and me, Ask, and it shall be given you, Matth. 7. 7.

Thanksgiving wants us to look ahead, not in pagan concern, but in Christian care. But it wants us to look further than the coming days on earth. The time on earth is a time of sowing for eternity. You are the stalk that is to ripen here and now for the kingdom of heaven above. "There is a reaper called Death, who hath power from the Lord." Perhaps the Lord of life will say to this reaper today or tomorrow: "Strike, cut!" And then comes another harvest, that harvest when the wheat is driven into the barns, and the tares are cast into the furnace of flame. Where will you come to? He who looks to the future with eyes of right tears of repentance in the light of the Saviour's grace, has the word of the Lord, "They that sow with tears shall reap with joy. They go and weep, and bear noble seed, and come with joy, and bring forth their sheaves," Ps. 126:5, 6.

May God help in grace that great multitudes may have such looks and such thoughts on the feast of Thanksgiving that the word may be applied to them:

So once we march in jubilant chorus To the harvest festival
through Salem's gate.

For Thanksgiving.

The harvest festival, which is celebrated in many churches in these weeks, wants to make us look backwards. The field is blessed again, the seed has ripened again, the scours are filled again. The Lord has owed us nothing; He has again made His word true: "As long as the earth standeth, seed and harvest, frost and heat, summer and winter, day and night, shall not cease," Gen. 8:22. Do not look backward into the clouds and weather that threatened the seeds with destruction, and into the bright sunshine that broke through the clouds. Such retrospection urges the heart to hallelujah: "Praise the Lord, O my soul! I will praise him even unto death."

Thanksgiving wants us to look inward. Is thanksgiving in your heart like a rushing sea that can never be silent, or like smoke that must rise like Abel's sacrifice? Or dwelleth thou perhaps ingratitude, and murmuring, and discontent, in thy breast? Art thou a prayerless one? And art thou one of them to whom it is good that the Lord should give them the

Prayer for hearty courage in time of war.

For soldiers and their families.

Great and strong God, who givest heart and courage according to thy good pleasure to them that trust in thee, I beseech thee, because I am now in a very perilous state, needing strength, fortitude, and courage, that thou wouldest tear from me all natural pusillanimity and stupidity, to which I am naturally inclined as a sinful man. Do not punish me with a frightened heart and a despondent spirit, for which I would grieve greatly. But if it pleases thee, according to thy divine counsel, to make my heart foolish, that I may learn to rely not on my strength, but on thy help, let me not even sink; give me a glimpse of thy strength in the midst of my faintheartedness,

That I may take comfort that thou art with me, and wilt mightily shield me in all danger, and turn away from me all heartache. Neither let me fall into foolishness and insolence, from which cometh harm and destruction: But let my heart fear thee, that I may have thee before mine eyes, and think that thou wilt guide me by thy right hand, that I shall not fall and perish. I know that a man's doings are nothing, and that he cannot be confident of himself without thy fatherly help: therefore I call upon thee for this high gift, which I daily need in my office and station, that I may fearlessly do that which is right, to the praise of thy name. O Lord, thou art my rock, my fortress, on which I heartily rely now and at my end. Amen.

What no eye has seen.

A famous ophthalmologist had come to a small mountain village and stayed there for several weeks to recuperate. A blind girl, the child of his hosts, attracted the professor's attention. After a thorough examination he had made a discovery in the blind-born child. Only a thin membrane over the retina obstructed the path of light to the star of the eye; a skilful removal of this obstruction would be able to give the poor child her face. With the joyful consent of the parents, the doctor performed the operation at his home clinic.

After the wounds had healed, the eagerly awaited hour came when the bandage could be lifted a little. Little by little this happened more often - a softly dimmed light penetrated into the eye that had previously been covered, and the happy child uttered a sound of joy. Then the bandage fell forever, and the kindly doctor said, "Now, my child, you may daily and hourly behold with what glory a kind God has adorned heaven and earth." And when the child could not take his fill of so much beauty, he exclaimed, overwhelmed with delight, "O mother, why did you never tell me how beautiful the earth is!" The mother replied with tears, "I have often tried to tell you, but words could not express it."

Nor are words able to express "how glorious is the new world which God has appointed for the pious"; nor are words able to describe "the peace of God, which is higher than all understanding".

Obituaries.

P. Karl Friedrich Georg Koch was born on May 11, 1850 in Breslau, Silesia, where his parents were members of the Breslau Free Church. In the parental home and in school he enjoyed an excellent education. After his confirmation he learned the art of goldsmithing. To the great sorrow of his parents, the young man temporarily fell into complete unbelief, but God heard their prayer and brought the apostate back to the fold of Christ. Now his heart's desire was to serve his fellow men by preaching the Gospel, the beatific power of which he had experienced in his own heart. On behalf of the well-known Father Paulsen in Kropp, Schleswig, he traveled through this province as a lay preacher. But because he soon recognized Father Paulsen's incorrect position, he separated from him again. Through his wife Luise, née Paul, to whom he had in the meantime married, he became acquainted with Father Stallmann, a member of the Saxon Free Church, and thus also with our Synod, whose decidedly Lutheran position he regarded as the

correct one. Seeing from The Lutheran that there was a shortage of Lutheran preachers in America, he and his wife decided to emigrate here, and he entered our seminary in Springfield. After passing the examination, he served the congregations at Purcells, Huff and Bear Creek, and Dewberry, Ind. successively from the year 1887 to 1914, in the preaching and school offices, with all faithfulness and self-denial, and at a small salary. The heavy work of the double office, however, and peculiar circumstances in the last place of his ministry, had made him so nervous that with a heavy heart he felt compelled to resign the office he held dear. He went with his wife to live with his daughter in Cleveland, O., where, contrary to all expectation, he soon recovered sufficiently to be employed by the various churches of the city and vicinity as a substitute preacher. He was also put in charge of the city poorhouse and the sanitarium for consumptives in Warrensville. In the pulpits of our churches and in the public asylums he preached the gospel of the Savior of sinners in a clear, simple and gripping manner, and was gladly heard everywhere. He preached for the last time at Warrensville, June 14, from whence he came home sick. His sick bed was a painful one. Yet he was confident and joyful in his faith. Every day he read to himself the word of grace which he had preached to others in his ministry. Even on the day of his death, accompanied by his wife, he sang the 126th Psalm: "When the Lord shall redeem the captives of Zion, we shall be as those who dream." After still blessing his own in a clear and firm voice, he prayed, "Father, into thy hands I commend my spirit." Upon this, on the 9th of July, he gently and quietly fell asleep. With a large attendance of the various congregations in and around Cleveland and the pastors, the funeral took place July 12. Father Brandes officiated at the home and Swan at our Lutheran churchyard. The undersigned, to whose congregation the deceased and his family belonged here, delivered the funeral sermon to him in the church on the word of Simeon, "HErr, now let thy servant depart in peace." He leaves behind him his deeply afflicted, yet richly comforted wife and four children, the only son of whom is in the teaching office at our church at Columbus, Ind. He has brought the time of his pilgrimage to 68 years, 1 month and 28 days. Earthly goods he has not been able to leave to his own, as he always contented himself with a meager salary, but how many heavenly blessings God has bestowed by his faithful labors in church and school, eternity will reveal. Let us therefore give hearty thanks to God for the beautiful gift he has bestowed upon his church in IN Koch. Geo. Ehler.

-Rudolf Ernst Peters, second teacher of St. Peter's Parish in Cleveland, O., died gently and quietly on August 30. Although he had been suffering for some time from hardening of the arteries and consequently from shortness of breath, and it was evident that he would not be able to continue in his office for much longer, his sudden departure was unexpected and a bitter blow to family and congregation. - The deceased was born on March 15, 1856 at Türen in Rhein-Preutzen. Trained as a teacher, he held school over there for a time. About the year 1884 he emigrated to America. After teaching in state schools in Perry County, Mo. he passed his colloquy and in 1887 became a teacher in the common school at Concordia, Mo. where he served for fifteen years. Here he married, April 8, 1888, Maria Niermann, nee Kücker. Four sons and one daughter were born to him. The daughter died at a tender age. In 1902 he was called to West Point, Nebr. but by 1905.

he came to Cleveland and served St. Peter's faithfully and diligently for 12 years and 9 months. Four days before the new school year the Lord took him home. On September 3 he was given a Christian burial in the ground with a large attendance. The undersigned delivered the funeral sermon on the basis of Hebr. 13, 7. The deceased brought his age to 62 years, 5 months and 15 days. G e o. Gotsch.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodical reports of the 1918 Missouri Synod. no. 2: Atlantic District. 48 pp. Price: 12 Cts. No. 3: Michigan District. 96 pp. Price: 24 Cts. Concordia Publishing House, St. Louis, Mo.

Report No. 2 contains, partly in German, partly in English, the interesting business negotiations of the Atlantic District. The paper prepared by Father A. v. Schlichten, "What is and what is not a mixture of Church and State?" was only half discussed and therefore not published for the time being. But for what the District heard about it, it expressed its heartfelt thanks to the speaker.

Report No. 3, like the previous one, contains a revivalist synodal address and, following the "What is that?" of the third article of faith, an instructive and edifying lecture on salvation. The speaker was Rev. H. Grüber. The Michigan District, too, has in its business proceedings many things pertaining to the present political situation equal to Report No. 2. Both deserve eager, attentive readers. X-

Christian Warfare. Sermons by L. Buchheimer. R. Volkening. St.

Louis, Mo. publisher... 102 pp. 5x4x7 1/4. Price: 50 Cts.

Also available from Concordia Publishing House, St. Louis, Mo.

Cure Collection of fourteen contemporary sermons. In seven sermons a "Christian armor" is presented based on the passage Cph. 6, 10-17: The enemy: the belt; the armor; the shoes; the shield; the helmet; the sword. In the other seven sermons, too, war ideas are expressed: one contains "various Uellobions on büo War," another inculcates the duty of subjects against the authorities, a third treats of the millennial kingdom; then follow sermons delivered at New Year, Lent, and Easter, and the conclusion is "Um Viobor's Orovn," not in the earthly but in the spiritual sense on the basis of 2 Tim. 4, 6-8. Deep earnest, original treatment, beautiful language distinguish the sermons. L. F.

The Small Catechism of Dr. Martin Luther with a short explanation in question and answer. By D. J. M. Reu. Wartburg Publishing House, Chicago, Ill. German-English edition. 292 pages 44--X7, bound in cloth with cover title.

The Synodal Catechisms of the Iowa Synod, written by its noted theologian and procured in English translation by P. H. Müller.

L. F.

Supplement to an Outline of the Course of Study for Lutheran Schools. Concordia Publishing House, St. Louis, Mo. 8 pp.

This is an appendix to the timetable for our parochial schools shown in No. 18, which will be sent free of charge to all who have purchased the timetable and now request this appendix from the publisher. The timetable itself costs 5 cts. postage free, and all purchasers will receive this appendix with it. L. F.

There were shepherds. Christmas cantata for mixed choir. By H. A.

Schumacher. 12 pp. Price: single 25 cts. the dozen H2. 25 (postage extra). To be obtained from the composer, 808 Vino 8b., Wabornbovn, Wis. or from Concordia Publishing House, St. Louis, Mo.

This cantata by the composer, who is well known to our choirs, is arranged in such a way that the various voices (either in unison or in unison) bring the biblical Christmas verse to the ear. In between, the four-part choir then sings appropriate carol verses corresponding to the biblical text, concluding with the Christmas praise song of the angels. This arrangement deviates somewhat from the usual, but will please the choirs. The text is in German and English. L.

Glory to God in the highest! For mixed choir and organ by Fritz

Reuter, 126 N. Washington St., New Ulm, Minn. 6 pp. 7x10 1/4. Price, 20 cts. and postage. To be obtained from Concordia Publishing House, St. Louis, Mo.

A substantial, beautiful composition by Franz Mayerhoff, simplified and arranged for four voices by Reuter, with independent organ accompaniment, short soprano solo and German and English text. L. F.

Glory to God! Wechselgesang zu Weihnachten by H. B. Pröhl, 3616 8th Wood 8b., Ottowa, Ill. 6 pp. Price: 35 Cts. To be obtained from the Concordia Publishing House, St. Louis, Mo.

An alternating chant between children's choir and the liturgist in recitative with German and English text. L. F.

Our Boys. Words and Music by Herm. M. Hahn. Concordia Publishing House, St. Louis, Mo. 2 pages 7x11- Price: 10 Cts. A song dedicated to the soldiers in the army and fleet, in a double arrangement: for mixed voices and for male quartet. L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 9th of Sonnt, n. Trin.: Kand. A. Halboth at St. Paul's Church, Cascade, Wis. assisted by H. Daib, by P. J. W. Halboth.

On the 17th of Sun, n. Trin.: Cand. H. G i h r i n g in the church at Neadlyn, Iowa, for missionary service in China, assisted by T14 H. Maas, Bro. Kreutz, and Pockey by Bro. R. Kretzschmar.

On behalf of the respective District Presidents were ordained and inducted:

On the 11th of Sonnt, n. Trin.: Kand. H. R. Wohler at St. Peter's Parish, West Monkton, Ont. can. by P. A. Dede.

On the 12th of Sonnt, n. Trin.: Kand. R. Schroeder in the church at Tewberry, Ind. by T. K. Wyneken.

On the 13th of Sonnt, n. Trin.: Kand. W. H. Meyer in the St. Paulsgemeinde at Optimo, N. Mex., by 14 P. Kretzschmar.

On the 14th of Sonnt, n. Trin.: Kand. O. Korsmeyer in the Hopegemeide at Seattle, Wash. by T. O. Fedder.

On the 15th of Sonnt, n. Trin.: Kand. Oil. F. Witte at the mission church at Seattle (Ballardi, Wash., assisted by Bro. Korsmeyer of st. O. Fedder. - Kand. A. W. Witziger in the Zion church at Grover, Colo. assisted by Bro. Hensel of st. F. W. Hein.

On 16 Sonnt, n. Trin.: Kand. P. Brauer as assistant pastor of Trinity Church at Fedor, Tex. by G. Birkmann. - Kand. C. A. Taschner in the congregation at Melrose, Minn, by P. J. A. Stein. - Kand. W. Arndt as assistant pastor of Gracegemeide at St. Louis, Mo. by 14 M. S. Sommer.

Introduced on behalf of the respective District Presidents:

On the 4th of Sun, n. Trin.: T. A. Bruß in the parish at Stornoway, Sask. can. by T. C. Predöhl.

On the 7th of Sunday, A.D.: Rev. Fr. Becker in the parishes at Grenfell, Oakshela, and Broadview, Sask. can. by H. W. Möhring.

On the 11th of Sonnt, n. Trin.: P. G. F. L. List in the Immanuel's- parish at Sebewaing, Mich. assisted by P. Voß of P. Fr. Wilkening.

On the 12th of Sonnt, n. Trin. 14 W. Hyatt in the parishes of Cupar and North Markinch, Sask. can. of 14 A. W. Kaiser.

On the 13th of Sunday, A.D. : Kand. W. Redeker in the mission church at Taylorville , Ill, by Prof.

Fr. Streckfuß. - ? . T h. K i l i a n in the township of Greens Creek, Tex. von H. T. Kilian.

On 14. Sonnt, n. Trin.: 45 A. Jordan in the Trinity parish at Kalispkll , Mont. by 14P . Rohlsing. - ? . W. B e l t z in

Of the parish of Hilda, Alta. can. of 14 G. Griefse. September 4: Prof. R. Neitzel at Concordia Seminary at Springfield, Ill, by P. J. Barthel.

On the 15th of Sun. a. Trin.: 14 H. L. Sprengeler in the Messiah Church at New York (Manhattan), N. P., assisted by TT. Schoenseld, Wilhelm, Pottberg, Trinklein and Körber by T. Chr. Merkel. - P. T h. Kilian in the parish at Mecklenburg Settlement, Tex. by 14 H. T. Kilian. - P. H. J. B ö t t c h e r in Ferintosh Parish, Alta. can., by P. J. H. C. Meyer.

On the 16th Sunday, n. Trin.: st. T. Lang in the parish of the Cross at Omaha, Nebr. by P. M. Adam. - P. A. Kuecker in the congregation at Pymont, Mo. by I". J. W. Lehr.

On the 17th of Sonnt, n. Trin.: 14 E. W. Hölt er in the Immanuel church at Rnby, Nebr. assisted by Bro. A. Merz. - 14 F. A. Hertwig in the Gethsemanegemeide at Detroit, Mich. assisted by TU. Hagen, Claus, W. Lußky, and Ouitmeyer, by F. Tresselt. - 14 A. Kückcr in the congregation at Otterville, Ato. by P. F. W. Müller.

On the 18th of Sonnt, n. Trin.: Rev. W. G. H. Zschoche at Zion's church at Lone Elm, Mo. by J. G. Pflantz.

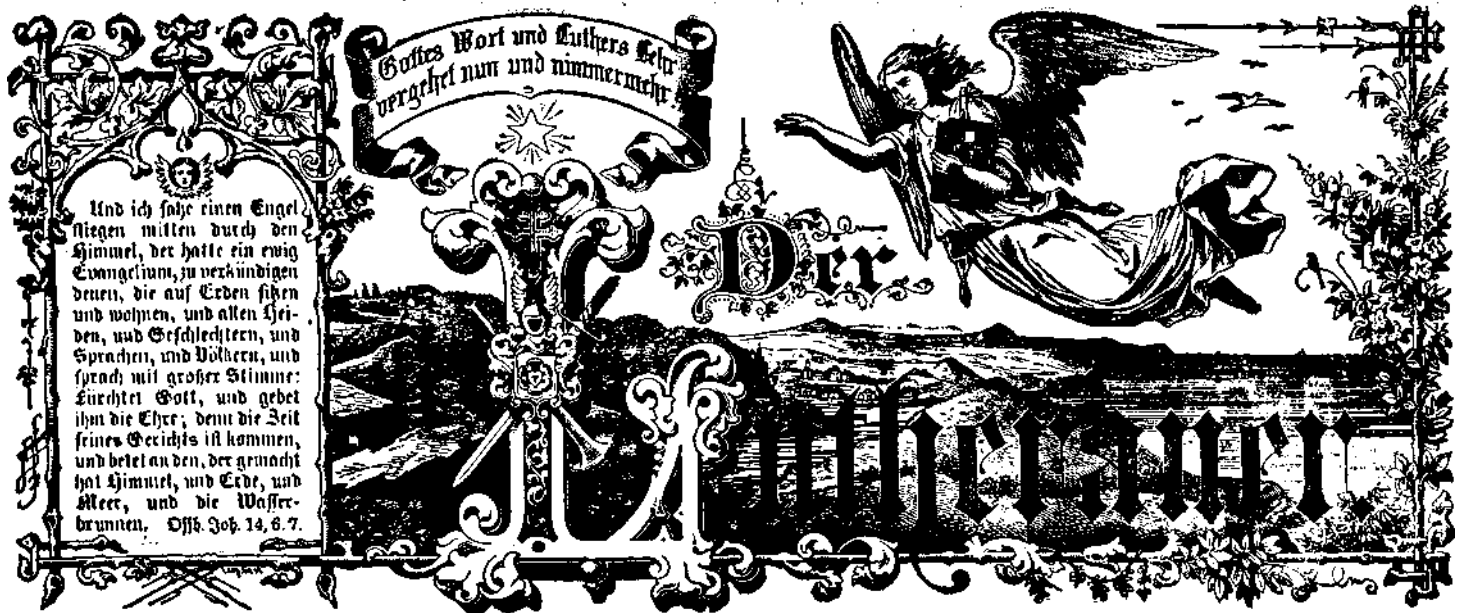
Introduced as teachers in parochial schools were:

On the 12th of Sonnt, n. Trin.: Teacher W. Scheiwe as teacher in the school of Immanuelsgemeindc at Mount Olive, Ill, by P. C. J. Broders.

On the 13th of Sonnt, n. Trin.: Teachers A. B runs and W. Kammrath as teachers in the school of St. John's parish at Forest Park, Ill, by ?.. M. Wagner.

On the 14th of Sonnt, n. Trin.: Kand. Th. Grotrian as teacher of the underclass at the Immanuelsgemeinde school at Bristol, Conn. by P. O. Düssel.

On the 15th of Sonnt, n. Trin.: Kand. G. R e s e as teacher in the school of St. Mark's parish at New Germany, Minn. by k>. Th. Rolf. -



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For the Reformation.

Waters roar, storms rage Around the
 rock of the church; Enemies shout, as if
 there were no helper on high.

"Behold, the pillars of the church are
 tottering!" So rejoice they in the world;
 "Their walls quake, sway, Till the structure
 collapses."

We are afraid - but Christians must never give up. In adversity
 we must dare courageously; Christ remains the Lord of the
 Church.

In serious time.

Because of the time situation, our Iowa District did not hold a
 Synodical meeting this year. However, in order to discuss the weal and
 woe of the church and to have the necessary synodal business carried
 on by the various commissions, the officers of the district, 15 persons in
 all, held a conference in Boone, Iowa, on September 3 and 4, which was
 also attended by Vice-President F. Brand, representing the General
 Presidency of our synod. District President Th. Wolfram delivered a
 synodal address, from which we have printed the following:

"Never have such serious and sad times prevailed in the Iowa district,
 bringing so much misery and distress upon our pastors, teachers and
 congregations, as during the last eighteen months. It is at that, as the
 ,Lutheran^ wrote at the beginning of this year: 'Such a time has never
 been experienced even by the very oldest members of our Church, since
 the nations of the Old World are wrestling each other down in terrible
 strife; since even our beloved fatherland has been drawn into the general
 conflagration of the world; since millions of people are losing their lives
 or becoming crippled for life; since trillions of possessions and property
 are being laid waste, going up in smoke and flames; since suspicion and
 persecution, acts of violence and injustice, opposition to

The end is not yet upon us, for there will be a great rebellion against
 authority and revolution, brutality and cruelty, hatred and enmity, sins and
 all kinds of disgrace. And the end is not yet here. What else may the new
 year bring: to the peoples of the earth and to our own people, to our synod
 and our congregations, to our homes and families?

"A goodly portion of these sufferings our church, our district, our
 congregations, and individuals of our brethren have had to endure during
 the past year. Although our Christians, as citizens of this country, have
 been loyal against their government, have contributed thousands of their
 young men to the army, have purchased Liberty Bonds, War Savings
 Certificates and Thrift Stamps, have supported the Red Cross, have
 raised the national flag, have sung patriotic songs, have paid the
 increased taxes and duties, yet, in consequence of suspicions and
 blasphemies in the newspapers and from oratory platforms, gross
 outrages and acts of violence have occurred in our circles. Church
 services have been hindered and disturbed, and schools have been
 closed. As a result of a decree of the governor, according to which the
 services must be held in the English language - the sermon held may
 also be repeated in German for a month now - it has come about that our
 old parishioners, who do not know the English language, cannot join in
 prayer and singing at the services. In some places the attendance at
 English communion is diminishing. Because teachers have been called
 into war service, it is doubtful whether school will be reopened in those
 communities this fall. Through it all, some of our Christians are becoming
 despondent and despondent for work in the kingdom of God. In short, our
 whole church system is obviously beginning to suffer here and there.

"We know where all this comes from, and why our Church in
 particular is especially affected by these sufferings. At the bottom of it all
 is Satan, who hates nothing so much as the gospel, the pure doctrine of
 the grace of God in Christ, the Saviour of sinners, which is so much in
 evidence in our very churches and

schools so diligently. From the signs of the times the evil enemy notices that the Lord with his appearance will soon put an end to his activity here on earth, and that is why he once again strikes out quite powerfully against Christ and his kingdom and seeks to destroy or hinder it in every possible way.

"We need not therefore be surprised if we, the members of the true Church of Christ, are more offended than others in this distressed time. The Saviour, through his disciple John, tells us: 'Marvel not, my brethren, if the world hate you,' 1 John 3:13. And he himself says: 'If the world hate you, know that it hated me before it hated you.' If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word which I said unto you: The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my word, they will also keep yours. But all these things shall they do unto you for my name's sake: for they know not him that sent me, Joh. 15:18-21. Therefore, instead of being anxious about this, as well as about the outcome of these sorrowful times, we should have but one care, that we remain his servants. If we are, there is no need; for then we can speak to the poet, commanding him all things:

"I am with God in grace Through
Christ's blood and death. What harm
can I do at last? What do I care for
all misery?

Is he on my side, as he truly
is, Las; ever denying me Also
all hell's wiles.

"Therefore let us not give pleasure to the wicked enemy, that we should now be despondent, and be made despondent and sluggish for the work of the kingdom of God; but unconcerned about all that is now going on in the world, and what is contrary to us, let us look with faith to the Lord of the church, and let us work according to his direction while it is day, before the night come, when no man can work. For he has said: 'Behold, I come quickly, and my reward with me, to give every man according as his works shall be,' Revelation 22:12."

L. F.

The events of 1518 in the history of the Reformation.

"I saw an angel flying in the midst of heaven, having an everlasting gospel to preach to them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and peoples, saying with a loud voice: Fear God, and give glory to him: for the time of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."-This is the prophetic reference of John, the New Testament seer, to the great work of the Lutheran Church Reformation, so wonderfully blessed of God, which we remember every year anew with psalms full of thankfulness before the Lord. For under the angel or messenger of God, whom St. John in the Revelation (chap. 14, 6. 7) entrusted with the proclamation of the eternal Gospel at the darkest time of the Roman Papacy

When we see the 95 theses flying through the church sky, we can understand no other person than our D. Martin Luther, whose world-famous 95 theses were once the first trumpet blasts for the proclamation of God's spiritual judgment on the antichristian empire and the fall of proud Babylon.

Here it is necessary to point out a special circumstance which was of the greatest importance for the work of the Reformation in general, namely, that by the will of God the art of printing had been invented not so long before, by means of which a writing could now be reproduced many thousands of times in a short time and supplied very cheaply, thus being spread far and wide with ease, whereas before it had to be laboriously copied and paid for with expensive money.

As it is the nature and characteristic of the Word of God, as a spiritual leaven, that it penetrates, and as it is precisely pure doctrine that works most powerfully, so also in Luther's activity the Psalm word was immediately fulfilled: "The Lord sends his speech on earth; his word runs swiftly," Ps. 147:15. It resounded through all Christendom as with lightning speed, from mouth to mouth, from city to city, from country to country. Already those 95 theses, which contained such a clear confession of the fundamental truths of the gospel as had not been heard on earth for many centuries, spread, soon translated into many different languages, as if carried on angels' wings, with unbelievable rapidity through all Germany, through all Europe, and beyond to the distant Orient, so that after four years a traveller even in Jerusalem bought them. The heavenly truth of the eternal Gospel, which had divinely enlightened his own soul and made it certain of true salvation by grace alone, for Christ's sake, through faith, Luther was now to and would publicly proclaim far and wide throughout the world. To this end, however, our Luther had his proper divine calling, not only as preacher to the congregation in Wittenberg, but also to wider circles, as Doctor of Holy Scripture and Professor of the University of Wittenberg, which was attended by thousands of students from all over the world.

As his 95 theses at once aroused the most violent opposition on the part of the Papal Church, so at the same time his intrepid testimony to the resurgent heavenly truth found the widest circulation. "No man believes what talk it became," says Myconius, Luther's friend and associate. Luther's heroic confessions of faith, for example, at Worms (1521) and at Marburg (1529), then also, as the fruit of his testimony, the Augsburg Confession (1530) soon became world-famous. His printed sermons and other writings, especially his Small Catechism, were translated into many different languages and distributed in all countries. Valentin Ernst Löschner († 1749) has historically proven that even in Spain, Italy, Hungary, i.e. in countries that remained well papal, hundreds, even thousands of confessors of the pure doctrine lived already in the years 1521 to 1524. Luther's unsurpassable translation of the Bible broke the way for translations of the Bible Book into almost all the living languages of the world, in that later translators learned from him; and by the Reformation

The foundation was also laid for all missions among the Gentiles, so that through all this Luther indeed preached and still preaches "to all Gentiles, and kindreds, and tongues, and nations," just as it is also written of the faith of the pious Abel: "By the same he still speaks, though he is dead," Heb. 11:4.

We are therefore justified in recognizing in the Reformation a quite extraordinary divine visitation of grace, since Christ's voice gathered the sheep of His flock again, since the purified teaching of the eternal Gospel spread mightily, and permeated countries and peoples with its sweet odor, since the renewed Church was also allowed to build itself anew, to take root among itself and bear fruit above itself, and to let great multitudes of the weary and afflicted dwell under its shadow. "I believe," says Luther, "that our Gospel should have passed through the whole world in these short years, if it had not been for the rats and sects, the Anabaptists and sacramenters, who threw the tree in the way. Otherwise the pope and all princes should not have done us such an incursion as they just committed; so all the angry papists should not have done us woe." (W. VII, 2187.)

If in our great jubilee year of 1917 we have looked especially at the first beginnings of the God-blessed work of reformation and now look forward to the further course of this glorious act of God, we find immediately in the history of the following year, 1518, "what talk there was of it", what a tumult Luther or rather the truth that was again illuminated through Luther's ministry caused. God's Word wants to and is supposed to make a racket, so that the salutarily troubled, the "divinely afflicted," may come to true peace, attain righteousness, peace, and joy in the Holy Spirit: Holy Spirit. It is easy to imagine, therefore, that such sentences as Luther called out into the world with the 95 Theses, must have caused a tremendous sensation everywhere in those days, and must have provoked the deepest stirring of the minds, that they were eagerly read, eagerly contemplated, and eagerly discussed everywhere. One felt deeply the spiritual bondage in which one languished, and the heroic deed of the Wittenberg monk was therefore greeted with loud rejoicing. For the great confession, drawn from the pure Gospel of JESUS Christ, that true faith alone makes one righteous and blessed before God, was the doctrine for which many thousands of anguished and doubt-stricken hearts had long sighed. Many, weary of the Roman yoke, rejoiced "as one that getteth a great spoil," Ps. 119:162, and admired the brave man who brought them the spoil. Letters arrived in Wittenberg from all sides, in which the writers thanked Luther for his bold appearance and asked him to remain firm, even if the pope would use everything to persuade him to recant his confessions; "and this bargain pleased almost everyone very well, except the preaching monks and the bishop of Halle, even some who enjoyed the pope's daily pleasures and made good use of the treasures of the earth which he had raised.

When the pious monk D. Fleck found Luther's sentences posted in his dining room, he rejoiced loudly and shouted: "Ho, ho! he will do it; he is coming, on whom we will wait.

have waited so long!" He then also wrote a comforting letter to Luther, exhorting him to proceed confidently; for he was on the right road. God and the prayers of all the prisoners in Roman Babylon would be with him. Others, however, were frightened or hesitated, and feared the worst for Luther, who was urged by the prior and subprior of his monastery not to disgrace their monastic order, to which Luther replied, "Dear fathers, if the work is not begun in God's name, it will soon fall to pieces; but if it is done in His name, let Him rule." "Then they held their peace," Luther later recounted, "and still go on so far, will, God willing, go on even better to the end. Amen." Luther himself was surprised by the extraordinary effect of his step when he saw that his theses became the talk of the day in half of Europe. Later he jokingly said about it: "Because all bishops and doctors were silent, and no one wanted to put the bells on the cat, Luther was praised as a doctor, that someone had come who intervened.

After the friends of indulgence and the papacy had recovered somewhat from their astonishment and terror, they gave free rein to their blind rage and cried woe to the wicked heretic. Prierias, Eck, Emser, Tetzel, and others attacked the bold monk and his outrageous doctrine orally and in writing; and especially the Dominican monks, to whom Tetzel belonged, distinguished themselves by continuing to defend the abominable trade in indulgences, which brought immense profit. Several public disputations were held now and then. Tetzel also held one at Frankfort on the Oder, January 20, 1518, but reaped little honor in it. Luther wrote to the Archbishop of Mainz, who had sent out the indulgence merchant, and also to the Bishop of Brandenburg, to whose territory the Wittenberg school and church belonged, asking most humbly that they would put an end to the annoying trade which was causing so much ruin to the Church. But no answer came from the archbishop; but the bishop of Brandenburg wrote that Luther should hold his peace; it would be a great thing.

The indulgence merchants, seeing their lucrative trade almost entirely spoiled, set everything in motion to prepare the downfall of their hated adversary, continued to preach the harshest sermons of warning against him, and placed him in the most hateful light with the pope. Prierias sent out a writing in a lofty tone against Luther's theses, in which he dared to defend even the worst abuses of indulgences, and briefly summarized his judgment as follows: whoever contradicts the teaching of the Roman Church and of the pope, as the infallible truth, is a heretic. Immediately Luther had his already finished "Sermon on Indulgences and Grace" together with explanations of the 95 Theses sent to the printers and out into the world. Thus Luther remained ready for responsibility at all times, and his testimony, as clear as it was faith-filled, only won more and more friends and fellow confessors of the truth.

F r. S.

The pope's indulgence and Christ's merit rhyme together like life
and death, like day and night, like
Christ and Belial.
(Luther.)

Our Synod.

Growth and expansion in combat arüeit.

2.

In the previous number we have already described in some detail the activities of the swarm spirits in the early days of our Synod. We do not want to go further into their false doctrine, but we must not leave unmentioned how they fought in fanatical rage against the doctrine of the Lutheran Church with distortion, slander and lies, tried to hinder the formation of Lutheran congregations and to destroy already formed and existing ones. For instance, a Lutheran pastor, who had perhaps half a dozen or more preaching places to serve, had, with much toil and labor, the complaint and danger, worry and tears, prayer and supplication, gathered a small group in one place and brought about a congregation; then, while he waits in other places of his ministry, such a glaring wolf in sheep's clothing breaks into his flock, prowls about the houses after the old fashion, and leads the women captive, and tramples with rough, uncouth foot the hopeful seed of tears of a faithful servant of Christ.

The more Lutheran pastors entered into missionary work, and as a result of their faithful and zealous administration of the ministry, the more the swarm spirits' accounts were spoiled, the more disappointment and anger increased among them, so that they did not even shrink from denigration and slander. They called the Lutheran pastors Christian scholars in an evil sense, unconverted people, hirelings who sought only their own. In particular, they tried to bait the people by saying that they preached the gospel for free, following the example of the apostles, while the Lutheran pastors had to be paid, but concealed the fact that the Methodist missionaries, who could not live on air, were maintained by the Methodist Church. Our pastors had to make do poorly in the early days. Of one father of the Synod it is known to the writer of this that he received from his congregation the princely annual salary of \$50. Father Schuster, who administered the preaching and school office in two congregations of northwestern Indiana, received an annual salary of 64 dollars, of which he had to pay 26 dollars for board. Such people had to put up with being called money-grubbers and vauchpfaffen by Methodists and Albrechtsmen, who in turn drew hundreds of dollars from their missionary coffers.

In the late sixties of the last century a young man came as the first settled pastor to a place in Michigan that had been served by another synod. The place was surrounded by Methodists, and they had come precariously close to the Lutheran altar. Six miles north, five miles south, and two and a half miles east of his church they each had a preaching place. To this end, the Methodist pastor, in order to discourage the Lutherans, had not been able to refrain from denouncing the young pastor to them without knowing him: he was a "studious" man who made high demands and would not stay long. What did the young pastor do? Nothing special - simply what befits a Lutheran pastor; and that what was done was done exceedingly imperfectly and even feebly, Schreiber can credibly testify to this. He was a pastor,

Schoolmaster, cantor and sexton, and these four office-bearers got along well and worked together in the most beautiful harmony. On Sunday he preached, and during the week he held school. Then, when God supplied him with a dear helpmate, he appointed her as his substitute in the school.

If he had to be absent to serve the branch and the preaching places - whereby, counting only the marches over five miles, he covered over 1200 miles per pedes apostolorum (on foot) in the year - the substitute stood in for him until the consort appeared again on the vild. It was not long before the Methodist gave up his preaching place two and a half miles from the church; the Lutheran pastor remained. A time passed again, when the Methodist also gave way to the south, five miles from the church; the Lutheran pastor remained. Not yet three years had passed, when the Methodist announced to his hearers, in his third and last preaching place, that if they did not come to the penitential bench, he would come no more. The conservative Mecklenburgers felt no desire to do so and did not let themselves be frightened by his shot, since they were sure that they would lose the Lutheran service if they lost the Methodist service. So what the Methodist announced happened: he left and never returned, but the Lutheran pastor stayed and kept the field.

In a hot struggle the fight with the Methodists waved back and forth in many places for decades. In the beginning, the Methodists, with the Albrechtites on their side as confederates, had a preponderance and a decided advantage by virtue of their organization and their superior number of men; but the more the Lutherans became aware of the importance of the struggle, the more the Missouri Synod grew stronger, the more men it was able to put into the field, the more a corresponding change occurred: the advance of the enemy was more and more resisted, he was brought to a standstill, pressed, driven back, beaten back, and finally defeated all along the line. Of the heat and fierceness of the struggle at that time, which was of incalculable importance to the future of our Church in this land, few in our day have any idea. Scarcely a calling went out in those days without emphasis that the calling church was troubled or threatened by Methodists; today the just opposite relation may take place. It was God's gracious guidance that the steps of the immigrating Saxons were directed to the banks of the Mississippi, and just then, that with the co-operation of these fathers the Missouri Synod was formed, and this became the solid, impenetrable dam against which the wild surge of Methodism broke, so that then beyond the Mississippi, in the far west of our country, our churches, almost unmolested by Methodism, could build themselves in peace. J. S.

Merit - Mandatory.

My dear nephew Heinrich!

At the end of my last letter to you, I already remarked that I still had something to say to you in response to your letter that arrived a short time ago. That is what I want to do now, since I have just half an hour of time.

In your letter you also speak of the various collections for synodal purposes and act as if they are now pressing you more than usual. Is this really justified? Is that right? You know what the synod is: a voluntary union of various congregations of one faith, which have joined together for the purpose of carrying out together the works assigned by the Lord of the Church to each individual believer and to each individual congregation. Now you know: Unity is strength. A whole congregation can accomplish more than a single Christian, and a larger number of congregations more than a single one. Let me show you how much can and will be accomplished by the synod.

Every single believer has received from Christ the task of doing missionary work, not only in his own house, not only in his immediate vicinity, but "in all the world. This command also concerns you. Now you will not want to leave your profession and your earnings and let yourself be trained as a missionary. And yet you are to fulfill your task. It is therefore very dear to you that your fellow believers talk about this task of all believers and decide in the assembly to go to work together. Thus you make the exercise of the missionary duty a matter for the congregation. But you find that many things are necessary for this, and that even you alone cannot accomplish everything. Therefore it is very agreeable to all of you that other congregations should say to you, "We want to help, and soon we will gather gifts for this cause and soon for that, so that the great and blessed work of the mission may be accomplished. And now it is time for the common work. If missionaries and traveling preachers are to be sent out, they must first be available. So hand over the gifted, healthy and pious boys and young men, who have such! We all help to let them study if the parents cannot do it alone. But these youths cannot camp out in the open for ten months a year and live on air. Therefore we want to build and maintain institutions and also lay the table for the students. The future missionaries have much to learn before they can teach and preach. Therefore, we will hire a sufficient number of capable professors and pay them a decent salary. And when the candidates for teaching and preaching have been trained, they must be sent out into all the world, and there they must be provided with earthly means for a long time. Now then, in God's name let us once more reach into our pockets, and give the young men travelling money to their fields, and money for food, until their newly-gathered congregations can maintain them themselves. Isn't that right, Heinrich, that's how you, your congregation and the other congregations associated with you speak?

But now I see how your eyes are getting bigger and your face has become longer. You have not thought, or rather you have not considered, that so much is connected with the missionary work of all God's children. And I believe you are now saying, 'Uncle, I will no longer growl when collect is made for this or that synodal work.' That's right, dear Heinrich! For the future, therefore, let me give you one more piece of advice: Read diligently the "Lutheran," the "Missionary Dove," or the so that you may know better and better about the need

You are to be instructed in the knowledge of the great work of the mission. And then speak and work righteously for this cause, which is also bound upon your soul by Christ. You do not know how long you will have to work. But then you must answer the question of the Lord: Have you been a useful or useless servant? Have you done what I told you to do? Where would you be then if you had to answer: I have known thy will, but have not done it, but have been vexed at the various collections, and have murmured? But now there is still time to do that to which thou also art called. And I also believe. You will now gladly and willingly contribute to the best of your ability, not only to the church treasury, but also to the synod treasury, and you will not tire in this.

Because, as it seems to me, you have lacked real knowledge, you probably do not even know how much is currently being done by the synod and how much is needed annually. Now a few words about this.

As the Commission for the General Inner Mission reports, there are now about 600 missionaries at the front. All of them are waging the wars of the Lord against sin and the world in our name. However, they do not want to kill people or ruin property, but only to preserve, soothe, and bring about the peace that surpasses all reason. Truly, a blessed work and a band of noble warriors who are only a thorn in the side of the devil and his demons! Behind these brave warriors of Jesus Christ now stand all the churches on whose behalf they have gone forth. How gladly all the congregations should now collect the necessary earthly means according to their ability and always keep them ready, so that the spiritual soldiers are fed and clothed and retain courage and joy in their so difficult office. For this mission alone about H70,000 are needed annually.

But apart from these workers at the front, there are still about 2000 recruits in the training camps, who will gradually be sent to the front as well. And since it is certain that this spiritual war will not end as long as the world is still standing, and that new recruits will always have to be called up and sent out, we must stand behind them, keep their barracks in order, and constantly provide them with food and equipment. So we must not forget the building fund and the student fund. A considerable sum is also necessary for this.

The main treasury of our synod, however, is the synodal treasury, from which the professors at the various grammar schools and seminaries, as well as the general president, must be paid and the travel expenses of the officials must be met. And we have over 90 such professors to provide for. They do not receive an officer's salary, but only a modest salary, not as much as you, but it is still a large sum that we have to raise every year. A year ago, when there was a large debt in this synodical treasury, a number of wealthy members got together, gave an extra according to their ability, and the whole debt was paid off. This was a fine example for other wealthy men to follow. Being personally acquainted with some of these men, I can also inform you that they also give abundantly according to wealth for other synodical purposes and in their congregations. But how easily could all our coffers, special-

The synodal treasury must be filled so that there is never a low tide! For this purpose God has also given much to some, so that they can distribute quite a lot. I already count you, dear Heinrich, among the wealthy. Therefore be always willing and ready to give abundantly, not only to the temporal authorities, but especially for the cause of the heavenly King in His Church. Nor is such giving in vain. He, indeed, who never lied, gives the promise, "Give, and it shall be given unto you. A full, pressed, shaken, and superfluous measure shall be given into your bosom." So immoderate interest is also sure in this case.

But now I have talked with you long enough for this time. Now I want to let go of your skirt and wait for an answer. How happy I would be if I could read in the receipts in the "Lutheran" next time: Heinrich N. has sent in one of his Liberty Bonds for the synod treasury! Well, let's see!

Give my warmest greetings to your sister Emma and her husband, and tell her that next time I would write to her too. I would like to put something on her soul as well.

Wishing you all God's blessing and prosperity, greets warmly
Your uncle

Karl.

To the ecclesiastical chronicle.

Since October 1, as our readers know from all the newspapers and from the announcements of our publishing house, a new decree of our government has come into force, to the effect that all periodicals must be paid for in advance for the current year; otherwise the delivery of the paper must be discontinued. This government decree also applies to the "Lutheran" as it does to all our papers. Our Concordia Publishing House is now in the process of implementing the new ordinance. We ask all our readers to comply with this government regulation, which will be a permanent one, so that there will be no irregularity or interruption in the delivery of the "Lutheran," that is, to make sure that their "Lutheran" is paid for 1918, and not to forget that their "Lutheran" is to be paid for 1919 at the end of December and beginning of January. L. F.

The American Lutheran Publicity Bureau, composed of members of our Synod, has sent out a circular recommending that this year's Reformation Feast be celebrated on Sunday, October 27, and that the days of the preceding week, and especially the feast day itself, be used to acquaint our surroundings and the general public, in an appropriate and fitting manner, with the doctrine, principles, practice and history of the Lutheran Church, and to emphasize its importance in America and for America. It can be shrewdly only beneficial and beneficial, especially at the present time, if this is done as generally and as thoroughly as possible. The circular gives guidance in this regard.

L. F.

The seriousness of the times in which we live is increased by the epidemic that has been sweeping through our country for several weeks, putting tens of thousands on the sick bed and thousands in the grave. On the day we write this, nearly 10,000 soldiers have already been carried off in the field camps alone. Measures have had to be taken in many cities and states.

den, which have never been necessary in our time, to resist the further spread of the disease. Pastors of our Synod have also already fallen victims to the disease, among them the President of the Atlantic District, Rev. L. Schulze at Scheneetady, N. Y. The meetings of the Western! and Southern Illinois Districts of our Synod had to be postponed indefinitely; the Kansas District could only meet one day. The hand of God weighs heavily upon our land. For all Christians, according to the Scriptures, recognize in it, not a working of chance, but a visitation of the Lord. The prophets of the Old Testament, especially Jeremiah and Ezekiel, mention once above another disease and pestilence as a punishment of God upon a people and land; the latter calls "sword, famine, evil beasts, and pestilence" the "four evil strases" of the LORD, Ezek. 14, 21. And when the Saviour, in his great discourse of the last times, says, "Ye shall hear wars, and clamours of wars," he immediately adds, that "pestilence, and dear times, and earthquakes shall be now and then," Matt. 24, 6, 7. In all these afflictions there is an urgent and ever more urgent exhortation to us to humble ourselves under the mighty hand of God, and in sincere and righteous repentance to seek forgiveness of our sins where they may be found, that we may approach the mercy seat, that we may receive mercy, and find grace in time of need, Heb. 4:16. The Church, even our Church, has her good part to answer for the general national debt. Security, complacency, indifference, sloth, earthly mind, worldliness, disregard of the means of grace, unwillingness to pray - these are only some of the things of which we must confess ourselves guilty. May we recognize these evil things and put them away in this serious time! That the word of the prophet may not apply to us: "You strike them, but they do not feel it; you afflict them, but they do not mend", Jer. 5, 31. A reader of the "Lutheran" writes to the editors and asks them to print the first part of Walther's Penitential Day sermon, which was preached in 1861, i.e. during the Civil War. Today, at least, we want to refer to the harrowing sermon, which is the last to be found in Walther's widely circulated gospel postilion, and to recall the subject treated therein, "our share in the total guilt of our fatherland," which consists in "the fact that we have not made ourselves a wall and placed ourselves before the crack, and that we have participated many times in the general sins of our people." The sermon is still timely today. L. F.

The hand of God is heavy upon our land. But instead of being led to repentance by it, in many places people do not want to know or hear anything about repentance, and even scoff at it. The mass of the people go along in their security and indifference, not allowing themselves to be disturbed in their earthly sense. Injustice and violence abound in more than one place. Speakers unleash the people's rage and lead whole, large assemblies to curse and blaspheme. When a few months ago an ecclesiastical official - not from our synod - used, among other things, the sentence: "Because of the sins of our nation we deserve severe chastisement" in a public rally, an official of another state brought him to the attention of the governor of his state and remarked: "There may be some theological excuse for such language, - an excuse with which I am not familiar, - but it strikes me that this is a mighty poor time for the use of such phrases, particularly when most red-blooded Americans are not conscious of the 'sins of our nation.'" So they say, although the president of our country had said in his proclamation for May 30:

"Let us pray Almighty God that He may forgive our sins and shortcomings as a people, and purify our hearts to see and love the truth." The National Association for the Advancement of Colored People is in the habit of stating exactly the facts in lynchings carried out on Negroes, guilty and very often innocent. The *Natron*, published in New Dort, recently reported the following, soon after our President had published his famous word against mob-law: "No negro crime known to us ever surpassed in fiendishness one which the Association recently brought to light in Tennessee. The *Nation* has for a long time been considering whether it were not a public duty to uphold the President's appeal by printing the horrible facts; but it cannot print them, for they are unprintable. Their character, however, may be judged from the statement that one of the persons lynched was a woman about to become a mother, and that her child, cut living from her suspended body, was stamped under foot by the mob. This was not in Belgium or Servia, but in Christian America."

L. F.

In these serious times our church is still facing many difficulties, as all readers know. Suspicion and hostility, oppression in church and school continue, in some places less, in others more. Often the pressure has already degenerated into direct religious persecution. In some places, our schools are being hostile, not only because they have taught German or are still teaching it, but because they are church schools. In some places our church services are interfered with and disturbed, not merely because they were or are held in German, but because they are Lutheran services. In more than one place it is the intolerant spirit known from the history of Reformed countries, just as in more than one place Reformed preachers are the leaders and mouthpieces of hostile movements. Let us not be deceived in our adherence to the Word and to the confession in right, conscientious faithfulness! Let us persevere in prayer, in which we commend our cause to God, the right judge, and let us become ever more zealous, ever more urgent in this! Let us also seek shoes and help from the government, so that we and others may preserve the most precious goods that we have hitherto enjoyed in our good country, religious and civil liberty. And let us not forget that times of pressure and temptation are times of blessing in God's hand, which have never yet really harmed the Church. They drive into God's Word and into prayer, they purify and purify, they direct the gaze from the earthly and useless to the spiritual and heavenly. It is not useless prestige, not power and honor, not great numbers and eye-catching works that count in the sight of God, but "thus saith he that is high and exalted, who dwelleth for ever, whose name is holy; who dwelleth on high, and in the sanctuary, and with them that are of a contrite and humble spirit; that I may quicken the spirit of the humble, and the heart of the brokenhearted: I will not always contend, neither will I be wroth for ever: but there shall be a spirit waving from my face, and I will make breath," Isa. 57:15, 16. The word remains, "When thou humblest me, thou makest me great," Ps. 18:36. May he hear our prayer, have mercy upon us, and give us his temporal, spiritual, and eternal peace! L. F.

A native Indian, Rustom Rustomji, a Parsi or fire-worshipper from Bombay, travels about our country, giving public lectures, and in two cities at least, Milwaukee and Detroit, has in these lectures publicly attacked the American Lutheran missionaries, accusing them of being spies in the service of the German Kaiser, and of having the Indian

Youth incited. The Lutherans in Detroit rightly took immediate steps to nail down and refute this disgraceful slander, for nothing else was the allegation, and had a meeting with the speaker at which it was found that he could not produce even a shadow of evidence in support of his claim. They had previously inquired of all the American Lutheran missionary societies doing missionary work in India, and could reliably prove that not one of them had even been suspected of being a spy. As to the missionaries of our Synod in particular, they are without exception American citizens, and we have the testimony of a high official of the British Government to the effect that our missionaries are thoroughly loyal subjects of the government under which they are placed, and that this is evident from the fact that they are allowed to wait unhindered in their office in India. The Detroit press, then, has brought a public rebuke to the matter, a native Indian, now living in America, having unsought and freely testified publicly that he had never heard or read of the disloyalty of American Lutheran missionaries, and we do not know whether the calumny has since been uttered again. We are, however, communicating this incident, because various inquiries have been addressed to us from our circles, and in order that any renewed attacks may be immediately countered. L. F.

The twenty-fifth anniversary of the Wnltherliga is to be reported, though belatedly. The meeting was held from July 21 to 24 in Buffalo, N.Y. There the League was founded twenty-five years ago by the associations of Trinity and St. Andrew's congregations. It now numbers 310 associations with about 20,000 members. Its primary mission is to keep our young people in the Lutheran Church. A number of founders of the League are still active in this work today. The leadership of the League is in the hands of experienced, older people, just as membership in it is not limited to young people. The oldest delegate at the meeting was seventy years old. The meeting was opened by a service in Trinity Church. The PP. F. Ruhland and F. Vermiede preached. The Schlutz service was held in St. Andrew's Church. A sermon by Rev. A. F. Krüger was followed by addresses by P. J. Sieck and the field secretary of the League, Teacher F. A. Klein. Each session was opened by a short service. During the six sessions special addresses were still given by I? J. C. Schmidt and H. B. Hemmeter. The PP. K. Schlerf and Lams spoke as representatives of the Synodal Committee on Chaplains in the Army and Fleet. Mr. J. F. E. Nickelsburg, of New York City, represented the American Lutheran Publicity Bureau. Mr. A. T. Hanser delivered the jubilee address, holding up Joshua as an example to the young people, first, how he assisted the aging Moses, and second, how he consecrated himself and his house to the Lord. - Of the proceedings the following may be given. 97 representatives of associations were present. Deputy delegates were appointed for the remaining associations at their request. The representatives of the above-mentioned Synodal Committee were promised the League's vigorous assistance in the future in the work on soldiers in service. The League supplies the soldiers and sailors with wills, prayer books, tracts, Christian periodicals, writing paper, etc., and has already collected and expended about P15,000 for this purpose. All associations have been encouraged to assist in the establishment of so-called "Junior Branches" in their communities. In these the confirmed boys and girls are gathered together to keep them from joining unchurched clubs and to provide them with Christian entertainment under the supervision of the older members,

and to instruct them in the work of the church, and thus to train them to be good members of the older associations and of the congregation. All clubs were advised to make every effort to use our sanitarium at Wheat Ridge, Colo. and especially to see to the widespread and systematic sale of the "Christmas Seals. For some years now, members of the League have been sent "Lenten Envelopes" asking them to put in a penny a day during Lent, and then to give the proceeds to some work of charity. By this means several thousand dollars have been raised for charitable purposes during the past year. These envelopes are to be sent out in the future, and the League's hostel work has been under discussion for some time. In the near future a pamphlet will be published in which an orderly system of this work will be presented. This system should be followed by all clubs in order to obtain the best possible results. The American Lutheran Publicity Bureau has been assured of the League's distant cooperation. Several tracts will be printed in the near future to give useful advice and instruction to the clubs in their work in the community and in the League. - The warm thanks of the meeting were expressed to the Buffalo clubs and communities for their kind hospitality to the delegates. On the evening of July 22, the delegates and guests assembled in the commodious court of the Lutheran Inn at Buffalo for a social entertainment, and on July 25 a boat trip was taken out of the Niagara River. - The officers of the League for the ensuing year are: President: Pros. E. H. Engelbrecht; secretaries: Misses. L. Fedder and E. Manns; treasurer, F. A. Schack; field secretary, F. A. Klein. E. H. E.

The German Lutheran, the German organ of the General Council, confidently believes **that the Galesburg Rule will be recognized and implemented in the** "United Lutheran Church of America" that will be formed by the forthcoming union of the three more English synods. He recalls that soon, in the second week of November, "from all parts of the United States the delegates of the various church bodies will meet in the great metropolis of our country, New York, for the first assembly of this "United Lutheran Church of America." When he thinks of this, he makes this observation: "Frankly, this is coming to us quickly, almost too quickly; but everything is going at the fastest pace today, and the laggards are simply being carried away. Haste is good; but only no haste! It is necessary to approach this event with all seriousness and deliberation and with fervent prayer on the part of the whole Church. If this union has taken place, then we are not finished, but are only at the beginning of great expenses. If ever, it is now necessary to heed the word: We of the General Council should seriously ask ourselves at this time: What do we have? What do we take with us into the new Union as a special and sacred heritage from the history of our past? We believe we can answer without hesitation: The Galesburg Rule. Will we have to spend it in the new union? We answer from it: Nevermore! Here it must also be said: *Nunquam retrorsum!* Never back! One would like to intimidate us with the objection: 'But in the General Synod, with which you associate yourselves, the Galesburg Rule has no validity/ Well, then we will give it validity, perhaps not overnight, not even by the police shillelagh, but by our fraternal testimony and by our resolute personal advocacy; such resoluteness can lead to decision.'" Also D. Neve, of the General Synod, says: "Of the Galesburg rule, in the next

There will be much talk of it again in the future." He recalled that the Canada Synod, which was part of the General Council, had instructed its delegates to vote for union, but in doing so had also given them an out to demand in the newly formed body that the Galesburg Rule be inserted in the Constitution. The New York Ministry and the Manitoba Synod will make the same demand."

What is the Galesburg Rule? To this D. Neve replies, "To answer this question clearly, it is necessary to have recourse to history. In 1866 the Pennsylvania ministry separated from the General Synod, and soon thereafter issued a proclamation for the formation of a new General Body, which was prepared that same year at Reading, Pa. and came into existence the next year (1867 at Fort Wayne, Ind.) as a General Council. It had been the intention, if possible, to unite in the new body the existing German Synods, now mostly in Synodical Conference, also Iowa, Ohio, and even Missouri. The execution of this plan on the part of the German Synods depended on the fulfillment of certain conditions which have become known in history under the name of the 'Four Points'. The Germans demanded of the Council, which had just come into being, a satisfactory declaration concerning 1. chiliasm, 2. communion of the Lord's Supper, 3. pulpit communion, 4. secret societies. On the fulfillment [probably non-fulfillment. Red] of these four conditions the successful development of the General Council failed. For what the German synods of the West demanded, the more Americanized synods of the East, whose congregations and preachers had a very different past behind them, could not enforce. The General Council wanted to go the way of gradual education, but the other synods demanded the immediate enforcement of these points, if necessary, by a process of discipline." Because the General Council did not express itself satisfactorily on the "Four Points," Missouri stayed away, Ohio also only sent delegates to the first meeting. Iowa continued to send delegates, but did not join. Iowa remained in this "waiting position" until the General Council decided to merge. Other synods which had already joined withdrew and joined the synodical conference. "It was always a matter of the 'Four Points,' especially the church fellowship and the lodge question. The first ten years of the history of the Council were a history of the 'Four Points'." The Galesburg Rule has to do with the second and third of the Four Points, concerning pulpit and altar fellowship. "At the meeting at Akron, O., in 1872, the General Council made the following declaration: 1. The rule shall be with us: Lutheran pastors only from Lutheran pulpits - Lutheran communicants only at Lutheran altars. 2. any exceptions to this rule cannot be claimed, but are to be regarded as special privileges. (3) The pastor shall most conscientiously regulate the decision of exceptional cases according to the principles enunciated herein." In Galesburg, in 1875, the first sentence of this statement was repeated, and, omitting the last two sentences, the remark was added that this rule was in harmony with Scripture and the Confession. In 1889, however, it was then expressly emphasized that the two sentences of exceptions also rightly existed.

Of his General Synod, D. Neve himself says: "The General Synod as such has never had an explicit rule in the matter of church fellowship." The two German districts of the General Synod (Wartburg and German Nebraskan Synods) opted out of the Galesburg rule. "At first this aroused opposition in the General Body. But after several years

Consideration, the protest (brought by the Eastern Ohio Synod) was rejected and the Germans were left to their practice." As giving hope, D. Neve cites this, "But even without a rule, there exists in the General Synod the consciousness of a certain moment of truth in the Galesburg Rule. One sees this, to give examples, in the following: Whereas formerly there had been a widespread exchange of delegates with non-Lutheran church communions, during the last few years it has been only the Presbyterians and Reformed with whom greetings have been exchanged, and under the adopted Constitution for the United Lutheran Church in America they are now willing to let even this remnant of the old practice die a natural death (cf. Art. VI, 8oe. 7). The general invitation at the Lord's Supper, formerly customary and provided for in the ministerial forms, has been eliminated from the Ministerial Acts of General Synod. Much might be adduced here to indicate an increase of knowledge on this side. That many objectionable things will continue to occur for a long time to come is only to be taken for granted when one considers that the English Synods of the General Synod work under quite different conditions than the German Synods. In our German synods it is only natural to follow the Galesburg rule. Under English conditions, however, it is unnatural; the pastor must go against the current, against the whole spirit of the people. That is the reason why it becomes difficult for the English in the General Council, why it becomes difficult even for the United Synod of the South, to conform to the Galesburg Rule." D. Neve is personally in favor of the Galesburg Rule. However, he sees a difficulty. He writes, "But here we are first concerned with principle. If only in the English Lutheran church group of our country the moment of truth contained in the Galesburg Rule were first recognized as correct in principle! Whoever supports the demand of the Germans of the General Council, which is soon to be introduced, and which will certainly be supported by the German districts of the General Synod, should realize only one thing: On a stand of rejection of this principle, the United Lutheran Church *in* America will never become the United Lutheran Church of America. On this point the Germans, the Swedes, the Norwegians-and just realize in figures what a part of Lutheranism they represent-will never yield." Nevertheless, the "German Lutheran" is confident. "We have yet," he says, "to help the Galesburg rule to complete victory. We know that D. Neve is not the only one in General Synod who agrees with this rule; perhaps the majority of his Synod is on his side. But we know also that there are still many stragglers in his Synod, and that in this, as in the Lodge question, there are still many things in General Synod which are not edifying. But we have full confidence in the truth, and on our part will steadfastly advocate it even in the new union. *Nunquam retrorsum!*" - The "German Lutheran" has a strong faith in the matter; but it rests on a weak foundation. In the English Lutheran church group there is not even an acknowledgment of a "truth moment" in the Galesburg Rule. And these are not people who are hearing about the rule for the first time today, so that one could hope that as soon as it is told to them and properly explained, they will immediately see its correctness and act accordingly. On the contrary, these are people who have been told for decades all that can be said in the matter, and yet have not given room to it. And the people who are so confident that they can make the Galesburg rule prevail in the new great body have not yet penetrated their own smaller circles.

can. It reminds one of a Christian virgin who marries an unchurched man, who until now could not be brought to the church, not even after her repeated entreaties and admonitions, and who is confident: I'll straighten him out when I get him. Every pastor knows how this usually goes. Careful people do this kind of thing beforehand.

E. P.

From the old time for our time.

"Alas! alas! the greatest multitude of men in all places are very ungrateful for God's word and benefits. For they abuse the gifts of God with eating and drinking, with gambling and daily banqueting, with building and buying needless things. They are proud and want to be either equal to others or higher than others. They are stingy and usurious, and do no good to one another when they can do it equally and without harm to themselves. They wantonly oversell all goods, and he who can gain and gain much thinks he has done best. In this way, almost no one wants to live in the fear of God. God truly punishes this sin with hunger, pestilence, and war. Therefore, everyone should consider the sins in which he lives, repent, and sincerely pray to God to spare us His punishments.

(Preface to the 14th chapter of the prophet Jeremiah in the Altenburger Bibelwerk.)

For churchgoers.

When the Scripture says to Christians, "Take heed to thy stuff when thou goest into the house of God, and come and hear." Ecclesiastes 5:17, they are enjoined to take care not only of their apparel, but of all the members of their body, when they come to the house of God, and are in the house of God. Among the members which Christians are to guard is the tongue. It is unseemly and shows little Christian decency for people to still be talking loudly to each other in church before the service, telling each other this and that. If one is in church before the service begins, let him say his silent prayer and read through this or that hymn in the hymnal in preparation. It is downright sinful, however, if one chats even during the sermon. What do such come to the house of God for? They get no blessing from it, and on top of that they disturb others who have come to hear. And finally, you Christians, keep your eyes from sleeping! This admonition is also in place in some places. Pass not away: our church is not a parlor of entertainment, chat, and sleep, but a house of prayer. "Come, that ye may hear!"

Stanley and Livingstone.

The great African traveller Sir Henry Stanley tells:

"Before I left for Africa, I was among the most outspoken opponents of Christianity. I was no better than the most modern infidel of my fatherland. To a reporter like myself, who had to do with war, mass meetings, and political gatherings, religious stirrings and sentiments were remote. But there came a time of reflection for me. Far from the world and its goings-on I saw him, the great missionary Livingstone, an old, solitary

Man, and I asked myself: Why does this man live here in this place of the earth? What is it that gives him strength and endurance to do this? Forsake all and follow me!"* This command of the Scriptures he put into practice. It was not words, but the great inquirer's godliness, meekness, zeal, and holy earnestness, that converted me to the living God."

Obituaries.

P. em. Frederick L. Schroeder was born May 24, 1858 at Logan, Perth Co, Ont. His parents were Frederick Schroeder and Sophie, née Bergner. In 1876 he entered our institution at Springfield. Four years later he went as vicar to Dashwood, Ont. to serve the vacant congregation there for a time. Later, without his knowledge, the Dashwood congregation prevailed upon him to be dismissed from the seminary. After passing the examination before his conference, his ordination and induction took place in the spring of 1881. About five years later he followed a call from the congregation to Port Huron, Mich. Here he labored strenuously in church and school, but was permitted to see that God richly blessed his labors. In 1900 he left Port Huron and removed to Waldenburg, Mich. and served our congregation there for over sixteen years. Nearly two years ago he felt compelled to resign his position on account of the failing health of his wife and himself. Since that time he has resided here in Detroit. He had married in 1881 to Catherine Walper. God gave them seven children, one of whom died in his baptismal grace; one son is in the ministry of our mission to the deaf and dumb. The deceased often had to endure severe pain in his last illness. His cross was made more difficult by the fact that his wife was completely helpless as a result of paralysis, and could use neither hands nor organs of speech. At the beginning of June, however, God delivered her from all evil and took her to his heaven. On September 11 he then also brought Father Schröder into eternal rest. In faith in his Saviour, whom he had preached to others for 36 years, he gently and blessedly fell asleep. His funeral took place on September 14. The undersigned preached in German on Hebr. 4, 9, P. W. Leitz on Apost. 20, 24 in English. - We praise the grace of God, who has worked the deceased for such a long time in the ministry and has let him live and die in the right faith and has now taken him with grace from this vale of tears to heaven.

A. H. A. Löber.

On September 13 the Archpastor and Bishop of the Church took again one of his faithful sub-shepherds, Father Wilhelm Heinemann, at the age of 81 years, 5 months and 18 days, into the triumphant Church. The deceased was born on March 25, 1837 in Wesenberg, Mecklenburg-Strelitz. In 1853 he came to America with his parents, and a few years later entered our Seminary at Fort Wayne. In October 1857 he took a job as assistant preacher?. Miracles in Chicago. From Chicago, congregations were then being planted in Illinois, Indiana, and Michigan. Young Heinemann joyfully and zealously labored in various mission places under Wunders' direction. In the summer of 1858 he followed a calling from the church at Crete, Ill, and served it for eight years. In 1866 the congregation at Neu-Gehlenbeck, Ill. called him to be their pastor, Here he stood ten years in blessed effectiveness,

Whereupon he still served the following townships: Black Jack, Mo., Okawville, Randolph and Dieterich, Ill. Here God gave him the grace to celebrate the fiftieth anniversary of his ministry. Fifty-two years he preached the good news of the grace of God in Christ JESU. His retirement was spent in Gary, Ind. and latterly in Worden, Ill. To his great joy he was still able to preach here frequently, making a confession and assisting in the distribution of Holy Communion. A few months ago an incurable ailment presented itself. With composure, trusting in Christ's merit alone, he faced his end. The Word of God, which he had called to so many souls entrusted to him, was his consolation. Lying in his last draughts, he prayed the verse: "In JESU's wounds I fall asleep," etc. With a large attendance of the members of the Litchfield Special Conference, he was laid to rest in the church cemetery at Worden on September 16. The undersigned preached on Heb. 13, 7, and in English on Acts 20, 28. The warbling survivors are his aged wife, two sons, Rev. E. Heinemann and Teacher A. Heinemann, and six daughters. - "Remember your teachers who have told you the word of God; which end look on and follow their faith!"

H. C. Kot h e.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

American Lutheranism. A summary of the first beginnings and decline of the same. By F. Bente. Concordia Publishing House, St. Louis, Mo. 1918. 92 pages 6X9, bound in cloth with spine and cover titles. Price: 75 cts. postage paid.

This is the verbatim reprint of the articles on older American Lutheran history published in the current volume of "Lehre und Wehre". The work breaks down into the following five chapters: "The perished Swedes and Salzburgers. Dutch and German Lutherans in New York. Lutherans in Pennsylvania. Lutherans in the Southern States. The Tennessee Synod." It is an instructive, interesting account based on the sources, or, as in the fifth chapter, worked directly from the sources. If history has been justly called a teacher at all, especially in the present time and for the present generation, a study of the older American Lutheran church history is valuable for more than one reason. And this concise account, always directed to the main points, is quite suitable to serve as a guide. May it find many attentive, thoughtful readers! The author himself describes it as an introduction to his work published last year: "What Stands in the Way of the Unification of the Lutheran Synods of America?" The decor is exemplary.

L. F.

Sermons on Romanism. By L. Buchheimer. R. Volkening, Publisher, St. Louis, Mo. 104 pages 5V2X8. Price: 25 cts. and postage.

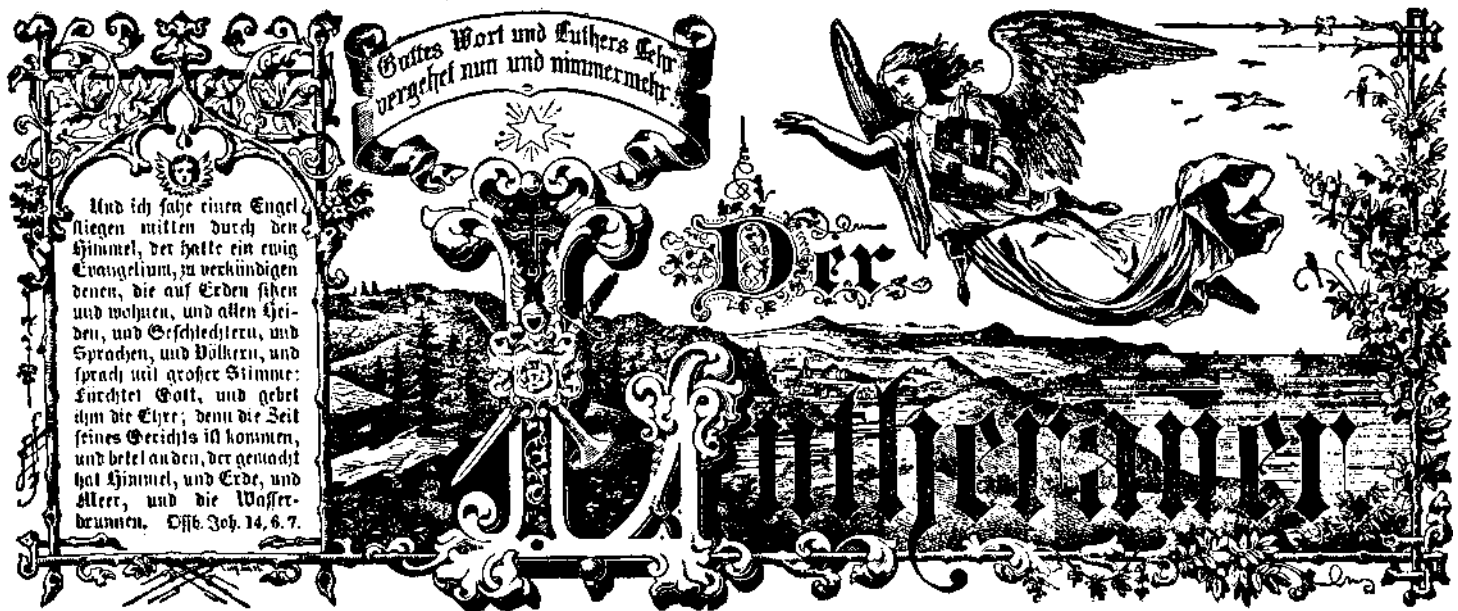
Twelve sermons preached by the author to his congregation in the Jubilee year, and published in print by resolution of the congregation. They are worthy of it. Each sermon is actually a tract against Rome. We need only mention the topics, which are presented in well-chosen language and with a good knowledge of the subject: "Romanism and the Bible. Romanism and the Church. Romanism and the Ministry. Romanism and the Papacy. Romanism and the Mass. Romanism and Idolatry. The Persecuting Spirit of Popery. Rome and Education. Rome and the State. Use of Latin in Worship. Purgatory. Indulgences." To this end, the price is a very low one, considering the good facilities.

L. F.

Merrily shall my heart leap. (Christ is Bornn.) 16 pages 4Z4X6^, Northwestern Publishing House, Milwaukee, Wis. Price: 5 cts; the dozen 50 cts; the hundred tz. 3.00.

A programme for a German-English Christmas party, compiled by teacher J. Gieschen, in which only well-known Christmas carols are used.

L. F.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

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No. 23.

Synodal sermon on Joh. 17, 15.

I pray not that thou shouldest take them out of
the world, but that thou shouldest keep them
from evil.

The church of God has borne the likeness of the cross ever since it came into existence, and will continue to bear it until its consummation. It cannot be otherwise, because God has so decreed in his wise counsel and revealed it in his infallible word. Thus the Church is addressed in the prophet Isaiah, "Thou wretched one, over whom all weathers pass!" Chap. 54:11. And our Saviour says, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it. But whosoever shall lose his life for my sake shall find it," Matth. 16, 24. 25.

Although the Church of God is always a kingdom of the cross here on earth, the cross is especially heavy and severe at times. At the present time the Church finds herself in a time of special tribulation. In the great wrestling of the nations, we Christians not only groan under the burden that the nations have to bear, but we also have our own special burden of which the world knows nothing. Even though we often fear for comfort in these times, we do not despair, because there is abundant comfort for us. Jesus Christ, our Saviour, provided abundant consolation for the church during the time of her low estate, especially on the night when he was betrayed, shortly before his ascension to the Father. As a father on his deathbed takes special care of his children, so Jesus took special care of his own on his way to death. On that night of Green Thursday he not only instituted Holy Communion as a restorative for his own until he comes again, but he also gave a long, delicious farewell discourse, dripping with consolation, and spoke aloud before the ears of his disciples his high priestly prayer. And both of these things have been imparted to us by the Holy Spirit.

The Gospels of St. John have been distinguished for consolation in the 14th, 15th, and 16th chapters, and the High Priestly Prayer in the 17th chapter. When we are anxious for consolation, we are to turn to these consolations. The consolations of JESUS will refresh us like a delicious balm, and the contemplation of his high priestly prayer will put us into a state of indescribable security; for we learn from it what our High Priest continually asks of his heavenly Father for us, and that for the sake of his suffering and death no petition can be refused him for us, but all is literally heard. Now, then, for the comfort of us all, let us consider the sentence read from the high priestly prayer of our Saviour, in which I show you:

Christ's intercession for His own:

- One, I do not ask that you take her from the world,
2. but that thou shouldest keep them from evil.

1.

Whereas in good days the children of God are in danger of becoming fond of the world and losing themselves in it, in evil days they are inclined to ask God too eagerly and too impetuously to take them away from the world by a blessed death, or to break in quickly with the Last Day and thus put an end to all the miseries of the earth. Thus the prophet Elijah, when destruction prevailed in Israel, asked that his soul should die, saying, "It is enough; now therefore, O Lord, take my soul. I am no better than my fathers," 1 Kings 19:4. And Job sighed in his bed of sorrow, "That my soul should hang, and my bones should die. I desire no more to live. Cease from me, for my days have been in vain," chap. 7:15, 16. Even with the present misery that has fallen upon the earth and the church as a result of the war, we Christians are in danger of losing the desire to live at times, and of becoming

to tempestuously beseech God to take us out of the world by a blessed death, or by his glorious appearing at the last day.

Now what does the Lord Jesus ask for His own in His high priestly prayer? "I pray not that thou shouldest take them out of the world." This, of course, cannot mean, that thou shouldest not take them out of the world at all; for soon after, v. 24, he says, "Father, I will that where I am, they also which thou hast given me may be with me, that they may behold my glory which thou hast given me." So the opinion is, Father, I do not ask that you take them out of the world right now. - It is true, indeed, that as soon as any one has become, by true faith, a child of God, a possession of JESUS CHRIST, heaven belongs to him, and he might, so far as his person is concerned, immediately leave the world.

Why then does not the Lord Jesus ask His Father to take His own from the world? Why should they still remain here in the world? Certainly not in order to enjoy the honor and prestige, the treasures and goods, the pleasure and joy of this world, for the children of God have broken with the world. The world hates Christians, and Christians are disgusted with the nature of the world. They say with the apostle Paul: "Through the Lord Jesus Christ the world is crucified to me, and I to the world," Gal. 6:14. For this reason also the Lord does not leave his own still in the world, because he would not have a heart for our trouble and our sorrow. No, we do not have in him a high priest who could not have compassion on our weakness, but who is tempted in every way as we are, yet without sin, Heb 4:15.

The Lord Jesus does not ask His Father to take us out of the world because He still has a task for us to fulfill. This task consists briefly in transfiguring our Lord Jesus on earth. He has revealed his name to us and shown us that in him alone is life, salvation and blessedness. Through Jesu's word our Saviour is transfigured in us. We know him in his true form, and do not think of him merely as a virtuous man, a wise teacher, and a great prophet, but as the true Son of God and the only Saviour of all men. And now we are not to keep this precious knowledge to ourselves, but to communicate it to other people, so that they may believe in Jesus through our word, and so that the church of God on earth may be preserved and grow continually until its completion.

What would have become of the church if the Lord Jesus had taken His apostles with Him at His ascension? They could not have gone out into all the world and proclaimed the gospel to all nations. How would the church have fared if Luther had been called to heaven immediately after he had recognized Jesus as the one High Priest, through whose wounds we are healed? Even now she would languish under the tyranny of the papacy. What would be the state of the Lutheran Church in our country and in other parts of the world if D. Walther and his co-workers had been taken from the world immediately after their conversion? Our Synod, with its splendid teaching institutions, congregations, schools and missions, its many delicious books and periodicals, through which thousands and thousands have come to know Jesus, with its beneficial influence on other church bodies here and far away, would not exist. Luther therefore writes

to our text words: "It is not necessary that they also go out of the world with me, for I still have more to accomplish through them, namely, that they extend my kingdom and increase my small group. They now have the word from me, but because I can no longer remain in the world, but they are still to bring many here who will believe in me through their word, I ask for their sake that you do not take them away, even though they would like to be rid of the world, and they are also tired and full of the world again. This is the cause why Christians, and especially preachers, should desire to live, and we with Christ should pray for their long life."

So let us also always remember: We are still in the world according to the will of our Saviour, so that we may build his church and make his name known. Let us therefore be untiring in teaching and preaching in churches and schools, in proclaiming the word at home and abroad, in maintaining our teaching institutions and missions. And when our strength fails, or sickness and adversity hinder us in our work, we will transfigure Jesus through patience in cross and suffering, and reveal to the world that a Christian also grows and blossoms under the cross, and that the Lord has a blessed kingdom here on earth, whose members are one in Christ, their Head and High Priest.

2.

Let us now go on and briefly consider the other intercession of our high priest for his own. This is: "but that you may keep them from evil."

In the world, Christians are threatened by many dangers. The devil, the world and the flesh attack them from all sides. The devil has a great fury against the church of God. He goes about like a roaring lion, seeking whom he may devour.

Great power and much cunning is his' cruel' armour. On earth is not his equal.

And the world stands there as the devil's faithful ally, hating Christians and denying the church the right to exist. Therefore, sometimes with cunning, sometimes with violence, it tries to finish off the church in the service of its god, the devil. To these external enemies is added the enemy within our own walls, the wicked sinful flesh of Christians, which wears the bridle of God's Word only unwillingly, longs for former freedom, and is therefore ever ready to betray the fortress. It is true, we Christians are here on earth in an evil inn, in a veritable pit of murder; we are like sheep in the midst of wolves. Our Saviour knew this, and he remembered it when he took leave of his own, and therefore he now prays for them to his heavenly Father, "I pray thee preserve them from evil." As if to say, My Christians are weak and infirm. The dangers that threaten them in the world are many. Not one of them can stand on his own. Therefore I commend them into thy strong hands. You must keep them safe for me and guide them safely to their blessed destination, for, Father, "I want those whom you have given me to be with me wherever I am, so that they may see the glory you have given me."

O my brethren, when the times grow evil,

When fear, distress, and danger draw nearer and nearer, when we anxiously ask: What is to become of us and of the Church? let us remember that our High Priest prays for us before the throne of God, that we may be preserved from evil. And this prayer of our high priest is heard, and therefore it shall be our comfort, our protection, and our defence. Therefore let us be confident and of good cheer, and joyfully wait for the hour when the Lord will take us home to his eternal kingdom, that we may be with him always. Yes,

Jesus, strengthen thy children, And
make them to overcome, Whom thou
hast bought with thy blood. Create in us
new life, That we may always rise to
thee, When courage fails us!

Pour out upon us the spirit, That love
may flow into the hearts, So we hold
true to thee.
In death and life for and for!

Amen.

F. Pf.

The events of 1518 in the history of the Reformation.

2.

In April 1518 Luther had to travel to a monastery convent in Heidelberg. The university there wanted to use the opportunity to hear him discuss his biblical doctrines. Luther quickly drafted 28 sentences, a round confession of what filled his heart, of the righteousness of faith of a Christian, and stood up to his opponents. Luther's joy of faith, with which he appeared in the disputation and defended his good cause, was firmly established in the hearts of several young men who subsequently proved to be capable and faithful assistants to the Reformer. These were the Swabians Johannes Brenz and Erhard Schneps, and for a time also the Alsatian Martin Bucer. A few months later, the erudite Philipp Melancthon, sent from the Palatinate to Wittenberg, joined Luther's circle of friends.

While Luther at first had not the slightest thought of attacking the dignity and authority of the pope, he was pushed forward by his opponents themselves, so that it would become more and more evident that the Reformation was God's work.

Leo X, the pope, had at first disregarded the matter as a harmless monkish quarrel, thinking that the dispute would soon settle itself. But the tremendous acclaim which Luther's 95 theses received made him apprehensive. Luther himself had also sent his theses to the Pope, with a very humble accompanying letter. He had considered it quite certain that the "Most Holy Father" agreed with him that, entirely without his knowledge and will, the abominable trade in indulgences was going on to such great annoyance to Christendom. But Luther's letter was a bad exception and had only the consequence that he was immediately put on trial. In reply, Luther received a summons in July 1518 to appear in person in Rome within sixty days to answer for his heretical claims before an ecclesiastical court. At the same time, the Pope demanded that Luther's sovereign, the

Elector to have the child of wickedness arrested and taken away to Rome.

Luther was determined to go, even without such a violent measure. But the whole University of Wittenberg, which did not want to be deprived of its most beautiful adornment, cried out against it; and even Frederick the Wise, the Elector, who at that time was not yet a decided supporter of Luther, but who fairly recognized the justice of his cause and was full of a sense of justice, did not comply with the Pope's request, but demanded that the highly respected man be interrogated in Germany, and finally obtained the Pope's consent to this. The latter entrusted the settlement of the whole dispute to his Cardinal Cajetan, whom he had in any case just then sent as an envoy to the German Diet at Augsburg with extended authority, by instructing him to summon the Augustinian monk, who was becoming so uncomfortable in Rome, before him and see whether he could bring him to justice and thoroughly silence him again; If not, he was to arrest the sacrilegious man and put him out of action, and declare all those who held with him accursed.

It is true that Luther was earnestly warned by many of his friends not to leave Wittenberg, because some great men were after him to strangle or drown him. But he said he was conscious of nothing but that he was teaching pure theology, and had long known his preaching would be an offence to the holy Jews and folly to the wise Greeks. "What can I lose?" he spoke. "My house is ordered. There is still left the weak and infirm body. If they take this, they will make me poorer by about two or an hour of life; but the soul they will not take from me." "Even in Augsburg, even in the midst of his enemies, Jesus Christ reigns. Christ live, Martinus die!" So then, at the end of September, Luther set out on his journey, the poor miner's son, to whom the Elector had given the money for the journey, and who had even had to borrow a better frock, in order not to appear too poorly before the Pope's dignitary, who strutted along in brilliant wealth and distinguished splendour, and went on foot the long way to three (German) miles from Augsburg, where, owing to weakness, he had to take a carriage.

On October 7, 1518, Luther arrived in the venerable city of Augsburg, which would later become even more famous in the history of the Reformation, and wanted to go to the legate Cajetan. But the councillors, to whom Luther had been recommended by the Elector, opposed this, because they knew that the legate was very angry with Luther. They therefore sought to obtain from the emperor a safe conduct, that is, a letter of protection, a letter of safety, which they succeeded in doing after a few days. Meanwhile one cardinal's embassy after another had come to summon Luther. With what courage and confidence in God Luther was filled, we see, among other things, from a conversation with a certain Urbanus, who, on behalf of the legate, was to intimidate him for the time being and to induce him to recant for the time being, who also assailed him with the most senseless and impertinent assertions and finally mocked him with the reproachful question why he did not come to the cardinal, who, after all, was awaiting him most graciously, from which Luther answered that he must follow the advice of the righteous men, to whom he

recommended by the Elector, and who were all of opinion that he should not go without an imperial escort; but as soon as this had arrived, he would come at once. At this Urbanus became indignant, and said, "Do you think then that the Elector will for your sake put his countries in the redoubt, or take up arms for your sake?" Luther: "I do not ask that at all." Urbanus: "Where then wilt thou stay?" Luther: "Under heaven." Urbanus: "What would you undertake with the pope and his cardinals if you had them in your power?" Luther: "I would show them all respect and honor." Urbanus, having exhausted all his art in vain, preferred to take his leave and not to return.

On October 12 the interrogation finally began, which lasted three days, but did not bring the "hoped-for" success. The Cardinal, in proud, imperious language, demanded of Luther that he should recant his heretical sentences without further ado, and, if this were not done, hurled at him in advance the most terrible threats. But angry countenances and threats were not the means by which the resolute soul of the reformer could be shaken by the grace of God. And if he had four hundred heads, he would rather have them all cut off than take back what he had taught of the holy faith of Christians. In matters of faith he could not and would not let men command him; indeed, he must freely confess that even the Pope had no right to determine anything against God's word. In a modest but firm manner Luther asked that he might be refuted from the word of God, and solemnly promised that as soon as this was done he would confess and retract every error. Cajetan, of course, showed no desire to make the inquiry according to the Bible, but simply demanded with ever louder clamor that Luther should recant without fail; because the Lord of the Church, the Pope, wanted it so, therefore he must do it; and if he did not do it willingly, he would be forced. On the third day he would not let him speak at all. Luther tried to speak ten times, but just as often the Cardinal thundered anew, in order to drown him out. At last Luther succeeded in raising his voice so powerfully that the legate had to hear him after all, and he declared as clearly as firmly and firmly that as long as he was not taught better, and that from God's Word, he could not and would not recant anything. Then the cardinal rose up in the highest wrath, and, evidently thrown into confusion by Luther's biblical repartee, broke off the conversation with the proud words, "Now go, and come not again under my eyes, unless thou wilt recant!"

In the afternoon, he wanted to make another attempt through Staupitz, who had already been Luther's superior in the monastery and had remained in friendly contact with him ever since, to get something done with him. Staupitz at once confessed that Luther was too learned for him in the Scriptures, and when Luther asked him to explain the Bible passages cited differently, he said he could not, adding also: "Be mindful, dear brother, that you have begun this in the name of JEsu!" Staupitz then requested the Cardinal to resume the negotiations with Luther himself. But he replied: "I do not like to dispute with this beast any longer, for he has deep eyes and strange speculations.

lations in their heads." Luther, of course, also had a judgment about Cajetan. That was: "He knows how to handle spiritual things like a donkey when he plays the harp!"

Nevertheless, Luther sent a very humble letter, and then an equally reverent farewell letter, to the high papal dignitary who had so brusquely and rudely rejected him. But when no reply was forthcoming, the legate's silence became alarming to him and his friends: they feared violence. Rumors were already spreading of bloody reenactments, or at least that the Cardinal was seeking an opportunity to arrest Luther, in order to have him brought, according to his commission, as a prisoner to Rome before the papal tribunal. Therefore Luther was urgently advised by his best friends, and even formally urged and pressed, to leave Augsburg as soon as possible; and secretly he escaped from the city, after having formally appealed "a papa male informato ad papam melius mformandum," that is, from the ill-informed pope to a pope who was to be better informed, and after having left behind a writing to that effect. Staupitz had provided him with a horse for his departure; the town council gave him an old rider who knew the way, and Mr. Christoph Laugenmantel helped him out of the town at night through a narrow gate. So he rode without breeches, boots, spurs, and sword the first day eight German miles, and when he came to the inn in the evening he was so tired that, dismounting in the stable, he could not stand, but fell straight into the litter. At Gräsenenthal Count Albrecht of Mansfeld caught him. He laughed at his cavalry, and Luther had to be his guest. On October 31 he arrived safely back in Wittenberg.

F r. S.

"Do you want to leave too?"

"We hear that in Cook County there are sixteen teachers who have resigned their positions." So I read recently in the Chicago "Concordia," and the next thought that rose was, How many, then, may there be in the whole country? It is a most distressing perception, especially at this critical time for our schools. Our schools are threatened in many ways, the devil would like to use the present world situation and the excitement of the minds connected with it to get our schools out of the world, and now those who are first called upon to defend them and help to preserve them for us are stepping back from the battlefield.

In the past, one might have heard the remark from time to time that the communities no longer cared very much about their schools, that it was only a question of time before they would disappear. And it may have seemed as if in some places the communities had slackened their zeal for their schools and had become indifferent. The necessary supply of teachers was and still is lacking. But when our country joined the Allies who were fighting against the central powers of Europe, our schools were not spared. And now, when the communities realized that the old evil enemy was threatening their houses of worship for the little ones, their schools, and would like to take them away from them only too gladly.

They have come to their senses; they have looked back at what God has done through these schools in our synod. They have looked at their children, who have been faithfully and diligently instructed in the Word of God and firmly established in the school, so that they may save their souls in this broken, godless world. One often does not learn to value a gift until it is to be taken from one. So it is here. With renewed zeal, with fresh courage, the congregations are again standing up for their schools. To this testify the 72 vocations submitted to the Distribution Commission in June; to this testify the large intakes of children which our schools have had, in some cases, at their opening after the holidays. 1)

And now one could rejoice with all one's heart, for it still stands well with us if our congregations hold their schools in high esteem, if they are willing to make the customary and even greater sacrifices for them also in the future. It still stands well with individual Christians if they put the salvation of their children first; for in the process something always falls off for them as well. It is also well with the individual children who sit daily at the feet of their faithful teachers and learn to apply to all their actions the standard of the Word of God; this is then for them a reliable staff by which they can begin the arduous and perilous journey through life. O how happy these children are to be praised!

I say this because I read something exceedingly sad the other day. A well-known professor took a good copy of Leonardo da Vinci's famous painting of the Holy Supper into the public school of a large city. Whether his interest in the matter was merely a psychological one or a Christian one remains to be seen. He now showed this picture to a large group of children in the school, in order to find out what they could say of the picture in general and of individual persons in the picture. And what was the result? Not one child knew the person of the Saviour either, not one child knew the action depicted! The professor began to ask questions, but although the children tried to make something out of the picture, their efforts were unsuccessful. The principal character, said one child, was George Washington, and another said, "It must be a party." If the professor had brought in a picture of theater celebrities Charlie Chaplin and Mary Pickford, the success would probably have been different. Further investigation revealed that many of the children were regular attenders of this or that Sunday School. 2) The poor children! The Saviour is a stranger to them; they do not know Him. Therefore I say again: How happy are our children who have Christian teachers and through them have come to know their Saviour!

But now comes the downer: 16 teachers in Cook County have resigned their positions, and if you were to poll the presidents of our synod, you would also find out how large the number is throughout the synod.

Now someone may ask: What are you going to do that

1) Of the 62 vicars sent out by our St. Louis seminary this year, 50 are also serving in the school. - The ed.

2) May those consider this who want to find a substitute for the daily religious instruction in our weekly schools in the instruction in the Sunday schools.

you keep talking about those who have resigned from office and downer? Do you want, as it seems, to break the baton over all these people and accuse them of disloyalty or desertion? Let the good Lord preserve me from that; it would be irresponsible indeed. It may be that if any one who has taken this step should give me the causes and circumstances which induced him to do so, I should then say, "You did not do right in resigning your office; you have indeed become a deserter." But since no such thing is known to me, I act according to love, and it believes all things, hopes all things, and endures all things. But this I may and will say - and all faithful teachers say it with me - that it is striking and very much to be deplored when just now, in this time of need, so many teachers do not continue in their office.

I do not wish to sit in judgment, but only to address a few words in all love to the teachers who are still in office and who are perhaps also in doubt as to whether they are not entitled, because of this or that need in which they find themselves, to take up another, usually more profitable profession. I need not say a word about the fact that every teacher in the Synod is indispensable, and that there is a need for teachers such as has not existed for a long time. This great need has arisen in part from the resignation of so many teachers. The danger is there that a number of schools will have to remain vacant in the course of this year. So the good Lord gives us the children, and we cannot supply them, for many teachers are leaving office.

Now I ask: What has motivated the teachers all these years, as long as the Synod has existed, to persevere faithfully in their profession, even under the most difficult and unpleasant circumstances? Was it earthly gain? No, God be lamented, many a teacher has suffered hardship. But he remained a servant of God in great patience, often in fasting. Was it the honor that the office brought him among men? The world looked at him over the shoulders. "That's one of those 'Dutch' teachers!" Was it a comfortable, cozy life? Not even that, especially in our day, when every nerve must be strained if the demands made on the teacher are to be met. Was it a lack of knowledge, of skill, that they could not be needed anywhere else? Oh no, they are gladly employed when they can be had, where skilful, reliable, honest people are needed, for example in banks and as cashiers in business houses. And so I could ask many more questions, all of which I would have to answer in the negative. It was only love for their Saviour that made them strong enough to endure all adversities and resist all temptations. There is something great about this love; it is stronger than death. And now imagine if the Lord Jesus had gathered all our teachers around Him, and asked them the question He once asked His disciples when so many forsook Him, the question, "Will ye also go away?" Joh. 6. 69. Would any one have the heart to turn his back upon him? Not if he truly loves Him.

But perhaps some voices can be heard that want to apologize. One says, "I can no longer make a living in my profession; I must provide for my own. Have you already told your congregation?"

what distress you are in, and has she refused to supply you with what you need? Such a congregation, however, would thereby discharge a heavy responsibility from itself. - Another has his profession spoiled by all kinds of unpleasant occurrences, and he feels little or no success. Ah, successes are not always handed to us in black and white on a platter. Perhaps, at this time, a success of your efficacy sounds to you from the battlefield in France, when the son writes to his mother here: "I have learned at school that I am always in God's hand; he can protect me in the thickest rain of bullets against all dangers and guard and protect me from all evil." Is not this a success? And we have thousands of our young men over there who have learned the same thing in our schools, and think likewise, and thank their teachers for their faithful instruction. And how many successes remain unknown to you! If God would open your eyes like the boy Gehazi, the servant of the prophet Elisha, 2 Kings 6:17, you would be amazed and thankful to see so many of your former students walking through life in the fear of God.

However, these successes of a faithful teacher, the services he performs for the state and the church, do not fall into the eyes. When an architect and master builder executes a great building, the world marvels, and the names of the builders pass on to posterity. But where then is the Temple of Solomon, and what will one day become of the Cathedral of Cologne and the Cathedral of Strasburg? Dust and ashes. And when all that shone and excelled here is forgotten and destroyed, when the great result of the reckoning is drawn before God's throne, then the work of a faithful teacher will come into all the more prominence; for he has worked for eternity. He will have a beautiful retinue, and will say to his Saviour, "Behold, here am I, and the children whom thou hast given me!" And the word will then come true in him, "The teachers shall shine as the brightness of heaven," Dan. 12:3.

Not so, dear teacher, you have finished answering your Saviour's question, "Will ye also go away?" Bs.

and the congregations of the District, together with the congregations of Southern Illinois, who have participated, the thanks of Synod were expressed. The Mission Commission reported, among other things, that H3000 more than ever had been received during the past year. Mr. Horst reported that the Lutheran Laymen's League had raised over \$100,000 to pay off the debt in the Synodical and Building Fund, and that they were now in the process of raising ^250,000 for the Supply Fund. We should have about 4 million for this fund. Although we cannot all become members of the L. L. L. with contributions of H6 to P100, all communicating members will certainly contribute fourteen cents to the supply fund according to a plan submitted and approved. It was also reported to Synod that it had contributed its quota to the general funds, for example, P1M0 annually for the General Inner Mission. We could, however, actually, and do, contribute more than our quota; for though among the small, we are not among the weak districts.

The resolutions passed by the Synod were also encouraging. For example, it decided that in the future the minimum salary of its missionaries should be H800, the maximum P1000. It was inexplicable to some, especially among the congregation deputies, how a man in these times, when money - on the one hand - is so cheap, could support himself and his family on the old-fashioned salary and also keep about two horses. Certainly the dear congregations will not abandon these their missionaries - just as they will not abandon (in a certain sense) their own pastors and teachers. Furthermore, at the suggestion of the deputies' meeting, it was decided to carry out the Detroit resolutions even more seriously than before. Where they have been tried so far, they have been tried. They are also being tried out in the state. The people always show themselves willing to raise large sums, if the necessity of the cause is explained to them over and over again by appointed people, if the sum expected from the individual areas corresponds to justice and equity, and if the respective status of the collection is diligently reported. The people of God will as willingly give ear to the words of the men who are called upon to carry on this cause in the name of God.

Cheerfully and with joy of faith we want to continue our work in His Kingdom under the leadership of Praeses W. Heyne and Vice-Presidents F. W. Brockmann and E. Flach, we want to continue the work in his kingdom that God has so far visibly blessed. E.

The Central Illinois District

held its meetings this year from 8 to 10 October in the congregation of Bloomington. In the opening service, Vice-President Brand encouraged the Synod, on the basis of Luk 17:20-21, to be concerned about the further spread of the Kingdom of God. The power of the Kingdom of God is the Word of God, and therefore no power in the world can stop its triumphant advance. The presidential address of District President Brockmann encouraged this: This work is a sacrifice, holy and pleasing to God.

The reports made to the Synod were also encouraging, for example, the treasurer's report, which showed a receipt of \$110. 757. 41 for the past two years. The item "New building in Springfield - H23, 475. 13" spoke tremendously. Two years ago it was hardly hoped to raise this sum without the assistance of the other districts. However, it did happen.

Kansas District Assembly.

We were only able to be together as a synod for one day this year. Because of the influenza epidemic, the Topeka Health Department had issued a decree that no meetings of more than twenty people could be held in Topeka after noon on October 9. But that was the very day on which our Synod this year was to meet in Topeka. Now it was simply a matter of submitting to the authorities.

At nine o'clock in the morning, an hour earlier than usual, took place

the opening service took place, in which we were refreshed by a wonderful sermon of our venerable Praeses F. Pfothenhauer on Joh. 17, 15. Immediately after the service we went into session, and since we were allowed to stay in session all day at our request, we finally had time to discuss at least the most necessary things; but unfortunately we had to refrain from doctrinal discussions.

With joy we heard from Praeses Pfothenhauer that even in these very serious and evil times God is allowing His dear Gospel of Peace to be proclaimed by our Synod, although with many difficulties, but nevertheless not without success. Reference was made to the conditions in other districts, and in connection with this, the difficulties under which we are now laboring in our district were also mentioned. Almost everywhere all kinds of things are put in our way because of the language. The German language has disappeared from the schools of the district, and in some places the schools have been closed. We do not conceal from ourselves the danger in which our community school system finds itself; but with God's help we want to reopen the schools everywhere and raise their efficiency. According to a proposal of our school commission, the visitors were asked to visit the schools regularly.

As our district embraces the three great states of Kansas, Oklahoma, and Colorado, and a part of New Mexico, considerable time must be devoted to the mission report at all our meetings. We heard that quite a number of mission parishes had recently become independent, and that God's work is continuing its blessed course. In some places there is a very strong popular feeling against the use of the German language. In the vast majority of congregations English services have been introduced, and in some places the German language has fallen away altogether. However, efforts have been made to improve this situation, and the Patriotic Committee of the District has offered its services. Our Mission Commission pointed out that at the present prices the salary of our traveling preachers was not sufficient, and trusting in God it was unanimously decided to increase these salaries. The minimum salary will henceforth be \$60 per month, and this shall also serve as an encouragement to the independent churches to better provide for their pastors and doctrines. The expenses of our missionary treasury will thus be \$20,000 annually. This is a large sum; but we doubt not that God will not only bless our Christians, but make them willing to furnish what is necessary.

The treasury report could not be read due to lack of time, but reference was made to the status of the District Student Fund and the General Synod Supply Fund; these funds must be better accounted for soon if the work is not to be hindered.

Also the election of officers could not be made, but all officers were asked to serve until the next synod.

At the end of the meeting we were reminded that our dear District President Th. Jüngel is celebrating his twenty-fifth anniversary in office this year, on which occasion Vice-President F. A. Mehl congratulated him in the name of the Synod.

M. G.

To the ecclesiastical chronicle.

Among the afflictions that are coming upon our country, and by which our communities are also affected, are the terrible forest fires that have recently wrought great havoc in the vicinity of Duluth, Minn. W. Sievers, of Duluth, writes us, "It is a wonder of the Almighty that Duluth did not go out in flames. The fire, which was driven by a wind of 60 miles an hour, came to the limits of the city at three corners. Two hundred houses burned in two districts. Of the people I serve (Grand Lake, Twig, Munger) 19 families suffered greatly. Half lost everything with no insurance, the other half lost almost everything with little insurance. One man has lost his life, 6 other persons have been seriously injured. P. N. E. Lehmann has among his people (Cloquet) also a large number burned. Terrible are the devastations. But God's hand has not struck in vain. Out of the ruins are already growing glorious flowers of repentance, of trust in God. One person said to me: The good Lord has never given us such a clear lesson about the transitoriness of all earthly things... Very wonderful salvations have occurred, so wonderful that even hardened unbelievers have acknowledged God for the first time in many years. The Mission Commission of our district has already investigated the situation, and collections will soon be taken in our district to relieve the distress of our fellow believers." - As far as we know, 7 pastors of our synod have already fallen victim to the terrible epidemic, which is still rampant in many parts of the country, mostly younger ones, who could have continued to work for decades according to the thoughts of men: Pres. L. Schulze of Schenectady, N. Y.; the PP. C. H. Franke and J. Essig of Buffalo, N. Y.; P. W. Kamrad of Gary, Ind.; P. J. Jank of Jefferson City, Mo.; P. G. Zilly of Sidney, Nebr. and P. A. W. H. Walter of Sheridan, Wyo. L. F.

Our Lutheran Laymen's League continues to work diligently on of the work in two directions. On the one hand, it wants to help to awaken and promote interest in the synodal works through regular meetings of congregational representatives in smaller circles, and to raise the funds necessary for the continuation of these works punctually, regularly and sufficiently. Secondly, it is busily engaged in raising a larger fund for the Provident Fund for the support of sick and aged teachers and their widows and orphans. Both of these purposes were also particularly the subject of negotiation at the meeting of the officers of the L. L. L. in Milwaukee, October 8 and 9. Twelve members of the Board of Directors from various parts of the country were present. The individual officers reported on their activities. For example, the secretary had sent a letter to the 851 delegates who met last year at the Milwaukee Synod to help in their part to carry out the Synodal resolutions concerning grants. From the Peoria-Rock Island circuit, a proposition was presented, adopted by the congregation, as to how each congregation of that circuit, according to the number of its communicant members, could and should participate in the collection of the necessary funds. In order to make known the purposes and aims of the L. L. L. in the widest circles within our Synod, a small pamphlet on the subject is to be printed and circulated in 10,000 copies. In the same interest, branch organizations are to be set up in larger centers, for which a constitution has been drafted, stating this as the main purpose: "to aid the officers of the L. L. L."

and Board of Directors of the Ev. Lutheran Synod of Missouri, Ohio, and Other States with word and deed in business and financial matters". Membership entails an annual subscription of P6 and upward. In order to establish such branch organizations in different cities, the president of the L. L. L. Mr. Th. Lamprecht of New York, with other officers, has recently called together a number of Lutherans from our congregations in St. Louis, Indianapolis, Fort Wayne, and elsewhere, and laid the cause before them and on their hearts. Working with him as officers of the L. L. L. which has already rendered and can and will continue to render very estimable service to our Synod, the following brethren: as vice-presidents: W. Schlake, Chicago; B. Bosse, Evansville, Ind.; H. W. Horst, Rock Island, Ill; J. A. Leschen, St. Louis, Mo.; as general secretary, A. G. Brauer, St. Louis, Mo.; as executive secretary, C. J. Crämer, Milwaukee, Wis.; as treasurer, F. C. Pritzlaff, Milwaukee, Wis.; as members of the board of directors, E. Seuel, St. Louis, Mo.; A. H. Ahlbrand, Seymour, Ind.; P. Herpolsheimer, Seward, Nebr.; H. C. Prange, Sheboygan, Wis.; A. E. Succop, Pittsburgh, Pa.; W. Schulze, Chicago; J. Neils, Cass Lake, Minn.; D. C. Griesse, Cleveland, O.; J. W. Pohlmann, Buffalo, N. Y.; C. J. Scheimann, Fort Wayne, Ind; G. Harms, Peoria, Ill; C. A. Tietze, Detroit, Mich.; P. Meyer, Wahpeton, N. Dak.; C. M. Zorn, Jr. of Cleveland, O.

L. F.

A sad spiritual armor in times of pestilence and general death.

Under the heading "An Important Indulgence" we find in a Catholic newspaper: "In these times of great mortality it is appropriate to recall the following: The Most Blessed Pope Pius X, by a decree of the Congregation for Indulgences of March 9, 1904, has granted to all the faithful a plenary indulgence for the hour of death, if once during their lives, on any day, after having received the Sacrament of Holy Blood and Communion with dignity, they recite with true love for God this prayer: "Lord, my God, even now I accept every kind of death, as it shall please thee, with all its anxieties, sufferings, and pains, at thy hand with full surrender and readiness." No comment is needed on this. The exhortation of that paper, which is attached to it, sounds almost like a Protestant mockery of this indulgence: "Thus it is made very easy for every believer to secure for himself, even in healthy days, the great grace of being made a partaker of a plenary indulgence at the hour of death. The indulgence is not lost if, after preserving the conditions, one should have the misfortune to fall into a grave sin, if only then at the moment of death itself one is again in the state of grace. When you, dear reader, have again occasion to receive the holy sacraments, pray also the above prayer with the intention of gaining this indulgence." - In this Reformation time we especially remember and thank God that we have learned from the restored Gospel a better indulgence and a better readiness for death.

E. P.

Instead of fighting the papacy by exposing its errors and abominations in doctrine with the word of God and preaching the gospel to the people, some prefer to fight the papacy with carnal weapons, such as: exposing the sins and disgraces of individual representatives of the Roman church, suspecting Catholic institutions and arousing carnal anger against them, seeking to deprive Catholics of their civil rights, and the like. Thus it has been thought to do something sore to exterminate the monasteries, that they should be subjected to the inspection of the State. Some time ago, the Georgia Legislature passed a monastery inspection bill known as the Veazy

Bill. Immediately after the law came into force it was also executed. The superiors of convents complied with the inspection, and in each case the "inspectors" reported very favorably on the conditions in said institutions. However, in order to ascertain the validity of the law, the Superior of St. Vincent's Convent, Savannah, had refused to admit an "inspector" for the second time. Thereupon the Superior was charged with complying with the law and summoned to appear in court. The suit came on for trial before Judge P. W. Meldrin in the Superior Court of the State of Georgia, and the judge ruled that the Superior of the convent was within her rights, as the law only contemplated such institutions as detained scholars, and as there was evidence that the Sisters of Mercy were living in the convent of their own free will, their convent was not subject to the provisions of the Veazy Bill. All such rules of matzah do not disentangle a conscience from the Papacy. Only the Gospel does that. Fill the world with the Gospel of Christ, and the monasteries will empty of themselves. Then also "of his own free will" no one will want to live in a monastery, and not because he does not want to do the dishonor to his Savior and his bloody suffering.

E. P.

The Catholic Mass a superstitious use. We read in a Catholic paper: "The English Court of Appeal has upheld the decision of the lower court that a bequest for Masses is invalid because of .superstitious purpose English Catholics will have to struggle for full and free exercise of their religious beliefs even after the war." - In any case, it is the will of a man who, out of sheer fear of purgatory, exposed funds for the reading of masses for souls, by which he hoped to procure relief and deliverance from the torments of purgatory. The whole thing, of course, is superstition, purgatory together with the masses for souls. Christians are to be instructed in this way, and the Lutheran Church does so in its confessional writings, especially in the Schmalkaldic Articles, with a clarity that leaves nothing to be desired. But whether a secular court should render such decisions is another question. E. P.

Also an evil fruit of Sundahism. He complains of the prevalence of so-called "pious swearing," and when he wants to trace it back to its origin, he names Billy Sunday, whom he claims as one of his own. Billy Sunday, he says, has found many imitators, whom his fame will not let sleep, who, hoping also to make a sensation, ape his ways; and the first thing that fills them, and which they ape, is then precisely Sunday's coarse, unwashed, and ungodly manner of speaking. "Everybody that has heard Billy Sunday remembers his way of referring the emperor, and whoever else he has an aversion to, to hell." *Presbyterian* says: "Swearing seems to be becoming quite general. It strikes one that in stories that have come out of late, the words 'To hell!' and 'Damn!' are so frequently put into the mouths of the people introduced talking. If a story has been published lately without such swearing, I should like to see it and get hold of it, that I might read it as a remnant of the former good times of decent literature, before Sundayism reared its head. Time would fail me to enumerate the instances in which I have heard such immorality in speech, on all sides, from men as well as from women, who have been led to delude themselves that such expressions are not only morally blameless, but decent in society." And even when such supposedly pious and patriotic swearing is heard in churches and ecclesiastical gatherings

is heard. The *Presbyterian* laments that his own church has not kept itself unbeschadet from this. He relates an instance where a presiding officer of the General Assembly - that is, according to our institution, a general presiding officer - had exclaimed in a sermon, "To hell with the emperor!" without any horror having passed through the whole assembly. At an ecclesiastical meeting, one who was opposed to a proposal, and who wished to emphasize that he was opposed to it because the proposed measure would work too slowly, expressed it thus: "By then we shall all be in hell." The assembly, however, had then censured the speaker for his "unparliamentary language," but the chairman had declared that he was personally opposed to the censure. A Baptist preacher had told his people that he had witnessed a German officer kick a soldier in the foot, and then added the remark: "If I had not been a preacher, I would have said, God damn your soul!" The *Presbyterian* is right in his judgment, "Why should a minister who claims to be in whose service, who does not wish any to be lost, wish the Kaiser to perish in hell? Every pastor who is called of God, like his Master, is called to save, and not to perish; for God sent not his Son into the world to condemn the world, but that the world through him might be saved. How can a man who is not a morally depraved subject really mean what he says when he wishes hell and damnation on someone? If such speech is not taken seriously, what is the point of salty talk?" In this, too, the

right when he tells us that several of them came out of a church meeting and asked each other on the way, "What is the difference when he wishes hell on the people and when the mob in the street makes the same speech? None of us could give a sufficient answer." Indeed. The only difference is, that he who by profession should teach others the second commandment, and on his part bring the gospel to all creatures with a sincere heart for their blessedness, has to expect greater damnation than the poor rabble in the street, who do not know what it is to curse by God's name, and who would not even be able to write their curse words correctly in any language.

E. P.

That the church at this time is in grave crisis is shown by the shortage of pastors which is becoming more and more apparent. The latter is described by the *Presbyterian Advance* as follows

The ratio of the number of pastors to that of the general population has decreased significantly. 2. The ratio of pastors to communicants has decreased by about 31 percent. 3. the ratio of prebaptisms to church membership has decreased for two or three generations. 4. the number of those who, having graduated from college, then prepare for the preaching ministry, is much smaller than formerly. 5. at least 4000 new pastors are needed annually to maintain the present supply without regard to the increase of population; but the theological seminaries of all the church denominations are only releasing about 2800 young pastors annually. While many men are naturally ordained to the ministry without theological training, it is evident that other professions are able to obtain thoroughly trained leaders in far greater numbers than the preaching profession.

(Wbl.)

According to the "Apologist", a Copenhagen paper reports the following about **an outbreak of crazy raving in Denmark**: "A pair of tongues-speakers, the so-called evangelist Chri-

stiansen and his "spiritual wife" are currently very active in Esbjerg. Recently they baptized five newly converted men and women in the harbour. The baptized were dressed in white coats, led into the water by the evangelists and submerged. They were to hold their heads under the water until they 'saw the Holy Spirit'. Day and night Christianseil and his followers hold services while waiting for the coming of Christ, who is to appear at any moment. Soon a man, soon a woman, sticks his head out of the window and peers to the right and left to see if he is not yet on his way. A few days ago, a young girl walked through the city to the train station with her hands folded to speak with the angel Gabriel. She had been prophesied that she would be married to a Spaniard, and that the Angel Gabriel would come on the morning train to bless her. The hysterical sect has gained popularity among fishermen by name. One fisherman sold his cutter and gave half the money to the sect. He can no longer use either, since Christ's return is so near. For the same reason, there is no point in the children going to school, so mail keeps them at home. A few days ago the police had to take away a young girl because she had become completely insane." - I guess the police will have to lock up more people soon. The conditions and events in the world are such that "the people of the earth are afraid and tremble," and that the conviction is generally imposing itself that the time of the world is coming to an end, and that the Judge is at the door. Of course the devil does not like that, that people are preparing for the end; they would like to convert and so give him their farewell. So he drives men to such mad fancies that they are not content to get up from the sleep of sin, to turn to the Lord, and then to keep awake, to do what they can in their profession and position, and to leave the time and hour of the Lord's coming to Himself, as He wills. Instead of this, they speak, as the "Apologist" aptly puts it, "with impudent but false certainty of Christ's coming again to be expected to-day, as if he had marked in the calendar for them the datuyr hidden even from the angels." For themselves this comes out, that they lose their minds, give up work, schools, all useful employment, and are of no use to God or man in the world. And when they find themselves deceived in their self-made delusion, then they become false to the whole promise of the return of the Lord, yes, to the whole of Christianity, and become utter unbelievers. -And the consequence for the world is that the conduct of such fools takes away from it all the sharpness of the preaching of the Lord's coming again. It says to itself and to others, in order to lull the conscience to sleep, "You see what sort of people they are who believe the fable of the Last Day and the Christian doctrine in general! And when experience shows that these fools are put to shame, then the world thinks it has a double right to mock, "Where then is the promise of his future?" 2 Pet. 3:4. God keep us from all folly, and grant that we may remain sober, that we may wait and hope, and hasten to the future of the Lord, 2 Pet. 3:12, and pray, "Yes, come, Lord Jesus, amen!" Revelation 22:20, but then prove all faithfulness in our profession and state, most of all in our Christian profession, working for the Lord. This is the best position in which a servant can be found by his unexpectedly coming Lord, in faithful, conscientious work. "Blessed is the servant whom his lord finds doing thus when he comes. Verily I say unto you, he will set him over all his goods," Luk 12:43.

E. P.

The right helper.

An alpine hiker tells: I had come with a guide to a dangerous place in the mountains. A deep abyss yawned at my feet. I had to walk along a narrow footpath. I had the feeling that the storm, which was raging with enormous force around the sharp corners, could easily blow a man down here. Involuntarily my hand reached for a support. A crucifix carved from stone it was. At the sight of the crucified Saviour in this dangerous place, I asked my guide, a zealous Catholic, who had already explained to me all the images of the saints along the way: "Why do you think the Lord Christ himself is standing here and not one of the patron saints as well, like down there? The guide answered: "Yes, look, dear sir, the others can't do it. The place here is a mighty dangerous one; if the Lord Jesus Himself were not watching here, many a one would not come home happy again."

This is indeed how it is: to bring a man home again happily from all the dangers of life, to keep him back from the abyss of sin and ruin - this only the Saviour can "manage".

From a soldier's letter.

A soldier wrote to his family from the battlefield: "How grateful I am to my mother for having taught me to pray. I have never, or very rarely, spoken to you about this. I went my own way. More than anything else, the war influenced me. Here one learns to pray, to bow humbly under God's hand and to look up childlike to the cross on Golgotha. What is man? Nothing. What is his life? A breath. Quickly it passes. When bullets whistle left and right, when comrades fall beside me, then you see how little you are, and then you learn to pray and trust God. How often has the song

Command thou thy ways, And
what grieves thy heart, To the
most faithful care Of Him who
guides the heavens!

Who gives clouds, air and winds
ways, course and path, He will also
find ways, where your foot can go -

how often it has given me comfort! And how much strength I draw from God's Word! To bow humbly under God's hand and to look up to him with faith, that is the right wisdom.

"I must leave it."

When I was a student, I often came to a large paper factory; above the doorway to the rich factory owner's villa stood, and still stands, the Latin word: "Relinquenda," which means, "I must leave it."

I have often thought of this "Relinquenda" since then. Write this "Relinquenda" in your thoughts about everything you have on earth, about everything that is dear to you. Write it over your front door, you householder; on your securities, you capitalist; on your jewelry boxes, you virgin; on your bookcases, you scholar; on your warehouses, you merchant. Thou, too, mother, write it in thought upon thy child's brow; thou, husband, see it written over thy spouse's head! You, man, see it written over all this earth, with only the beautiful and the good that it offers: "Relinquenda - I must leave it!"

Obituaries.

P. Karl J. T. Frincke was born January 5, 1850, at White Creek, Bartholomew Co, Ind. His parents were Rev. C. H. F. Frincke, who was a candidate in theology at the founding of the Missouri Synod at Chicago in 1847, and Friederike, née Fülling. His mother died when he was five years old. In Indianapolis, whither his parents moved soon after his birth, he was reared, schooled and confirmed. From 1863 to 1869 he was in Concordia College at Fort Wayne, and from September, 1869, to June, 1872, in the seminary at St. Louis. After completing his studies and passing his examinations, he accepted a call in July, 1872, from St. James parish at Winfield, Long Island, N. Y. On December 28, 1873, he entered into holy matrimony with Anna Birkner, of East New York. To this marriage have sprung eleven children, five of whom have preceded their father to eternity. After three years of blessed ministry at Winfield, he was called to St. John's parish at Port Richmond, Staten Island, N. Y., whence he then planted the parish at Bayonne, N. J., and served as branch until the year 1879. For nine years he stood at this congregation in blessed labor, until in 1884 he was called to the Immanuel congregation at Grand Rapids, Mich. To this congregation he served with great faithfulness and conscientiousness for over twenty-five years, under God's richest blessing. During this time he was also visitator of the Michigan district for several years, and secretary of the synodical conference from 1890 to 1892. In 1909 he was stricken with a severe nervous complaint which greatly hindered him in his work and finally made it quite impossible. So then in January, 1910, he resigned his office, having preached his last sermon on Thanksgiving Day before. Soon afterward he removed to Baltimore, Md. and thence to his children at Charleston, W. Va. where, with the exception of two years spent in the country near Mount Clemens, Mich. he resided to the end. During the first few years after his resignation he was much afflicted with high spiritual temptations. By God's grace, however, he finally overcame them, and in his last years he was quite confident and rejoiced in God his Savior. Shortly before his end, he asked that the 25th Psalm be read to him, in which the following words are found: "Guide me in your truth and teach me, for you are the God who helps me; I wait for you daily. Remember, O LORD, thy mercy, and thy lovingkindness, which was from the world. Remember not the sins of my youth, nor my transgressions: remember abqr me according to thy mercy for thy goodness' sake. For thy name's sake, O Lord, be merciful to my iniquity, which is great!" and often in the last days the name "JESUS" passed his lips. Since the New Year he had to lie in bed a lot. Finally pneumonia set in and put an end to his life. On September 13 he passed away gently and quietly in the Lord without a struggle at the age of sixty-eight. After a funeral service at the home, at which Father Henkel of Ashland, Ky. preached a sermon of consolation on the words of the 25th Psalm just quoted, the body was taken to New York City, and on September 17 was given a Christian burial in the Woodlawn cemetery. At the graveside, Father Steup spoke on the words, "Teachers shall shine as the brightness of heaven, and those as many to righteousness as the stars forever and ever."

Tilly spoke a few words on behalf of St. James parish at Winfield, N. P. A. Körber read a prayer and said the benediction. So now his weary body rests in God's field awaiting the hour of resurrection. W. F. Henkel.

P. Walter Kamprad was born on February 9, 1891. His parents, Hermann and Elisabeth Kamprad, now reside in Arnold, Pa. It was here that he put out for a very promising position and decided to enter the asylum at Springneld to prepare for the preaching ministry. How finely gifted he was, and how diligently he had studied, was already evident when in 1914 he served the congregation at Gary, Ind. for a year as vicar, preaching and teaching school. After passing his exams in June 1916 and then marrying Miss Maria Rattelsberger from his home, he was ordained and inducted in Gary and was soon in full ministry. Because the work increased, he was soon assisted by a teacher in the mission. But when he was drafted into the service of the Fatherland, the whole burden of school-keeping and preaching was again on his shoulders from the beginning of the school year. A few days before the end of his term, he had to miss school because of a severe headache, and on the following Sunday he also had to miss church services; but no one thought there was any serious danger. Even the doctors treating him did not realize how serious his illness, the now prevailing epidemic of influenza, was. It was therefore all the more shocking to everyone when the news spread on October 3 that he had died. On October 7 we held a solemn funeral service for the deceased, who had died at the age of 27 years, 7 months and 25 days, with a large turnout and many tears. The undersigned spoke on the scriptural word: "How the Lord loves the people! All his saints are in thy hand; they shall sit at thy feet, and shall learn of thy words," Deut. 33:3. k*. Böcler, of Chicago, one of the former institution teachers of the deceased, delivered an English address. A hearty telegram of condolence and a beautiful floral tribute had been sent from the faculty and students of Springfield Seminary. The youth club sang the deceased's favorite hymn, "Jesu, go ahead on life's track." Principals of the congregation and fellow ministers served as bearers. Accompanied by the sorrowful parents who had hurried over, the young wife and her five-month-old little son, and a representative of the congregation, the body was conveyed to the home, where it was buried in silence on October 8 - because all public gatherings were now already forbidden - in the churchyard there. Though his course was soon completed, yet he is numbered among the righteous whose memory will remain in blessing. August Rump.

On September 18, after a short illness, John Durovcik, a student of theology, died at Springfield, Ill. The funeral was held on September 20, IÖ G. Majoros of St. Louis delivering the Slovak funeral oration, in which he addressed himself chiefly to relatives, while Prof. Biedermann spoke especially to the students in his English address. - Durovcik came from Austria-Hungary, emigrated to America in 1912, worked as a machinist in Pennsylvania for two years, and entered Concordia Seminary at Springfield in 1914. He was already preaching, and in three languages, Slovak, German and English. His age brought him to 25 years and two months. His parents, three brothers and four sisters still reside in Austria-Hungary. R. D. B.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Kirchengesangbuch für evangelisch-lutherische Gemeinden ungeänderter Augsburgischer Konfession, darin des sei. O. Martin Luther's and other witty teachers' most common church hymns are contained. Concordia Publishing House, St. Louis, Mo. 520 pages 3^X5, bound in cloth with gilt title (16^). Price, 75 Cts.

This is the new edition of our hymnal in pocket format, which was already announced in the last "Lutheraner". It has quite the same characteristics as the medium-format edition shown in No. 6 of the "Lutheraner": the new spelling, the not entirely few changes in the wording, the addition of a number of hymns (Nos. 444 to 485) and antiphons (Nos. 103 to 138), the improved and increased information about the poets of the hymns, the better division of the history of the Passion, better indexes, etc. The types are, of course, also considerably smaller in this small format, and quite small in the appendix of Sunday epistles and evangelia. L. F.

Comprehensive Bible History for Lutheran Schools in the Words of Holy Scripture. With Illustrations, Maps, and Notes. Concordia Publishing House, St. Louis, Mo. 1918. 276 pages 5X7 1/4, bound in cloth with spine and cover titles. Price: 80 cts. Postage Paid.

This is the new English Biblical History for our schools and Sunday-schools, announced some time ago. As salient merits we mention the following: the accurate rendering of the stories in the Bible words, and that in the words of the Authorized Version of the English Bible; the convenient, very useful division of each story into sections under Appropriate Headwords; the indication each time by signs of the pronunciation of the proper names; at the end of almost every story a reference to the Catechism and the addition of a Bible word, song verse and short factual notes and explanations; many pictures, and often those by master hands (Hofmann's twelve-year-old boy Jesus and Christ in Gethsemane; da Vinci's Last Supper, Munkacsy's Christ before Pilate); maps of the biblical countries at various times. The furnishings are good, the price low. One small oversight we noticed while leafing through: Antiochus (p. 151) was not "King of Persia," but King of Syria. L. F.

The Christian Home. By John H. C. Fritz. Concordia Publishing House, St. Louis, Mo. 20 pages 4X5 1/4. Price: 5 Cts.

A timely, excellent treatise, which we wish wide circulation, but above all attentive readers. We can best recommend the writing by stating its contents: The divine institution of marriage - why some people do not marry - betrothal - forbidden marriages - parental consent - divorce - the husband of the wife head - the word "obey" - the limits of the wife's servility - sin the cause of unhappy marriages - the gospel remedy - childless marriages and small families - terrible conditions in our country - infanticide - "Be fruitful and multiply!" - Children a gift of God - Child rearing. L. F.

Charles Porterfield Krauth, D. D., LL. D. By A. Spaeth, D. D., LL. D. General Council Publication House, Philadelphia, Pa. Two volumes. 425 and 443 pages 5 1/4 X 8, bound in cloth with gilt titles. Price: H3. 50 postage prepaid.

From the attractive biography of D. Späth, which we discussed here last year (cf. Lutheran 73, p. 407), we were led quite naturally to the biography of D. Krauth, probably Späth's most important literary work, in which he set up an enduring memorial to his older colleague at the theological seminary in Philadelphia and later father-in-law. The work has been on the book market for years (the first volume was published in 1898, the second in 1909), but it is one of those biographies which do not become obsolete and which, especially in this year, are as valuable and worth reading as ever for all who are interested in American Lutheran church history and who wish to become more closely acquainted, in particular, with the history of the two larger Eastern church bodies, the General Synod and the General Council, now reunited after fifty years of separation and forming, with the United Synod of the South, the United Lutheran Church in America. We have read the two strong volumes with increasing interest. Once for the sake of the man they portray. Krauth was a highly gifted, characterful, influential man, considered in church circles to be the most important English Lutheran theologian in America, who also held a respected position in external theological circles as a professor at the University of Pennsylvania, and it is very instructive to read how he became what he was. Späth's account puts one in a position to do so; for it portrays Krauth not according to his own views, but according to the documents that are always the most valuable for a biography, his letters.

Through extensive communications from it, namely from the really beautiful correspondence with his father, the also well-known, but by the son superior theologian Charles Philip Krauth, the life picture emerges. There we read how the son, according to his father's instructions, studied the Greek and Hebrew Bible, how he bought or borrowed the works of Luther and the old Lutheran theologians and then read them diligently, how he was always urged by his father, a complete American, to learn German ("as an instrument of knowledge you will find it very important. So much of the best theological literature is contained in it, so much of the literature of our own Church, that it seems almost indispensable to the learned theologian and the intelligent Lutheran", I, 106). By very diligent study and research in Scripture and Confession he struggles and wrestles his way out of hazy and un-Lutheran doctrine and practice to ever greater Lutheran determination, and becomes the champion against the lax position of the General Synod, and finally the leader in the separation of his Synod from it and in the establishment of the General Kvnzil. In doing so, we also get to know the man Krauth more closely, who buys his time so conscientiously, who endures faithfully at a hopeless initial post, who shows exceedingly appealing traits in his family life and in his intercourse with his friends, who seizes the opportunities to confess his faith and conviction fearlessly before friend and foe, who is finally placed in an influential post and develops a versatile activity, also in writing, especially through his most important work worth reading: *The Conservative Reformation and Its Theology*. Secondly, the work is valuable because, as already indicated, it introduces us to the ecclesiastical struggles of the above-mentioned bodies in the fifties, sixties, and seventies of the last century, in which Krauth was the leader, and again, by copious communication from the documents and files, enables us to form our own judgment. We cannot agree with everything that was said; nor did Krauth achieve Lutheran clarity in everything, for example, not in Sunday doctrine, as his biographer himself notes; but he accomplished much, and would have accomplished even more had he not often encountered much opposition and antagonism in his own circle. The General Council would have made more progress if it had listened more and better to him in the questions of pulpit and altar fellowship which were moving the Church at that time, and then - of this we are convinced - it would not have taken the unifying step which it has now taken. We would like to give some more of the abundance of interesting details, if space permitted; we will only mention that when Krauth sent one of his sermons, rich in content, to Walther, the latter replied to him in a very friendly elegant Latin letter, here communicated (1, 300); that Walther called an explanation by Krauth of the necessity of agreement in the fundamental doctrines of the Lutheran Church, in which he also frankly and manfully retracted former inaccuracies and incorrectnesses, an "imperishable monument of the uprightness and candor of his convictions" (2, 114); that Wyneken saw in him the great work of the Old Lutheran theologian Chemnitz, and urged him to translate it into English, as the best work in the struggle against Rome (1. 70; 2, 321); that Krauth also unreservedly acknowledged that the influence of Missouri on the Eastern bodies in the above-mentioned struggles was a beneficial one, when he wrote in a letter in 1876: "I have been saddened beyond expression by the bitterness displayed toward the Missourians. So far as they have helped us to see the great principles involved in this discussion, they have been our benefactors, and although I know they have misunderstood some of us, that was perhaps inevitable. They ate men of God, and their work has been of inestimable value" (2, 236). Krauth died on January 2, 1883, nearly sixty years old. Walther wrote at that time in "Lehre und Wehre" (29, 32): "Hereby not only the General Council, to which the deceased belonged, but at the same time the whole American Lutheran Church is struck a heavy blow. The Blessed One was without doubt the most important man in the English Lutheran Church of this country, a man of rare erudition, no less at home in the old than in the new theology, and, what is the most important thing, heartily devoted to the pure doctrine of our Church, as he had known it, a noble man without falsity

Great Religious Americans. By *William Dallmann*. Northwestern Publishing House Print, Milwaukee, Wis. 84 pp. 4X7. Price: 25 Cts. Also to be obtained from Concordia Publishing House, St. Louis, Mo.

An interesting little paper, first published in the *Walther League Messenger*, which again testifies to the great learning and historical sense of the author. We emphasize that the title says "religious," not, as in an earlier printing of the first article on Washington, "Christian." That Washington and others who are here presented were "religious," men who esteemed the Bible and prayed, is clear from the statements presented; but that they were Christians in the proper sense of the word, that is, men who knew themselves free from the wrath of God and the punishment of sins solely for the sake of the dearly shed blood of the Son and Lamb of God, of this we have not been able to convince ourselves even from the statements presented here. And that the real essence of Christianity be recognized and held fast is more necessary in these times than ever before, when so often merits for the state, soldiering, patriotism, and the protection of the people are being called into question.

mus be called Christianity. In total there are fifteen men who are presented. It is good that the author often makes a direct appeal to the reader. L. F.

The Christmas Song Book. Compiled by *Adolf T. Hanser*. Lutheran Publishing Co, Buffalo, N.Y. 32 pages 6X9. Price: 25 Cts; the dozen P2.00; 100: H12. 50. also available from Concordia Publishing House, St. Louis, Mo..

The booklet contains 40 of the best known and best Christmas songs. 27 of the songs are translations, almost without exception from German; songs that are simply everlasting. At the cheap price one should not expect the very best music printing. An index names the poet, the composer and the translator for each song. L. F.

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 19th of Sonnt, n. Trin.: Kand. K. N o l t i n g at St. Matthew's Church, Canarsie, Brooklyn, N. P., for missionary service in the Atlantic District, assisted by Bro. Hanser of Thos. A. Petersen.

Ordained and inducted on behalf of the respective District Prefects:

On the 11th of Sonnt, n. Trin.: Kand. C. E n g e l d e r in the congregation at Karlsburg, Mich. by G. P. Hildner.

On the 13th of Sonnt, n. Trin.: Kand. F. E. Wilke in the church at James, S. Dak., by? A. Senne.

On the 15th of Sonnt, n. Trin.: Cand. R. C. I a h n in the peace church at Town Liberty, S. Dak. by F. J. Graves. - Kand. R. F r a n k in the congregations at Magnetawan and in the Parry Sound and Muskota Districts, Ont. can., by P. R. Eifert.

In the discharge of the concerned District Praefides were introduced:

On the 8th of Sonnt, n. Trin: Rev. E. B ü n g e r in the congregation at Long Lake, S. Dak. by H. Lübke.

On the 11th of Sonnt, n. Trin: W. L. E r b in the township at Rudolph, Highland Tp, S. Dak, by P. H. Luebke.

On the 14th of Sunday, n. Trin.: I. A. W. Lamb right in St. John's parish at Lyons, Neb. by the Rev. A. W. Siebert.

On the 17th of Sunday, A.D.: Rev. W. L. Krengel at St. Paul's parish, near Didsbury, Alta. can. by Rev. W. Stock.

On the 20th of Sonnt, n. Trin: P. J. C. Befus in St. Paul's parish at Ridgeway, N. C., by Prof. F. Wählers. - P. F. W. L a m m e r t in the parish at Kingsbry, Tex. by P. G. C. Falsken.

On the 21st of Sonnt, n. Trin.: K. L. Rosenwinkel in the church at Vergas, Minn. by A. H. Sieving. - P. A. Wismar At St. Matthew's parish at New Vork, N. P., assisted by Z? Rösener, Renz, Schoenseld, K. Kretzmann, Pottberg, Hecket and C. Romoser by Prof. G. A. Romoser.

Introduced as teachers in parochial schools were:

On the 14th of Sonnt, n. Trin.: Kand. W. Luebker as teacher of the middle grades in the Bethlehem church school at Evanston, Ill, by P. W. Luecke. - Teacher H. R i c h e r t as teacher in the school of St. Stephen's parish at Detroit, Mich. by P. W. P. Lobenstein.

- Teacher P. P e t e r s as teacher in the school of St. Paul Parish at Sheboygan, Wis. by P. G. E. Meyer.

On the 19th of Sonnt, n. Trin.: Kand. H. Buscher as teacher in the Salem parish school at Rose Hill, Tex. by C. W. Niche.

Groundbreaking.

On the 10th of Sun. a. Trin. the St. Peter's congregation at Town Clear Creek, Wis. (? G. Naumann), laid the cornerstone of the new church. Preachers: Geske and Wahl (English).

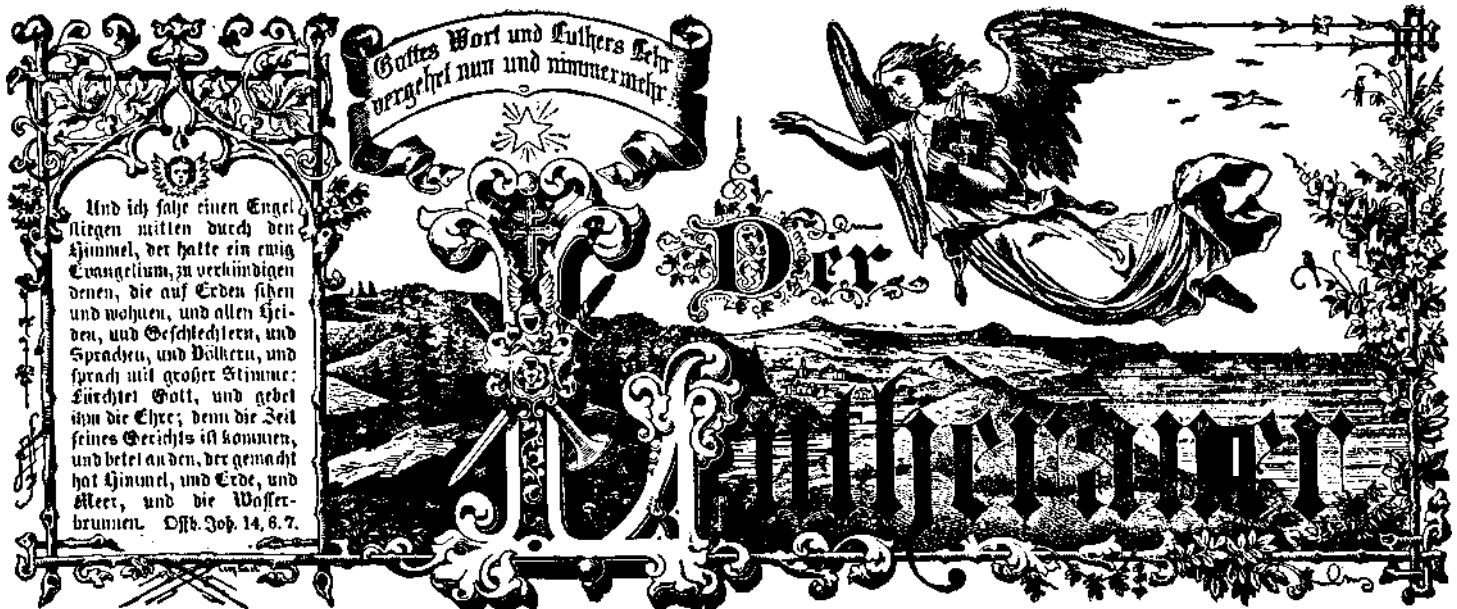
Inauguration.

On 19 Sonnt, n. Trin. the new St. Mark's Church (66X28X14 feet) at Ruskin, Nebr. (? J. Kuchenbecker), was dedicated to the service of God. Preachers: Prof. Weller, Dommann, and Potratz (English). Collection for Inner Mission: H142.00.

Anniversaries.

Anniversary:

The 50th Anniversary: On the 19th of Sunday, n. Trin: The Emanuel congregation at Perryville, Mo. (? J. G. Griebel). Preachers: K"? Horstmann and Lohmann (English); on the 20th Sonnt, n. Trin: The St. Peter congregation at St. Peter, Ill. preachers: Prof. Biedermann and A. P. Feddersen; the Zion congregation at Chicago, Ill. (? A. Kuring). Preachers: Fricke, W. Dallmann, Mießler, Eickstädt, and Burhenn; St. John's congregation at Drake, Mo. Preachers: O. Heimsoth and Hafmeister.



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No. 24.

Thanksgiving song for the announcement of peace.

Now has sounded the noble word of peace and joy, and dim the spears and swords,
 and their murder shall rest. Precious gift of peace. Now shall we
 Wohlauf! and now take forth again thy strings, Seer of God's mighty company high,
 full chorus! in itself. In thee God hath sunk All our
 Lift up your mind happiness and salvation; He that
 And give thanks unto God, saying, O Lord, thy grief and thine grief these burdens
 ever. for himself the arrow of heartache into his
 We have deserved nothing but heavy punishment and great wrath. Be saved still with
 us the insolent, vile thorn of sin grows green. We are indeed smitten with hard, sharp
 groove, And yet one must ask: Who is he who repents? We are and remain wicked,
 God is and remains faithful, Helps that with us Ob, let yourself be saved!
 Wake up, wake up, tough world,
 Before the last terror quickly and
 suddenly overtakes you! But he that
 loveth Christ, Be of a bold courage: The
 peace that he giveth, Is all good.
 He will teach the lesson: The end
 draweth nigh, and ye shall live with God
 in everlasting peace and quiet.

Paul Gerhardt.

The 60th Psalm.

A song for war and victory.

After the manner in which this song of David was to be sung is stated in
 v. 1, namely, "A golden jewel of David, to sing before, to teach of a golden
 rose-span," it is said in v. 2 which was the occasion of making this song:
 "When he had fought with the Syrians of Mesopotamia, and with the
 Syrians of Zobah; when Joab asked for

returned, and smote the Edomites in the valley of salt twelve thousand."
 (2 Sam. 8 and 10.)

"God, who hast cast us off, and scattered us, and been angry,
 comfort us again! Thou that hast moved the earth and rent it asunder,
 heal its fractures, which is so bruised! For thou hast shown hardness unto
 thy people: Thou hast given us a drink of wine, and we have staggered.
 Yet thou gavest a sign to them that fear thee, Which lifted them up, and
 made them secure. That thy beloved may be done, Help now with thy
 right hand, and hear us."

David had indeed won great victories in the north, but in the south
 his country had been sorely afflicted by hostile invasion in the absence of
 the army, and he was now about not only to drive out these enemies, but
 to destroy them so completely that they should be harmless for the future.
 And he prayed. Without prayer he did nothing, and would do nothing. He
 always leaned upon his God. Ps. 23, 4.

And how did he pray? He joined with his people Israel, and prayed
 as they should pray. Praying, he said that God had cast Israel out and
 broken it up, and that he had been angry: Let God restore it; let God make
 the land tremble and be rent: May God heal its fractures, for it wavers and
 sways as if undermined; may God show hardness to his people, may God
 make them drink the wine of staggering, the cup of such calamity, that
 they can no longer stand and walk, no longer think and see clearly.

David recognized that his people Israel had all war trouble and all
 associated misfortune and evil straight from God. And so it is according
 to the word of God. Read Isa. 45:7 and Amos 3:6: How can calamity and
 evil come to a people without God sending it? And David saw more. He
 realized that God had been angry and had let all this come upon Israel
 out of his anger. And this realization of David's was right. Had not Israel
 provoked God to anger a hundredfold?

...irritable? Think! And where is there ever a people who do not? Think! David confessed this in his prayer. But then he prayed that God would restore his people in mercy and heal the breaches of his land.

And David had a very good reason and support for this request. God had given those in Israel who feared him a banner, which they raised and with which they could stand up. This banner was the word of God that Israel would remain a nation and a kingdom until Christ came. Gen. 22, 18; 49, 10; 2 Sam. 7, 4. 5. 12. 13. Hereupon David appealed on account of the truth of the divine word and prayed that God would provide help with his right hand, with his almighty hand that works all miracles, so that his beloved ones, the Israel of the right kind, the true Israelites who feared him, to whom the promise was given, would be saved; God would hear the prayer. Isa. 43, 4.

And now, brandishing this banner, David prays quite differently:

"God speaketh in his sanctuary: I will be glad; I will divide the valley of Shushoth, and measure it out. Gilead is mine, Mine is Manasseh; Ephraim is the power of my head; Judah is my prince; Moab is my washing-pot; My shoe I stretch out over Edom; Philistia exults to me. Who will lead me into a strong city? Who will lead me into Edom? Wilt thou not, O God, who hast cast us off, And wilt thou not, O God, go forth upon our host? Give us help in our trouble: for the help of men is useless. With God we will do deeds. He will tread under our enemies."

Yes, David raises up Panier. He lifts up God's word and promise over himself and his army. He says that God has spoken, promised in His holiness. This cannot deceive. David knows and sees himself as victor, lord of the land of Israel and the neighboring lands. He says that he will divide Shechem and measure out the valley of Shushoth (Jos. 13, 24-27); Gilead is his, Manasseh is his, Ephraim is his helmet, Judah is his scepter; Moab is his washpot, in the land he is subject to; he will throw his shoe on Edom as on a slave; Philistia will cheer him, willingly or unwillingly. He saith, Who will lead me into a strong city? Who will guide me as far as Edom? It was the Edomites who had invaded Israel and brought the calamity of war; against them he would now go and take their capital. And in answer he asks another question, which is no longer a question to him, "Wilt thou not, O God, who hast cast us off, and hast not gone forth, O God, among our host? (V. 3-5.) Yea, David prays for succor against the enemy; for, says he, the help of men is of no avail. And he cries out with confidence, "With God we will do deeds! God will trample under our enemies!"

It is true what Hengstenberg, a recent interpreter of the Psalms, says: "He who has God's word and promise for him, all adverse experiences must not make him waver in the hope of salvation; they can only present themselves to him as trials of faith. He looks upon all adversity only as a light cloud through which the sun of salvation will surely break in his time."

But where is there now a people who can raise up the word and promise of God to their banner like Israel? Is there

there is such a people? Yes, oh yes! It is the people of God, the one holy Christian church, the congregation of the saints, the whole Christianity on earth, whom the Holy Spirit calls, gathers, enlightens, sanctifies through the gospel, and keeps with Jesus Christ in the right united faith. This people is overrun with war by Satan, the world and the flesh. This people has much to suffer. But this people fights under the cross banner of the gospel and surely wins the victory. Rom. 8, 31-39.

But where is there now a political people, that is, a people dwelling together in one country and under one and the same authority, which has a promise of God and can raise up for its banner in the battlefield as the people of Israel once did? Where is there now such a people who can pray this psalm in time of war, and be assured of victory? Nowhere. For no such people is the church of God, though the church of God be found in their midst.

Is not this psalm to be used now, when there is war? O yes, but in a right and humble way. This we now leave to follow.

When a nation is in distress for war, let the Christians who are in the nation pray. How to pray? Similarly as David prayed in vv. 3-5 of our Psalm, or even more clearly, similarly as Daniel prayed in ch. 9:2-19 of his book. Do you want to read that? Let them, like David and Daniel, take themselves at one with their people, and repent, and confess that God's righteous wrath is come upon them, that God, God hath brought this calamity upon them in his wrath. For every nation in its great mass is ungodly, very ungodly indeed; and even the Christians and children of God, in peace and quietness and happiness, often become lukewarm and sluggish, and the carnal and worldly mind of the old Adam grows up. Shall God not be angry, not punish, when the mass of the people despise and trample under foot his word of grace, when the Christians, who have so much grace, do not bring forth the fruit that God is looking for? Luk 13, 6; 12, 48. But notice: God only wants to discipline and correct His children through such punishment. Hebr. 12, 4-29. And also in his judgments of wrath against the ungodly people God covers his grace: he wants the people to convert. So then, in times of war, Christians should repent, kiss the smiting hand of God, and pray for their own correction and the conversion of the people.

And then when God looks on, as he does now; when he directs the hearts of men like streams of water; when he directs wars in all the world, breaking bows, breaking spears, burning chariots with fire;

When he with his hand The golden, noble,
precious peace Gives to our fatherland:

Then, yes, it behooves Christians to praise and thank God, to sing and do their songs in his honor, as is said of the congregation of the children of Israel in later times: "Then they prayed again and received the blessing from the Most High and said: Now give thanks, all of you, to God, who does great things in all places, who keeps us alive from our mother's womb, and does us every good thing. Give us a merry heart, and grant us peace always in our days in Israel, and that his grace may abide with us always, and deliver us while we live!" Sir. 50, 23-26. C. M. Z.

The events of 1518 in the history of the Reformation.

3.

We have seen how Luther's interview with the Roman emissary and dignitary Cajetan went in Augsburg in October 1518, and how Luther, finding no fair hearing and simply recanting, finally left Augsburg and returned to Wittenberg. On 31 October, the anniversary of the posting of the 95 Theses, he arrived there again safe and sound.

When Cajetan learned that Luther had departed, he flew into a fierce rage and sought to provoke the Elector against the recalcitrant monk, about whose obstinacy he complained bitterly, with the insinuation in a letter that the Elector, in the interest of his own honor, should see to it that Luther was either sent to Rome or expelled from the country. Luther also declared himself ready to leave the Elector's country, to go wherever the merciful God would have him, and to surrender to his will, since he did not wish on any account that his sovereign or any mortal should come into disfavor or any danger on his account. Luther intended to emigrate to France. But it was the joyful and humble confidence of his client that won the heart of the noble Elector, who had always been deeply impressed by the scriptural testimonies of this excellent palace preacher. He therefore supported him in his fully justified desire that the 95 theses should be refuted from the Holy Scriptures, and protected the brave fighter of JESUS CHRIST in the imminent danger of being crushed by the mighty hand of his enemies through brute force. The favorable disposition which guided the Elector in such laudable conduct was probably also nourished and promoted by urgent admonitions which reached him at the proper time. Thus, for example, his dearest friend, the excellent Bishop of Wuerzburg, Laurentius von Bibra, wrote to him: "Your love should not let the pious D. Martin move away; for it does him injustice." Even the Emperor Maximilian expressed the wish to the Elector Pffeffering that his prince would diligently preserve the monk Luther for him, because it might happen that one day one would still need him.

The Elector, made determined by such voices, now told Luther to stay in Wittenberg. So Luther stayed and continued to fight in sermons and writings. The work of reformation had to advance. And as early as December 11, Luther was able to write to his friend Wenzeslaus Link, who had accompanied him to Augsburg and supported him in word and deed before and after the disputation with Cajetan: "My pen wants to give birth to far greater things; I do not know where these thoughts come from. This thing, I think, has not even quite begun, much less that the great lords at Rome may yet hope for its end. You may see whether I do not rightly suspect that the true Antichrist reigns at the Roman court, of whom Paul speaks (2 Thess. 2. 8ff.); that the same is now worse than the Turks, I believe I can prove."

So much for the events of 1518 in the history of the Reformation. While we marvel with joy at Luther's holy determination and boldness, and praise God who has so well prepared his chosen armoury, who has given his servant such a gift of faithfulness and constancy, let us also allow ourselves to be encouraged by God's grace, through the sublime example of our Reformer, to the same joyfulness of faith and faithfulness to the confession. This is truly necessary in these serious and evil times, when so many take a good run at walking in the truth once recognized, but soon allow themselves to be driven sideways or backwards by all kinds of storms or even just gusts of wind of adversity onto self-chosen and therefore crooked paths that cannot lead to the desired goal. Oh how gloriously Luther's excellent example shines out to us in contrast, in which it is so vividly illustrated to us what God already calls out to us through his prophet Isaiah, ch. 51. 7 (cf. 8, 12. 13): "Fear not when men revile you, and be not dismayed when they make you despondent"; to which he exhorts us through his holy apostles Paul and Peter with the words: "Only walk worthy of the gospel of Christ, that whether I come and see you, or hear of you absent, that ye stand in one spirit and one soul, and fight together with us for the faith of the gospel, and be not dismayed in any way of the adversaries, which is a reproof, to them of damnation, but to you of salvation, and the same of God. For unto you it is given to do for Christ's sake, not only to believe on him, but also to suffer for his sake, having the same fight which ye have seen in me, and now hear of me." "And who is there that can hurt you, if ye do that which is good? Though ye suffer for righteousness' sake, yet are ye blessed. But do not be afraid of their defiance, and do not be dismayed. But sanctify the Lord God in your hearts, and be ye always ready to answer to every man that requireth the hope that is in you," Phil. 1:27 ff.; 1 Pet. 3:13 ff.; which the Duke of our blessedness himself assures us by declaring, "Blessed are ye, if men hate you, and separate you, and reproach you, and cast out your name as evil, because of the Son of man. Rejoice then, and leap: for, behold, your reward is great in heaven! Their fathers did the same to the prophets", Luk. 6, 22 f.

The admirable example of our Luther shows us just this, how beneficially and successfully we can work, if we remain firm and immovable in the resolute confession of the pure, honest truth, which always remains the same at all times and in all places and under all circumstances. "Thus he kindles a great fire, and loads upon himself what at that time would be great, wise, and learned. But the truth soars that much dearer and more learned people applaud and help this doctrine, promote it with teachings and writings," as Mathesius writes. Praiseworthy, Christian duty and necessity is certainly also modesty, prudence, wisdom. But with the self-chosen virtue of some half-hearted indulgence in matters of heavenly truth nothing good has ever been directed or achieved. On the contrary, with it the good cause of divine revelation can only be regarded as doubtful and contemptible.

in the eyes of many, and so only do harm. If we allow ourselves to be weighed and swayed by all kinds of wind of doctrine through the craftiness of men and deceit, so that they may deceive us, Eph. 4:14, there can rest no pleasure of the Lord, no blessing.

On the other hand, all right disciples of Christ, who abide in his speech, and faithfully confess him before men, have the most brilliant prospects of the very best successes of their efficacy, since they enjoy such promises as this: "Right must yet remain right, and unto him shall all devout hearts fall." "They shall obtain one victory after another, and it shall be seen that the right God is in Zion." "All men shall fear, and say, God hath done this thing; and they shall know that it is his work. The righteous shall rejoice in the LORD, and trust in him: and all the upright in heart shall glory in him."-Ps. 94:15; 84:8; 64:10 f. Therefore already Sirach ch. 4, 32 says: "Defend the truth even unto death, and the LORD God will contend for thee." Therefore our Luther sings:

The right man fights for us, whom God himself has chosen. He must keep the field.

Therefore, whoever can ask and plead, ask and plead:

Lord, let me not waver, give me constancy!
For that I will thank thee for ever and ever.

Ms. S.

Marriage - marital bliss.

My dear niece Emma!

What a pity that I was unable to accept your kind invitation to be present on your day of honour! I would have been only too glad to undertake the long journey. After all, on a long journey through our blessed country one sees so many things that fill a Christian with praise for the almighty and kind Creator. The bountiful plains with the fields heavy with fruit, the glorious forests, and the majestic mountains are a resounding proof of God's goodness and kindness against evil and good, just and unjust. If you always stay at home, you soon get used to the sight of your surroundings and all too easily forget to praise God for the glory of His works. But I would have liked to come to you so that I could meet some of my relatives again and make new acquaintances among the people of your congregation. It is quite heartwarming when a Christian comes to another congregation of the same faith and soon feels completely at home there. There one notices clearly that all believers, as much as they may differ professionally, are nevertheless one heart and one soul, because they all have one God and Father and are united by His good Spirit through the bond of one faith to one big family already here on earth. And then you look forward especially to the blessed time when all believers of all times and places will be united in perfection on the new earth. I would also have liked to have taken a look at your new home and

now even seen your chosen one, of whom you have told me so many praiseworthy things, face to face.

What you have written to me about your young husband makes him appear before my soul as a splendid man. No wonder that you said "yes" with joy when he asked for your hand. I was especially pleased that you did not look at wealth, beauty and other ephemeral trinkets, but at the fear of God and goodness of heart. It is precisely in this that so many virgins, even from Christian circles, fail and then either "sit" or become unhappy in their marriage. Vain virgins, addicted to pleasure and money, know only this as their chief question: Can he also provide for me according to my station, allow me all pleasures, and at least double my dowry? I have noticed nothing of such foolish and sinful thoughts in your letter, dear niece. On the contrary, you write that you are perfectly content with your modest home, and even boast that you have a more brilliant beginning than your mother once had. You are happy because you can begin the pilgrimage through life at the side of your dear Fritz, work and work with him, go with him diligently to the house of God and to the table of the Lord, bow with him daily in the house before the founder of holy matrimony in prayer and ask him heartily: "Come, Lord JEsu, be our guest, and bless us all that Thou hast bestowed upon us!" Thus, dear Emma, you have chosen for yourself a delicious portion, and the Almighty, according to His promise, will also be with you with His help and blessing until the end of your life.

But not all young people enter into marriage like you and your Fritz. And that you have entered into this glorious and yet difficult state with God, you owe next to God to the Christian education of your parents. Never forget this, and later do to your children as your parents did to you. Nor do all parents think and act as yours did. Oh, all too many so-called Christian parents look for a "good match" for their sons and daughters, and that means: much money or money's worth, high honor or all-important position, or even handsome appearance and beauty. If the parents think they have spied such a match, then all the levers are set in motion to bring about a matchmaking. They do not ask: Are these young people of the same faith? Are they suitable for each other? Are they really willing on both sides? Young people, too, often disregard just such and similar questions and rashly go for it, even against the contrary advice of well-meaning parents.

And thus comes the misery of the innumerable, unhappy marriages and especially the misery of the so-called mixed marriages. You have certainly often seen or heard of this. Especially mixed marriages are so often contracted without much hesitation, but soon the misery follows. If there is still something like Christian prudence in the virgin, she makes the bridegroom promise that he will be instructed and will go with her to the Lutheran church, or that he will not make any trouble for her if she intends to stay with her church. Such a promise is then also given by him in his love-feeling, perhaps even solemnly sworn. But, but! After a short

The bride already notices that she was not really serious about the promise. The husband goes to church with her at first, but he is very bored, and soon he lets the wife go to church alone, with all kinds of excuses. Then she realizes what a disagreement there will be when there are children. Either she becomes indifferent and leaves her faith, or she finds between herself and her husband a partition which makes a truly harmonious married life very difficult. Sometimes a Christian youth is lured into the marriage yoke by a Delilah, and then finds to his sorrow that an unhappy married life is his lot. Only rarely does a mixed marriage prosper. The children of Cain, who play the noble, the rich, and the great in this world, are seldom led into the humble huts and to the altars of the descendants of Abel. Therefore, it cannot be warned seriously enough against mixed marriages. And therefore I say again: Emma, your lot has fallen on the lovely. Happy are you, you have it good at the side of a Christian husband of the same faith.

But I still have something special to tell you; and because it is already rather late today and this letter should not be too long, I will close now, but promise to write you a second letter soon. I promise to write you a second letter soon, and for the time being I remain with heartfelt greetings to you and to your Fritz.

Your uncle

Karl.

To the ecclesiastical chronicle.

The most important message for poor, bleeding humanity, **next to the Gospel**, the message for which so many have ardently longed, and for which so many hot prayers have been sent to heaven to the Giver of all good gifts, is being proclaimed to the world in these days. As far as men can see and judge, the dreadful world war, which claimed so many lives and other victims, has come to an end, and mankind can again become accustomed to the thought that peace is again in the world. The message of victory and peace is celebrated with great jubilation, even with exuberant joy. We Christians also share in the joy of our country. Only let us beware of all idolatry of man, both of ourselves and of other men. Here too, as is always natural among Christians, "All honor and praise shall be to God." That there is temptation enough to man-glorification is shown us by every secular newspaper we take in hand. When we rejoice in victory and peace, let us remember, "Every good gift and every perfect gift cometh down from above, even from the Father of lights," Jas. 1:17. We have, in the distresses of war, bewailed our need to our Father in heaven, and asked His help and salvation. If this was meant seriously, then we cannot refrain from giving thanks to God with heart, mouth and hands. Nor do we make wrong use of the victory given to us. We have just read in a secular newspaper a statement that is supposed to be very pious and edifying: Now, at last, what the angels sang at Christmas of "Peace on earth and goodwill toward men" has been completely fulfilled. This is the peace of God, which is higher than all reason. Now the brotherhood of man and the fatherhood of God is not a vain delusion or a word without content. We,

the victorious nations were God's sons and daughters. - What the angels sang at Christmas was fulfilled just then in the one whose birth was announced just then: "The Saviour is born to you today," of whom it had long been prophesied: "His name is . . . The peace of which Isaiah prophesies, and of which the angels preach and sing at Christmas, the peace of God, which is higher than all reason, is peace with God, the peace of a quiet, reconciled conscience in the forgiveness of sins which Christ has purchased, which is proclaimed and offered in the Gospel, and which is grasped in faith. Children of God, his sons and daughters, men become only by becoming brothers and sisters of Christ, who has purchased for us the adoption of children. There is nothing condemnable about those who are in Christ, Rom. 8, 1. This victory and peace is only an earthly good. God also gives such goods to lead men to repentance by his goodness, Rom. 2, 4. Yea, many a one who has nothing good to expect from God in eternity is told, "Remember that thou hast received thy good things in thy life!" Luk.

16, 26. - We also do not take part in the unkind judging and condemning. Where there is a victor, there is always a loser. There also the question is raised and answered: Why then has God caused the land to suffer defeat, want, misery, and unrest? To seek out the guilt of another individual or of a whole nation is a dangerous undertaking, because the Pharisaic sense so easily insinuates itself: "Surely we are better than that! Mentioning the guilt of another is only useful and pleasing to God if we realize that we are cut from the same cloth as Luther says, that is, that we are not better by nature, so that we may repent, ask God to forgive our sins, and amend our lives. This is what Christ teaches on both sides, when he warns us in Luk 13 of the Galileans whom Pilate strangled at their sacrifice, and of the eighteen on whom the tower in Siloam fell and slew them, "Do not imagine that these were sinners before others. "I say, no; but if ye amend not, ye shall all likewise perish." Nor have we lacked in sins, in the abuse and slothful use of the grace of God, in ingratitude against the gospel. We have every reason to repent. - The nations still have much work to do until order is restored, until a just and lasting peace is established. May God grant them and their leaders the spirit of understanding, justice and equity! Those warriors who return home safely should not forget to give thanks with all their lives to God, who has so fatherly protected them in so many dangers. But those whose loved ones do not return, may the God of all comfort strengthen them so that they too can bear this affliction! Peace will come. But even then it will still be true: "These things have I spoken unto you, that in me ye might have peace. In the world ye are afraid; but be of good cheer, I have overcome the world", Joh. 16, 33. Full victory and peace will only come with Jesus in the light. That is what we are waiting for, the redemption of our bodies. Until then, let us be all the more diligent in the work entrusted to us, the spreading of the Gospel. E. P.

The pastors and trustees of all the churches in Allen Co, Ind, in whose territory the city of Fort Wayne is situated, have sent a reply to the Council of Defense of their county, when requested to eliminate the German language from their churches and schools. In a lengthy writing, communicated in the "Review," they defend themselves in a right, dignified manner against the insinuations of disloyalty made to them

describe the nature and arrangement of our schools, and express their position in two resolutions: "1. because of the prevailing circumstances, we recommend to our congregations that they discontinue the use of the German language in their schools; 2. with respect to church worship, wherever the German language is necessary for the religious edification of our members, to retain its use." To the second resolution they added the following words: "With regard to the use of the German language in church services, we would like to say that here, too, the use of English is gradually increasing in proportion to the change of language and among our younger members. But to exclude the German language entirely from the preaching of the gospel at the present time would almost rob the older members of our church of any opportunity for spiritual edification in their church. It is a psychological impossibility to forcibly change the language of the heart by legislation. We ask, therefore, that this communication be taken in a spirit of candor and honorableness." We find in this exposition the proper principles which must be observed in the question of language, which has now become so lively in our Church, if we are to be safe, not to lose our footing, and to preserve the welfare of the Church and of individual souls. First, the question of loyalty has nothing to do with the use of a particular language in worship, but lies in an entirely different field. One can be loyal and disloyal in the use of any language; and that many thoroughly loyal pronouncements have been made in German, and many thoroughly disloyal pronouncements have been made in English, can easily be proved. Secondly, in the question of what language shall be used in worship, we must not be guided by public opinion, but only by ecclesiastical need and ecclesiastical considerations. Public opinion stands this way today and that way tomorrow, and is often wrong; but in ecclesiastical need we have a firm, sure ground for our ecclesiastical institutions. Thirdly, in this matter local conditions must be considered, and no general instruction can be given. What seems desirable and necessary in one place may be very disadvantageous and injurious in another. May God at this time grant to all our pastors, teachers, and congregations holy courage, good counsel, and right works, that they may think, speak, and do in right faithfulness and conscientiousness, without fear of man or partiality to man, what is for the salvation and good of the whole church, of every congregation, and of the individual soul! In Scripture nothing has greater praise than faithfulness, right, earnest faithfulness. Matth. 24, 45; Luk. 12, 42; 1 Cor. 4, 2.

L. F.

Following the foregoing, we share a few sayings from a lengthy article that appeared on the language question in the Methodist *Christian Advocate*, and who treats the matter in a prudent manner. This is all the more commendable, as there has otherwise been a hounding in this respect, especially in the English ecclesiastical press, and from English Reformed pulpits. We purposely communicate these remarks in the language in which they are written. It says in the article, among other things: "'In these days of stress and changes the question has repeatedly been asked in the press and from the pulpit: 'Would it not be well to discard all foreign languages and dissolve foreign-speaking conferences, especially German, because we are at war with Germany, in the Methodist Episcopal Church?' ... In our haste to displace the use of the German tongue where it becomes clear that it is the vehicle for seditious utterances and a decisive influence in our American life, let us not uproot the wheat with the tares. Here, above

everything else, calmness and sound reasoning must be our guide. The writer is in full sympathy with rooting out all disloyalty, and with the effort to make English the common language of our American people. But as a missionary of the Methodist Episcopal Church among German-speaking people for nearly twenty years he cannot help but appreciate the love of these, especially the older generation, for the language of their fathers. It has been the proud boast of America that she always permitted the alien immigrant to speak, write, and read in any language he likes. For such tolerance, indeed, we have received our reward; for never has a nation of such diverse strains shown such loyalty and unity as America shows in the great crisis to-day. And one of the freedoms for which we are fighting to-day is the freedom of language. . . . The United States is a union of all nationalities, the greatest the world has ever known, and the best proof of the practicality of this principle. But while we are trying to convert the rest of the world to our idea, we must not be false to it ourselves. That is why President Wilson and his administration have opposed the movement to suppress enemy languages. ... It seems to the writer this is the most unfortunate time to discuss such questions as the discontinuance of the German language in Methodist churches or the dissolution of the German Methodist conferences in this country or foreign-speaking conferences in general, for that matter. Here no pressure brought from without will be of any avail. ... If the day comes, and it surely will come, - for we cherish no illusions whatsoever, - when we shall cease to use the German language in the Methodist churches of the United States, our people, who have done so nobly during the last eighty years, will gladly ask the General Conferences to dissolve their foreign-speaking organizations and be embodied into American conferences. It would be most unwise, however, to use pressure in a time like this. We may do more harm as a branch of the victorious Christian Church, harm for which we could never atone. It is no easy matter at all to be a pastor in these days in any church, English or foreign-speaking, and to get the outsider to come and unite with the church. Our losses in Sunday-school scholars are proof enough for this assertion. By all means we should retain our membership in a united and sympathetic Christian spirit for greater work for the Master. We need *The Apologist* and our German Sunday-school publications as they have been authorized by the Book Committee. But above everything else we need the Spirit of Him and the prayers of His children. "

L. F.

Interesting data on the teaching of German in the schools of England can be found in the *School Life* published by the Government in Washington, which is based on information obtained by our former envoy in London, W. H. Page. It shows that out of 1049 secondary schools in England and Wales which receive support from the Board of Education, 379 teach the German language. In the school year 1911-12 there were 387, or 8 more. All the excellent public schools, about 65 in number, continue to make provision for the teaching of German. The same is true of the 6 universities and the 6 colleges which make up the University of London. The New York *Nation*, one of our country's most respected weeklies, comments: "It is to be hoped that the sober second thought of our own people will soon begin to assert itself in regard to the question of foreign-language teaching. It is not an edifying spectacle to see legislatures in a fit of rage prohibiting instruction in the German language throughout whole States, or Governors and Councils of Defense forbidding the use of the tongue in gatherings of three or more persons.

Whatever reasons existed for teaching German before the war have in general been strengthened by the events of the past four years; we ought not to act like angry children." L. F.

"The return of our separated brethren." This is the prayer intention blessed by the "Holy Father" for November, 1918. That is, all Catholics are urged to pray diligently during this month for the return of the separated brethren to the "all-sufficient" Church; this is to be a desire of their souls at each Mass, an intention to be presented to Christ present in the transubstantiated Host. This decree of the Pope touches us; for we are among the separated brethren to be brought back. In a Catholic family paper, the announcement of this papal prayer begins thus, "Our separated brethren are the numerous schismatics and Protestants, who, it is presumed, are baptized, and thus bear Christ's emblem upon them, but do not belong to the Catholic Church, the true Church of Christ. Their number is computed at over 280 millions. These our separated brethren, though distant from us, are yet much nearer than the endless multitude of the unbaptized; on the other hand, though near to us, the great majority seem to find the short way into Christ's sheepfold longer than unbaptized." After classifying the "separated brethren" in such a way that some are "invalidly baptized through no fault of their own, and perhaps live along in the good faith that they are Christians," while others have put off the Christian name, many live along "in alienation from God and conscious resistance to better understanding," while others are sunk in religious indifference, and a few "take refuge in the bosom of the Catholic Church," it then goes on to say, "All these commend themselves to our prayers. We owe them our prayers and our good example, for they are our brothers in Christ; only they stray outside the Father's house. Let us obtain for them the rest and safety, the means of grace and blessings of our holy Church, that their souls, marked with the mark of holy baptism, may one day shine in heaven." - According to this description, what strange people we are! We are baptized, and this is considered something great, by which we are especially close to Catholics. We are baptized and "bear Christ's emblem" upon us. We are called "souls marked with the characteristic of holy baptism." And yet we are told on the head that we are "baptized void." We are their brethren in Christ, but we wander outside the Father's house. We bear Christ's emblem upon us; but we lack it, that we do not belong to Christ's true church. Now the real grievance becomes clear. It is the same thing which a mediæval pope thus expressed, that it was necessary for the blessedness of all creatures to be subject to the Roman pope. Our Church has well understood the meaning of this demand. Our confession expresses it in a genuinely Lutheran way: "Which all is nothing else but thus much said, Though thou believe in Christ, and hast all things in him that are necessary to salvation, yet is it nothing and all in vain, unless thou hold me thy God, and be subject and obedient to me." "This piece shows most powerfully that he [the pope] is the true end-Christ or antichrist, who has set and exalted himself above and against Christ, because he will not let the Christians be blessed without his authority, which is nothing, not ordered nor commanded by God. That is, to set himself above God and against God, as St. Paul says in 2 Thess. 2:4." Because we hold it with our confession, we confess to belong to the "great majority" of separated brethren who find the short way into the sheepfold of the pope "longer than unbaptized men." E. P.

The American Bible Society. The 101st annual report of the American Bible Society, which deals with the work of the year 1916 and has only recently left the press, shows that this society had to reckon with considerable difficulties as a result of the war. Since the production of Bibles is so much more expensive at the present high prices of the necessary material, and since the income of that society had to register a decrease in 1916, the sales were considerably lower than in the preceding year. In 1916, 2, 301, 847 volumes were issued in New York. This was 400,000 less than in the preceding year. From foreign agencies 2, 776, 244 volumes were sent out, 1, 300,000 less than in 1915. In the 101 years of the existence of this society, 73, 838, 152 volumes have been issued in America, and 49, 454, 207 abroad, a total of 123, 292, 359. The blessing thus bestowed for time and eternity cannot be calculated by man. The income of the American Bible Society from all sources in 1916 amounted to ^673,019. 37. The permanent funds entrusted to this Society, the income of which is applied to the operation of this work, amount to ^2, 158. 606. 45. - That the Holy Scriptures are by no means yet accessible to all the peoples of the earth is evident from that part of the report which relates to the work of translation. Here in this country in 1916 Rev. F. C. Mitchell, assisted by some co-workers, was engaged in translating the Bible into the language of the Navajo Indians. Several translations are in progress for certain Asiatic peoples. One such will appear in the Kamu language. The Kamu, according to their origin, are a mountain people, dwelling mostly in the mountains of the eastern part of the British Shan States and in the northwestern part of French Cochin China. They have, however, migrated to northern Siam, and here American missionaries of the Presbyterian Church have labored among them. Progress has also been made in China with the production of the Wenli edition of the Bible. Dr. Andrus of MardinhaS is engaged in the publication of a Kurdish New Testament in Arabic letters. In Africa the New Testament of the Zulu Bible has already been published, and the translation of the Old Testament will soon be completed. These are only a few of the translation projects mentioned in this annual report. During the year under review, the Bible House in New York distributed the Holy Scriptures in 91 languages and dialects in addition to English. (Apologist.)

Uniting Methodist Church Bodies. In England the movement to unite all Methodist fellowships and churches has received a substantial boost from this year's conferences. The Wesleyan Conference had issued an invitation to all other Methodist organizations in England to a fraternal meeting, and this was accepted by all. It was reported: "The principle of union was recognized by all, and an earnest desire was expressed that the union, if it should ever take place, should be on so broad a basis as to enable all Methodist factions to take part in it. It was felt that the goal should not be approached by one church making concessions to another, but by all making sacrifices to bring about the ideal union." (Apologist.)

The destructive work of the new theology within the Baptist Church is lamented by a preacher of that church fellowship, one D. John R. Straten, formerly of Baltimore and Chicago, and lately of Norfolk, a successful pastor, who also per-

personally acquainted with church conditions in Georgia and Texas, and is about to serve as pastor of Calvary Church, New York. He says that Baptists are leaving the church in large numbers in many excellent cities, because they have abandoned the Christian faith, and now pay homage only to the "ethical culture." He charges the theological department of the University of Chicago with lack of viable religion, and asserts that this loss is responsible for the very deplorable conditions among Baptists in Chicago and in many parts of the Middle and Northwest. With the conditions in other church bodies he is less acquainted, but believes that they are also suffering. Georgia, Virginia, and Texas, he says, are yet free from this new theology. But New York is expected to eclipse Chicago. In Illinois, Missouri, and Indiana, the "ethical culture" is making headway, where people are content with the "framed milk gospel." (Wbl.)

The Disciples of Christ or Christian Church (also called Campbellites, Campbellites) is a large religious body in the Midwest. This has actually decided to unite its three great missionary societies. These are the Outer Mission Society, the Inner Mission Society, and the Women's Mission Society. The principal mission headquarters will perhaps be Indianapolis. New York will be second. The annual receipts for missionary purposes amounted to two million dollars. It is desired to double this sum and ask the 1,500,000 members of the Church to give P4,000,000 regularly. The final negotiations will be settled in St. Louis in the course of the fall. (Wbl.)

Montevideo, the capital of Uruguay in South America, is to be the seat of a great Union theological seminary, which is to be opened in two years. At a conference held in Panama some years ago, it was decided to establish a theological institute for the whole of South America. The languages of instruction will be Spanish and Portuguese. Dr. E. Browning, an American, but for twenty years active in the field of education in South America, has been chosen educational secretary for this Protestant institution to be founded. He is expected in the United States toward the end of September to confer with the American missionary societies. He was recently offered the position of Director General of Public Education in the State of Bolivia, but in vain. He declined with thanks. While in the United States he intends to give a number of lectures in Princeton University. (Wbl.)

Of weak faith.

It is not uncommon for a Christian to think that he has lost his faith. He feels no more grace and peace in his heart; on the contrary, his heart is empty and cold. Such a Christian is often very sad and despondent. This is one of the greatest temptations, and, as Luther judged, it takes strong spirits to endure such blows.

How then is such a Christian to be advised and helped? First of all, it should be pointed out that faith has different levels or degrees. Not everyone has such a strong, joyful faith as a Paul or a Stephen. Not at all times in a Christian is faith a triumphant assurance, a joyful running to Christ, an energetic grasping at his grace; nay, sometimes it resembles

a wick that only glows dimly, or a reed that the wind has completely crushed. Sometimes faith is so weak that it is not felt at all. There is also an unconscious faith, not only in little baptized children, but sometimes also in adults in hours of trial. Just as in the body a man seems to be dead in a great faintness, while his soul is still in him, so in such a time of temptation all spiritual life seems to die in the heart of a Christian, while faith is still present.

But how can a Christian know and recognize that he still has faith? An unbeliever is an enemy of God; he hates Christ and does not desire grace. If, on the other hand, a desire for grace, a desire for Christ, is found in the heart, it is a sign that the man is no longer dead in sins, but that the Holy Spirit already dwells in the heart. When a man is grieved because he cannot believe, and says, "I would so gladly believe in the Saviour," such a longing is a sure sign that there is true faith in his heart. For "a little spark and longing for God's grace and eternal blessedness," as our confession in the Formula of Concord says, is already the "beginning of true blessedness." But God, who made such a beginning, promised that he would not break the bruised reed, nor quench the smoldering wick, Isa. 42:3, but would strengthen and raise up the very weak. The one who is challenged should take comfort in this promise and not look to himself as if he could and should increase his faith, but to him who prays for us that our faith will not cease, Luk 22, 31.

It is known how Luther once comforted a woman in Torgau who also thought that she could not believe. He asked her if she knew the Christian faith (the three articles) and believed what was written in them to be true. When she answered in the affirmative, he said, "Well, in God's name go; you believe more and better than I do," by which the sad soul was greatly rejoiced. It is indeed often the case that such a poor soul, who is grieved at not being able to believe at all, clings much more firmly to her Saviour than another Christian who may know how to speak much of his faith.

It is also very comforting to know that our salvation does not depend on the degree or strength of our faith. For it is not as if we had to add anything to our salvation by our faith, or to fetch it down from heaven; no, our salvation is perfectly prepared in Christ, and he himself, our Saviour, comes to us in the words of the gospel with all the treasure he has acquired for us, and offers it to us. Indeed, in promising and offering us grace and forgiveness in the Gospel, he also works through his Holy Spirit to make us believe this promise, to make us believe it to be true, and to make it our own. And as soon as this happens, yes, as soon as there is but a little longing for Christ, a desire: Oh that thou couldst believe! arises in the heart, as soon as man is made partaker of all these goods. Just as a child holding a precious pearl with its weak hand possesses it just as much as a strong man who has grasped it with his powerful hand, so weak faith possesses Christ and his salvation just as fully as strong faith.

But this does not mean that it does not matter whether a person has a weak or a strong faith. The pearl can be snatched from the weak hand of a child more easily than from the strong hand of a man. A small spark can be extinguished more easily than a great fire. The weak faith

can be more easily lost in temptation than the strong. Therefore, if you have to complain that your faith is still rather weak, and what Christian does not have to sigh about this over and over again, do not be sure and indifferent, otherwise you will soon lose it through the devil's deceit. Rather, use diligently the means by which God the Holy Spirit will strengthen and sustain our faith. Diligently hear God's word, diligently attend Holy Communion. Pray also daily with the disciples, "Lord, strengthen our faith!" Luk 17, 5.

O Lord JESUS, who hast kindled the little spark in me that is weak, That is found in me by faith, Thou wilt make it stronger; That which thou hast caught, thou hast accomplished to the end, that there with thee faith is followed by sight!

God's word.

For some years past I have read the Bible twice a year, and if it were a great and mighty tree, and all the words were branches and twigs, yet I have knocked at every branch and branch, and desired to know what was in it, and what it could do, and have always knocked down a few apples or pears. -

It is not enough to read God's word in a book alone or to carry it in your mouth, but it must live in your heart, that is, you must have a desire and love for it. Then you will be safe from stumbling and trouble. For love for the word of God does not etch heresy nor evil. Therefore St. Paul says in 2 Thess. 2, 10, that the reason why God sends powerful errors is that they have not accepted the love of the truth. (Luther.)

One goal.

In a large city, a businessman had an electrical security system run from his shop to his bedroom. Some time ago he was awakened by the security bell, and not to be disturbed further in his sleep, he turned off the line and slept quietly on. When he came to the store in the morning, of course, he found it open and ransacked.

When I read this in the newspaper, I thought: "This is exactly what many people do with the sermon on blood and with their conscience. It is fatal for them to be awakened from their spiritual sleep; they would rather not go to church, they would rather turn off their conscience. But what will be their lot when they awake?"

Obituaries.

Paul Lohr was born August 30, 1874, near Clarinda, Iowa, the son of Father Emeritus A. G. Lohr and his wife Karoline, née Windhorst. He attended the high school at Milwaukee, and in 1894 the richly gifted youth entered the seminary at St. Louis, from which he graduated in 1897. That same year he was married to Miss Luise Meier of New Melle, Mo. after which he was ordained and inducted at Palatka, Fla. In 1898 he accepted the position of adjunct professor in the teachers' seminary at Seward, Nebr. where he administered his office with great diligence and skill for four years. He then followed a nuf of the congregation in

Here, however, he was only able to serve the Lord for a short time, as a nervous disease forced him to resign his ministry. He spent the greater part of the following time of suffering in Florence, Neb. Later he came to Lincoln, Neb. Although he was treated by the most competent physicians, and his faithful wife was always at his side as a true helpmate, he still found no healing anywhere. But he learned the truth of the word, "My power is mighty in the weak." In God's grace he had enough; it strengthened him wonderfully. Humbly he surrendered himself into the will of God, and had but one desire to depart and be with Christ. September 12 brought him the fulfillment of this desire. He slumbered away peacefully, having just before made a confession of his faith. At the funeral service held at Lincoln, the Revs. Bäder and Engelbrecht, pastors of the deceased, spoke delicious words of comfort. The undersigned, a former classmate, delivered a short address and read the curriculum vitae. Prof. Weller officiated at the graveside. In the Wyuka Cemetery the disembodied body rests until the resurrection morning. May the memory of the deceased remain among us in blessing!

P. Reuter.

War, time of trouble, and pestilence are the plagues with which the Lord God smites the nations of the earth, that they may know and experience the sorrow and heartache of forsaking the Lord and not fearing him. The righteous, who have forgiveness of sins through faith in Jesus Christ, must suffer with the unrighteous, so that they too may humble themselves under God's mighty hand, recognize their sinfulness, and take comfort in grace alone. - The terrible pestilence now raging in our country, and claiming many victims even in our city (Buffalo), has also carried off a young preacher of the gospel. Jacob F. M. Essig, however, had been a sick man for years. He bore his cross quietly, without complaint, as a child of God. Our home is in heaven, he knew. He was born in Brooklyn, N. Y., on December 2, 1883. His parents, Wilhelm and Hedwig Essig, served the Synod for many years as superintendents at our high school in Hawthorne and Bronxville, and gave three sons to the Lord as preachers; two of them are now already celebrating eternal victory above. This son of theirs, who has passed away, attended the parochial school of St. Martin's Church in Brooklyn, then our teaching institutions in Hawthorne, Fort Wayne and St. Louis. In 1908 he entered the sacred preaching ministry and served the mission congregations at Miles City, Mont. and Beach, N. Dak. for six years, the congregation at Sayville, L. J., for two years and the Immanuel congregation at Buffalo since May, 1917. To the last he administered the ministry so dear to him with the mustering of all his energies. On September 29 he was already feeling very weak and asked God to give him strength once more to proclaim to his congregation the glad tidings, "God is love." Then the insidious influenza seized him with power, and his body, weakened by years of suffering (diabetes), did not have the strength to resist it. On October 7 he died in cheerful faith in his Savior, and on October 11 we laid him to rest in the Concordia Cemetery. Praeses Verwiebe spoke in the house - the churches were also completely closed here because of the epidemic - about "God is love" and Dallmann English about 2 Tim. 4, 7. 8. C. H. Franke, who has now already followed him into eternity, officiated at the grave and gave a short address to the children of the congregation. The deceased leaves a deeply afflicted widow and two minor children. - The houses,

who give a son to the fatherland for the worldly war, display with pride a flag with a blue and, if he has fallen, with a golden star; of those who stand and fall in the war of the Lord, it is said: "The teachers will shine like the splendor of heaven and those, so many to righteousness wise, like the stars forever and ever", Dau. 12, 3. A. Dallmann.

Robert Jank was born on May 8, 1856 at Lübbenau, Niederlausitz, Germany. After attending school and high school, he first studied medicine and was active dayn after completing his studies in Germany as a physician and also as a home teacher. In 1880 he emigrated to America, and the following year entered the theological seminary at Springfield, Ill. After passing the examination in 1884, he became pastor of three churches near Bear Creek, Wis. The following year he traveled to Germany, married Therese, nee Bönig, and returned with her to his place of ministry. In 1891 he accepted a call to the church at Arlington, Minn. and served it until the year 1897, when, owing to ill health, he had to give up his ministry temporarily, and for about ten years resided at New Ulm, Minn. He then followed a call to the church at Renault, Ill, which he served until the year 1913, when he was called by his last church to Vera, Ill.; which he served on the board until the close of his life. With the good gifts bestowed upon him by God he has served the Lord of the Vineyard diligently and faithfully in church and school. A few weeks ago his health declined perceptibly, so that he felt compelled to take a longer vacation. He returned, but not recovered from his liver ailment. Only a few days had he lain on his sick bed, when on the 12th of October the Lord almost suddenly gave him leave of absence, and transferred him from the contending to the triumphant Church at the age of 62 years, 5 months, and 4 days. - His marriage was blessed with six sons and two daughters; the eldest son died prematurely. Two of his sons are already in the holy preaching ministry, the other three are preparing for the same. At the same time he stood at small congregations with little salary. He also leaves behind his sorrowful wife, a son-in-law, a daughter-in-law and four grandchildren. - On October 16 his body was buried in the cemetery of the parish of Vera. Several officiating brethren were present. In the house Fr. C. F. Keller spoke words of comfort on the basis of Joh. 16, 22, 23, the sermon was held by ? Neuendorf on Hebr. 11, 4 b, and Fr. Feddersen of St. Louis gave an English address on the last words of the deceased: Joh. 20, 28. Fr. Schwagmeyer officiated at the grave. - The Lord comforts all the bereaved with the hope of a joyful reunion, and also says to all of us one day: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord

On 21 October Fr Johann Jank died in faith in his Saviour at the age of 31 years and 3 days. He was the son of the recently deceased Fr. Robert Jank and his wife Therese, nee Bönig. Born Oct. 18, 1887, at Bear Creek, Wis. he entered college in 1901 at St. Paul, Minn. From 1907 to 1910 he studied theology in the seminary at St. Louis. On Aug. 7, 1910, he was ordained and inducted at Parkers Prairie, Minn. where he labored diligently and in blessing until a year and a half ago when the Zion congregation near Jefferson City, Mo. called him to be their pastor and minister. On August 23, 1914, he was united in marriage to Luise Keck at Evansville, Ind. For years he had been suffering. About

One year his illness was diagnosed by the doctors as a heart disease. When he attended his father's funeral in Vera, Ill., he was stricken with Spanish influenza, from which he died after being ill for several days. He leaves his sorrowing widow, two minor children, his mother, four brothers and two sisters. He was buried Oct. 23 in the graveyard of his church at Zion, near Jefferson City, Mo. with Rev. W. Richter officiating at the graveside. The undersigned preached in German on Luk. 2, 29, 30, and in English P. F. W. Müller on Isa. 38, 1, and P. W. Richter on Ps. 37, 37. - The Lord heal the wounds he has inflicted, and give us all one blessed hour of death! E. G. Bultmann.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodical reports of the Missouri Synod 1918. no. 4: South Dakota District. 94 pp. Price: 24 Cts. No. 4n: Iowa District. 16 pages. Price: 5 Cts. Concordia Publishing House, St. Louis, Mo.

The former of these two reports contains a very elaborate paper, "The Lutheran Church as Contrasted with Eddyism, Wrongly Called Christian Science." The speaker was U. C. G. Jehn. Wherever congregations have to suffer through the meddlesome neighborhood of the Lürstinn 8eion people and find their members endangered, this paper may serve them admirably. Every pastor who has to defend himself against bddyism in sermons and in private pastoral care will find material here that he has sought in vain elsewhere, compiled and placed in the light of the Word of God.

The second report (4n) is not really a synodical report, but the minutes of the officers' conference of the Iowa District; but is nevertheless indispensable for the congregations of the district, and contains, besides a timely synodical address, which also gives the reason why the district refrained from holding a synodical meeting this year, information about the missionary work, about the fund for poor students from Iowa, about the church building fund and supply commission of the district, and some other things. We may well hope today (Nov. 12) that the need for such synodical representation will never again arise in the future. But if it does, the inclusion of a number of "laymen" (and if they were all from the local congregation of the place of meeting) would seem to us to be quite in keeping with the spirit of our Missourian church government, even for such a deliberative assembly. K.

American calendar for German Lutherans from the year 1919. Lutheran Annual 1919. Concordia Publishing House, St. Louis, Mo. 109 pages each; 15 cts. each.

These are our two calendars, the most widely distributed publications of our Synod, one or the other or preferably both of which should also be found in every - without exception every - house of our Synod. They are, of course, in more than one respect entirely alike, except in language. The beginning of both is the calendar itself, 14 pages; the end is formed by the indispensable address lists and statistical data, just 60 pages long. But completely different is then in the two editions the reading material, each comprising 24 pages, in both very varied, skillfully selected and of excellent content. From the German calendar we single out, "The Work of the HCrm in our Synod." "Our Great Mission in Army and Fleet." "What we Christians ought to know in regard to the rod of correction which God has sent over our land." To these are added three interesting, instructive communications from the lives of three fathers of our Synod, Wyneken, Büniger, and Jox. Of the contents of the English Calendar we mention, "The Prayer of Intercession." "The Salzburgers and Their Settlements in Georgia." "Why No Miracles Nowadays?" "Abide with Me." Buy it, read it, spread it! L. F.

A Guide to the Study of the Bible. For Sunday-school teachers and Bible Classes. By J. Sheatsley, A. M. Lutheran Book Concern, Columbus, O. 244 pages 5X7 1/4, bound in cloth with cover title. Price: 75 Cts.

To be obtained from Concordia Publishing House, St. Louis, Mo.

A concise handbook, similar to the work of Prof. Schaller recently published in our publishing house, for the introduction to and study of the Holy Scriptures. In some respects it contains more than Schaller, especially in the first part: "The Bible as a Whole",

in others considerably less, especially in the second part: "The Bible in Its Parts. Schaller has almost two pages on the Epistle to the Colossians, Sheatsley not yet three lines. And yet this is the main thing for us in such a work, that it introduces us historically to the Scripture in question. But we do not deny that it has good and bad explanations in other parts. It is very good that at the end of each section there are "Questions for Thought and Reflection", good especially for the readers indicated in the title. 6nor is there any lack of an index, and several maps are a useful adjunct. L. I.

Wartburg Hymnal. For Church, School, and Home. Edited by O. Hardwig. Wartburg Publ. House, Chicago, Ill. Music edition 472 pages 6X11 1/2 bound in cloth with spine and cover titles. Price: P1. 25. text edition 462 pages 4X6, likewise bound. Price: 60 Cts.

Lutheran Sunday-School Hymnal. Selected by C. F. Drewes and L. Buchheimer. Third Edition. R. Volkening, St. Louis, Mo. 96 pp. 514X8, stiff paperback. Price: 20 Cts; 100 copies 118.00.

No. 1 is the new English hymnal of the Iowa Synod, comprising 375 hymns, which, however, is to be regarded more as a Sunday school book than as a church hymnal. 6 It therefore also contains a number of songs which are suitable for the former purpose, but less so for the latter. It must be praised that a large number of genuine Lutheran hymns have been included in good, often very good translations; the Scandinavian Lutheran hymns are also rightly included. A whole number of hymns are encountered here for the first time in an English hymnal. The musical arrangement, so far as we have examined it, is also good. The arrangement is beautiful, one of the best we have yet found in hymnals. - No. 2 is a cheap collection of Sunday school hymns in use among us, with the opening and closing liturgies: the larger, English part contains 220 hymns, the smaller, German 107 hymns. A number of songs in both languages are suitable as prayers to be learned by heart. The booklet has evidently been widely used and has been increased in this third edition from 56 to 96 pages. - We add a few remarks about some well-known and much-sung English songs, since both collections give us reason to do so. We find in both the song "Pass Me Not, O Gentle Savior"; but it should be eliminated. We know that this hymn is also found in our "Song Pearls" and in our earlier English hymnal, "Lutheran Hymnal"; hence also we make this remark. It is rightly not included in our last, larger English hymnal, nor is it found in the good hymnals of other Lutheran church bodies in our country, for example, that of the General Council and the new one of the United Lutheran Church. It hardly rises above a Methodist "revival" hymn, just as the well-known author, Fannie Crosby, worked with Ira D. Sankey for the so-called "Gospel Hymns": basically it is Reformed. - We also find in both collections the hymn "Lead, Kindly Light" by the Episcopal Cardinal Newman, who later apostatized to the Roman Church. We hardly think that Sunday School children fully understand this song. But apart from that, it reveals the theological position of the man who was so superstitious that he crossed himself constantly when he went into the dark, and does not deserve the praise that is often given to him. It asks for guidance and direction in the trials and tribulations of this life, and does not even mention the name of the Saviour. This is why this hymn is rightly missing from the good English-Lutheran hymnals, including ours. If one wants to sing it by all means, then one should at least add the verse that D. Seif has added, and with which he has "improved and corrected it Christianly":

Till then, along the path
Thyself hast trod, Jesus, lead on ;Be Thou my strength, my help,
O Son of God, Till heav'n is won, - Till with Thy folded flock my
soul shall rest In that calm peace where all Thy saints are blest.

But we hold that an English, have not found it a helpful hymn for deliverance or a strengthening hymn in distress and conflict." - At last we also find "Nearer, My God, to Thee," both in the original version by the Unitarian Sarah Adams in both collections, and in the good rearrangement by Geese in No. 2. We do not forget that in German also we have spiritual folk-songs which do not particularly commemorate the name of JEsu, which belong in the first article. But if one now has a real improvement of a well-known song at one's disposal, it is certainly better for the growing generation if it learns at once and only the improved song. Here, too, our hymnal and others point us in the right direction. Especially at the present time it is an important task of pastors and teachers to study English hymns more thoroughly, in order to secure as good a stock of hymns in the English language as possible. This consists of good translations of core Lutheran hymns and the best, but really only the very best, original English hymns. - The foregoing was already written when the *Luthern Soldiers' and Sailors' Bulletin*, published for usre soldiers, came to our hands. There one of our chaplains, Father F. Heckcl, tells of his experiences at the bedsides of the sick and dying, saying,

among other things: "I am thinking of one highly cultivated captain, a typical Southern gentleman, to whom the doctrine of atonement meant so much. Both he and his brother had missed Christ in the usual version of 'Nearer, My God, to Thee.' He was elated when I told him that we had put Christ in, and then gave him a copy of our *Lutheran Hymnal and Prayer-book* with the revised 'Nearer, My God, to Thee.' " The revised "Nearer, My God, to Thee" is just the rephrasing of Geese mentioned above. L. F.

Sources and documents on the history and doctrinal position of the Ev.-Luth. Synod of Iowa and other states. Collected by G e o. J. Fritschel, D. D. Wartburg Publishing House, Chicago. 5th and 6th delivery, pp. 193,-272. size: 6X9. Price: 45 Cts.

A work that will appear in installments, which is not only of value for the Iowa Synod, but, as we have already pointed out, also for us, since the initial history of the Iowa Synod intervenes in our synodal history. The work will be brought to a conclusion in a further issue. L. F.

Some of the History of the Lutheran Zion Church at Chicago, Ill, in Celebration of its Fiftieth Anniversary. Compiled by order of the committee by A. Kuring, 826 IV. 19tÜ 8t., Oüiau'o. 39 pages 614X914. Price: 30 cts. postage paid.

Again a welcome contribution to the congregational history of our Synod. The Zion congregation in Chicago is one of the older congregations of that Lutheran metropolis, and in the fifty years of its existence has had only two pastors, the blessed Wagner, the man of old grist and corn, who ministered to it for forty-two years, whose life is therefore described in some detail, and its present pastor, the author of this memorial booklet. In the church of this congregation two important larger meetings took place, the well-known General Pastoral Conference in 1880 at the outbreak of the Dispute over the Doctrine of Grace, and the meeting of the Synodal Conference in 1882, which also has its significance in the history of this dispute. At the jubilee of the congregation on October 13 of this year, pastors who came out of the congregation preached aloud: W. Dallmann, P. Eickstädt, F. Mießler, K. Fricke, F. W. Burhenn. Besides these five, the congregation has fielded 20 pastors and 8 teachers. The beautifully furnished and illustrated booklet may be obtained from the author. L. F.

The Modern Grammar. By Albert If. Miller. Concordia Publishing House, St. Louis, Mo. 1918. 221 pages 5X7, bound in cloth with spine and cover titles. Price: 60 Cts.

In calling the attention of all our schoolmen to this new work of Prof. Miller of our teachers' seminary in River Forest, we are modest in our judgment, since schoolbooks can only be properly judged by schoolmen who also have much practical experience, but we emphasize that Prof. Miller is not a newcomer in this field, but looks back on many years of activity in it. The equipment is again excellent, the price certainly very acceptable. L. F.

Holy Night. Children's Christmas Service. Compiled by H. F. Bade and Th. Struekmeyer. Concordia Publishing House, St. Louis, Mo. 1918. 15 pp. 5X7. Price: 5 cts. postage paid; the dozen 40 cts.; the hundred H2. 75.

A new English Christmas Liturgy from our publishers, presenting in simple language the questions and answers, and in clever translation the old good carols. L. F.

Liturgy or Program for a Children's Service in Churches or Schools on Christmas Eve. By J. Wegner, 228 22d St., Milwaukee, Wis. 13 pp. Price: 6 cts; the dozen 60 cts; the hundred 14.00.

Breaks down into three parts: Divination, fulfillment, application. Loud good songs. A map of the Holy Land is enclosed with reference from the Biblical History. L. F.

Sacred choruses. By Fritz Reuter, New Ulm, Minn. No. 49: HErr, gehen mit. No. 50: Our Savior is born. 2 pages each 7X1014. Price: 15 and 20 Cts.

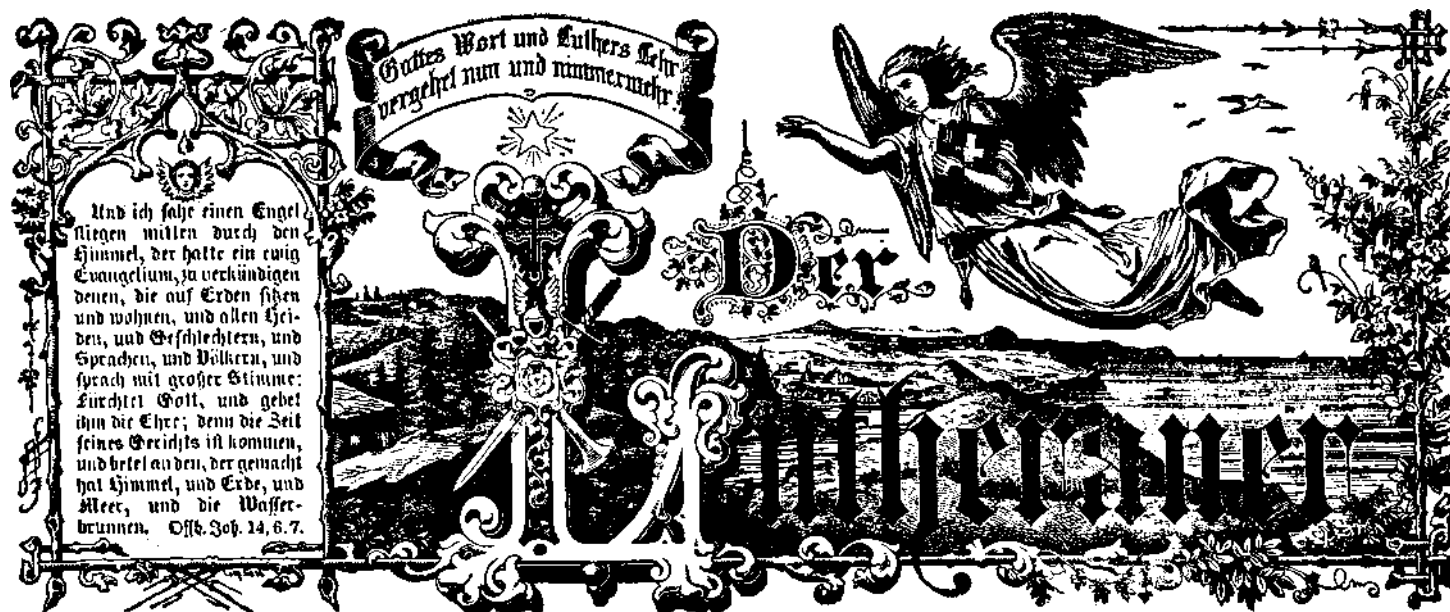
No. 49 is a light and simple strophic song for mixed choir and organ. No. 50 is an alternating song for children's or women's voices with light organ accompaniment, for one voice, at the end for two voices, for women's choir for three voices. German and English text. L. F.

Christmas Eve. By A. L. Wendt, Chicago, Ill. 3 pp. 7X10. Price: 15 Cts.

For children's or women's choir. German and English text. L. F.

Two Christmas Duets. By R. Beyer, Antigo Publishing Co. of Antigo, Wis. 4 pages 7X1014- Price: 15 Cts.

The two duets are: "Sei uns mit Jubelschalle" and "Welche Morgenröten wallen". The voices are soprano and alto with organ accompaniment and German and English text. L. F.



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No. 25.

Posting on the gate of the new church year.

Jesus is coming! Then haste gladly to shut out this yearning! Such holidays start
 sprout anew today. Adorn the heart and rejoice with the water and the blood! Against

Frommen: doubting arrows he counsels us with this
 Be welcome, enter, thou joyful one! good. Money and gold be taken from us -

Jesus is coming! His word's comfort and light shines clear; No error threatens us
 danger, Whom it did not scare away. The fire of faith is kindled.

Be welcome, don't stay away, dear Jesus is coming! With Him the power that
 resists the lust of the world, curbs lusts,
 conscientiously
 Make sure your foot doesn't slide,
 Until the nets we removed.
 Be welcome, who holds us, you
 strong hero!

Jesus comes, - love too, That in frost and heat, according to
 Christian custom, Helps friend and foe, till the mountain top Even
 the heaviest duty climbed.

Be welcome
 All away, O Savior's heart! W. Schaller.

How God comforts his people.

Comfort, comfort my people, saith your God. Speak kindly
 unto Jerusalem, and preach unto her, that her reign may
 be ended. For her iniquity is forgiven: for she hath
 received double from the hand of the LORD for all her sin.
 Isa. 40, 1. 2.

As the mother draws her ill-treated child on her lap and soothes it
 with strong consolation, so the Lord takes care of his afflicted and hunted
 church and knows how to calm all its sorrow; he is the God of all
 consolation.

He comforts us with right comfort. "Comfort, comfort

my people! Speak kindly to Jerusalem!" He knows the sweet, blessed
 word that brings rest to the poor, afflicted heart. The temporal distress
 that presses us is not so heavy; but our iniquity presses us hard. We and
 our sons would boldly face death, but we could not do so if at the same
 time we had to face the angry God. That our neighbors revile us is not so
 bad; but if our own hearts condemn us, only one thing can help us, that
 God should utter the sweet, blessed word, "Preach unto her that her
 knighthood come to an end!" What is meant is the awful reign of terror
 which sin exercises. Sin has made man a miserable slave, forcing him
 into hard service and consigning him to eternal damnation. But now God
 sends his heralds to proclaim to the enslaved people that the tyrant's
 reign is at an end. They preach to the afflicted Jerusalem, hounded by its
 sin, "that their iniquity is forgiven." That is what our hearts want to hear.
 What did it profit the Jew to be allowed to return from Babylonian captivity,
 if in so doing he was left under the tyranny of sin? And if the dawn of
 longed-for peace now rises, and our sons will soon sit by our side again,
 and our neighbors will speak kind words to us, what good will that do us
 if God still has something against us, if we are going with our sons to
 perdition? But God knows the right consolation and calls out to us:
 "Through Christ's blood your iniquity has been atoned for!"

And this consolation is a rich consolation. When God graces and
 gives out gifts, He gives in a godly way. "Preach unto her that she hath
 received double from the hand of the LORD!" The measure of his
 goodness is far beyond the comprehension of petty men. When he
 punishes, the punishment is accurately measured, for he does not punish
 unduly; but when he shows mercy, he knows neither measure nor aim.
 "In measure," in excess, lies the good of salvation, pardon. The whole
 world of sinners can enrich itself with it. The

Blood of Christ has abundantly atoned for all sins. Great, exceeding great is our sin. Only now again ten million people have been taken away as a result of our sin and the sin of our fellow men; we have come to understand to some extent how great our sin is. And then God tells us, "Where sin has become mighty, grace has become much mightier," Rom. 5:20, and teaches us to say, "Whether with us there be much sin, with God there is much more grace." - The goods of salvation also possess immeasurable value. They have been acquired through the suffering of the great Son of God, and confer inexhaustible blessedness. Our hearts cannot comprehend the greatness of the riches of His inheritance, the exceeding riches of His grace. Eph. 1, 2. A droplet of his grace pours a sea of delight into our hearts. One glance from his Father's eye makes us despise the hostile looks of the whole world. A heart whose comfort and portion is God cannot languish. Ps. 73, 25, 26. And the joy of the Lord sanctifies all the joy that is otherwise given to us. The world cannot even rejoice in the peace it longs for. It cannot refrain from foaming pride and hatred with its unbridled joy. It does not bring it one step closer to God. With it we rejoice at the end of woe; but we see in it the undeserved kindness of our God, and rejoice double-mindedly. - Nor can God do Himself enough in dealing with His dear children. Behold how the Father hastens to bring the Prodigal Son the best robe, prepares for him the great banquet, and heaps favor upon favor! Thus with our Father we find help in every trouble, and counsel in every perplexity, the full knowledge of his will, and strength for all good-"grace for grace." If this is our sorrow, that we have hitherto done so little in His kingdom, God comforts us by strengthening us with all power according to His glorious might. Col. 1:11: "So Christ our Lord is an infinite fountain and chief spring of all grace, truth, righteousness, wisdom, and life, without measure, reason, or end; so that even if the whole world were to draw out so much grace and truth as to become like angels, not a droplet would escape from it; the fountain is ever overflowing." (Luther, VIII, 1686.)

All this seems incredible to us, since we see nothing but sin in ourselves. But God knows how to deal with the anguished hearts of sinners, and therefore tells them that they will receive this great thing "for all their sin". There he comforts us with a wonderful consolation. He deals with us according to the wonderful rule which Luther puts in the word, "Vain grace for sin, life for death." According to our opinion, we can acquire nothing with our sins but wrath and punishment; sin and wrath belong together. But according to God's rule, these two belong together: Sin and grace; sin calls forth grace. We expect that where sin occurs, wrath must immediately come forth. But now it happens that where sin appears, grace bursts forth. God wants to use sin as an occasion to let his grace shine forth, and since grace is the highest good of all, the word applies: "Twofold for all their sin." It also brings us double salvation. It is precisely with sinful men that God, in the incarnation of His Son, has united Himself more closely than with

man in paradise. Yes, God has tied his grace to sin, and the sinner should confidently enter into the bargain that God offers him: for sin, a pure grace. The insolent sinner's heart, however, can do nothing here but indulge in blasphemies, but the frightened sinner's heart learns from this word the high art of connecting the two things which, like fire and water, are opposed to each other: Sin and salvation (Luther, XI, 1506), unites them by the word grace, and faithfully says, "God, be merciful to me a sinner!" This is the consolation that clings to the heart, that God here teaches us to speak, I have nothing but sin, and therefore I claim thy mercy. What is there to doubt about, when God assures us so unequivocally: "Your sin calls forth my grace"?

Again, the wonderful God knows how to extract blessed salvation from the poisonous plant by virtue of his grace. Sin must serve the good. We, who have tasted the heartache caused by sin, now hate this sin with a double hatred, and we Prodigal Sons, who have been taken up from misery into the Father's house, serve our Father with a double zeal. We say with a breaking heart: Dear father, we have brought you nothing but sin from a foreign land, and God says: Be of good cheer, I have turned it to good! We lament the sins we have committed with sincere remorse, and wish with all our hearts that we had not so defiled ourselves; but, O great God, how wonderfully thou dealest with us, that through all this thou hast produced in us all the greater zeal in thy service and in the fight against sin!

And again, "Double for all their sins!" With our sins we have well deserved to be smitten hard. The present misery - for misery will remain in this sinful world - has come upon us because of sin. But God has intervened and turned it into a blessed cross. God has not wronged us in this, that he has let us diminish our divine services - but have not the divine services which have remained to us become doubly dear to us? We have deserved to be reviled, but now God gives us strength, dispensing grace for grace, to glorify his name through patience and faithfulness. Where sin brings evil, the gracious God brings good in twain.

Blessed are those who turn to the gracious God in their need of sin! He can divinely comfort them. He can turn all sorrow. E.

Our Inner Mission in North America.

Notwithstanding the world has been filled with wars and clamors of wars during the last four years, and consequently great distress has fallen upon the Church of God, and great demands have been made upon it, especially the spiritual supply of the young men in the army and fleet, which has removed many pastors from their congregations, and required large funds, yet the work of our Inner Mission in North America has progressed, and under God's gracious protection has been abundantly blessed.

This was already evident in the distribution of candidates in the spring. While before the distribution it was feared that there would hardly be enough candidates, it turned out that such a large number of preaching stations and congregations wanted to be supplied that the supply of candidates was far from sufficient, even though 150 were available. This was even more evident at this year's synodal meetings.



The modest little church in North Cobalt, Ontario, Can.

meetings. The missionary commissions reported about many wonderful successes: here about the growth, increase and strengthening of the founded churches, there about open doors that the Lord has opened for us and about the founding of new preaching stations. In these places it was mainly fellow believers who were visited, in those places those were brought who were still far away. In some districts missionary work is carried on especially in the cities, while in other districts our missionaries search the dense forests and wide prairies. And since everything is to serve the course of the Gospel, they use not only the railroad and the carriage, but in many places also the automobile. This enables them to serve several congregations on the same Sunday, in spite of the great distance, and to save their strength.

The work has expanded not only in the Northwest and Midwest of our country, but in all 22 Synodal Districts with more or less success. Thus our brethren in the Atlantic District have made great efforts and raised much money to spread the gospel in the northeast of our country. In Texas, all the large cities are now filled with preachers, under whom a healthy church life is developing, while in the State of Michigan, in the tremendously flourishing city of Detroit, one mission church after another has been established at great expense.

Our missionaries, who are almost all young men and have only recently completed their studies, generally show great willingness and good skill in their work and do not mind enduring many hardships in the exercise of their blessed profession. They are most vigorously supported by their missionary commissions, who sacrifice much time and effort to this work, and spend many an evening until the end of the week.

The church members are also discussing into the late midnight hour how this and that field can best be cared for. It is especially pleasing that our congregation members are taking more and more interest in the work of the Inner Mission. This became apparent during the discussions at the synods. Not only did they follow the announcements about the mission with lively interest, but our deputies also warmly recommended that the salary of our traveling preachers be increased, so that they can wait without worrying about food or too much restriction of their ministry.

The following figures show the expansion of our work: In the Inner Mission in North America there are about 650 missionaries and a considerable number of vicars from our seminaries in Springfield and St. Louis. They serve 1500 stations. These require an annual support of P300,000. The area extends over the United States, Canada and Cuba.

In this blessed work let us see and break forth our delight, and let our hearts wonder and expand at it. The last few weeks and months have taught us in a shocking way how quickly mighty empires, which seemed to be firmly established, dissolve with all their splendour and glory and sink into the dust when their time has come; but the kingdom of our dear Saviour outlasts all the storms of time, constantly increases, strengthens and inexorably moves towards its glorious and blessed completion. Especially in the Advent season, which has now begun again, the call resounds anew: "Behold, thy King cometh unto thee meekly!" Therefore let us all take hearty joy in the building up of our Saviour's kingdom, and let each one contribute to it according to his profession and state. Parents of gifted and pious sons want them to study. Our candidates and young preachers want to go with holy enthusiasm to wherever they are sent, with the firm resolution: "Here I want to build the kingdom of my Saviour."



The chapel in Santa Barbara, on Spruce Island, Cuba.

and remain at this post until the Lord Himself calls me away. Let our whole Christian community strengthen this work with heart, mouth and hands. Then, through our service, what the Lord promises will be fulfilled over and over again in our land: "The poor and needy seek water, and there is none; their tongue withers with thirst. But I, the LORD, will hear them; I, the God of Israel, will not forsake them, but will open rivers in the high places, and fountains in the midst of the fields; I will make lakes of water in the wilderness, and water in the dry land."

I will give springs. I will give in the wilderness cedars, and pines, and myrtles; I will give in the field firs, and beeches, and box trees together; that they may see, and know, and perceive, and understand at the same time, that the hand of the LORD hath done these things, and that the Holy One of Israel hath created them," Isa. 41:17-20.

Open wide the door, open wide the gates, The Lord of glory is coming, A king of all kingdoms, A saviour of all the earth at once, Who brings salvation and life with him;
Therefore rejoice, sing with joy: Praise be to my God, My Creator, rich in counsel!

-F. Pf.

The Inner Mission in the Oregon and Washington Districts.

As the Oregon and Washington Districts are among the missionary districts of our Synod, let him be permitted to speak on this occasion.



The little church in Gifford, Idaho, surrounded by magnificent spruce trees

Where is this district, then? If you have driven a day and a half northwest from the home of The Lutheran in St. Louis, Mo. and climbed the Rockies with difficulty by rail, you will slide down the other side into the territory of the Oregon and Washington District, which consists of the States of Oregon, Washington, and Idaho.

But the person who measured these states must have had seven-league boots. All the states on the east coast from Maine to Virginia are not together as large as this district. Or the states of Ohio, Indiana, Illinois, Iowa, and Wisconsin we can easily take in and still have room left.

But once we are over the Rocky Mountains, we are not done with the mountains. The whole district is crisscrossed from north to south by the evergreen Cascades. The eastern, larger part of the District, lying between the Rockies and the Cascades, was formerly infamous as a part of the great American desert. Dry-farming and large sprinkling works alone have done wonders. But I am not a land agent, and therefore I praise

not our part of the country further. The western part with its many narrow valleys was dense virgin forest and is now still waiting for development many times.

Our fellow believers also settled in this wide area. Here, however, it did not come and still does not come easily to large, rapidly growing settlements as on the wide prairies. The mountains that run through the area, the narrow valleys that always allow relatively little space, the often large stretches of stony ground that cannot be cultivated, the vast expanse: all this meant that our fellow believers were scattered far, far away and still are today.

What should the church do? Should it say: It is not worthwhile to pursue these dispersed people; it costs too many men, time and money and exhausting work? Not at all! The word, "Let us do good to every man, but most of all to the comrades of faith," finds its application here also. Even the souls of these scattered ones are bought by the costly blood of Christ and are dear and worthy of Christ. Here also the Church has recognized her duty and has stepped in, sending out missionaries and bringing the word of salvation to the dispersed. The missionaries have gone out and visited the homesteads, stripped the wooded valleys, searched the mountains, and gathered churches in the cities that sprang up. And God has laid his blessing upon the little work of his messengers. If there has been no vast growth, yet the work has progressed steadily. In 1899, when this district was first mentioned in the "Statistical Year Book," there were 2111 souls, but by 1917 there were 8493. These are distributed among 33 congregations belonging to the Synod, 22 congregations not yet belonging to the Synod, and 75 preaching places, a total of 130 posts. This is certainly a beautiful growth, to which the rapidly developing cities on the coast have contributed not a little.

But, but - 8493 souls, 4795 communicating members - no more than in Two or three large congregations in our Eastern cities! What is that in this great area? O, how much room there is for expansion, for breaking out to the right and to the left! Thanks be to God that preaching is going on in 130 places, but oh! how infinitesimal that is, when you consider how large the district is, how many souls are still there, sitting there in darkness and in the shadow of death. Our petition is that the 8493 souls in the various places may be like leaven, and grow under God's gracious guidance into many thousands of thousands.

But if this is to be done, we must not stand still. The Christians in the 130 places must be diligent in missionary work, the missionaries must always be on the lookout, and where they see an open door, enter in God's name and keep the field. And one will rejoice as one rejoices in the harvest.

Of course, it goes without saying that the work of the mission will then also place ever greater demands on the Christians. The more the work expands, the more men enter the field - this year four new workers have joined - the higher the expenses will be. And that is good. Who would want to be a partner in a business that is back-

...going? And there is another thing we sense. Even the Church is not unaffected by the high prices of the necessities of life.

Now it is obvious that the small flock in this district cannot do the great missionary work independently. Dear Christians in the East have had to support the brethren out here in the past. This district will continue to depend upon such loving support in the future. To be sure, the Christians of the District should and must exert themselves and contribute to the best of their ability. It is not right to be supported, even by brethren, when by one's own efforts one can reach the goal. At the last District Synod it was said in all tones that we must strive most eagerly to become independent.

On the other hand, it is an old experience that people like to support where they notice that you are hard at work yourself. It may therefore be of interest to learn what this district has accomplished. The 4795 communicating members raised \$4336. 83 for the Inner Mission in the district during the year 1917, an average of a little over 90 cents each. This is not a large sum. No one will want to say that Christians make heavy sacrifices for such a sum. An earnest attempt will therefore be made in the new year to collect a larger gift. An average of 90 cents—we are justified in saying that this is not a large sum. And yet, if this average prevailed throughout the Synod, there would be no need.

But we do not want to spread about the financial side. We only ask all Christians for the sake of Christ to support the work of the Inner Mission with their prayers and gifts. O. F.

Our mission in Texas.

Texas - twenty-five years ago, when this name was mentioned, many felt as if they had been reminded of the frontier of civilization. In some people's minds, the name was immediately associated with the image of a cowboy, with a broad hat, a smart mustache and goatee, black flowing hair, a six-barrelled revolver in his fist, a cartridge belt around his waist, a lasso on his saddle button, on an unruly pony, dashing across the "endless prairies" - for there was nothing else down there after all - to the horror of all who were not cowboys. Many today may not yet have completely freed themselves from such notions. This is, of course, a quite inaccurate picture. The country and its people have long since become "civilized" here, too. Whoever comes to our cities would like to think that he is in one of the most modern cities of the North. Whoever looks around on our farms sees a picture of rural peace and culture similar to that of, say, Iowa. But Texas is big. With little squeezing you could put all of Germany into it. From north to south as well as from east to west our state measures about 800 miles.

In this vast field, to which are added some stations in New Mexico, our dear

Lutheran Church pitched its tents. Already fifty years ago the mission was started here. The congregations at that time could be counted on the fingers. In the meantime, however, things have changed. Connected with the Western District until 1882, and with the Southern District of our Synod from that time until 1906, the Texas District, when it branched off from the Southern District, numbered 62 congregations, 23 preaching places, 45 pastors, 48 schools, and 15 teachers. Now, twelve years later, it is close to 89 churches, 56 preaching places, 70 pastors, 59 schools, 19 teachers, 17,600 souls. That is growth, certainly, glorious growth. And what opportunities lie ahead! Texas numbers about 250 counties; only in 77 of these are we working as yet. And even in many of these counties we have only one or two stations. So there is still room and opportunity for further development.

The success and progress of our work in the larger cities is particularly gratifying. For example, San Antonio and Waco were not on our list at all just a few years ago. Now we have solid, viable churches there. We have also gained a foothold in Galveston, and a second church is developing in Houston.

There are 34 missionaries and vicars serving our mission in Texas. Let us hear from one of them how he works, under what conditions and with what success. He writes: "One of the most important mission areas in Texas is without doubt the Panhandle region. It extends from Wichita Falls, Tex. to Clayton, N. Mex. along the Fort Worth and Denver City railroad, a distance of about 360 miles, and then branches south and east in the Panhandle proper, along the Santa Fe and Rock Island railroad. At about 25 mission places, between 600 and 700 souls are here supplied with God's word and sacrament by 6 missionaries and vicars, and in part, and at times, under the greatest difficulties and sacrifices imaginable.

"Texas is actually a southern state. But if you live in the Panhandle, you sometimes think you're somewhere in Canada. It gets cold here when a real 'north' blows across the open prairie, and there are snowstorms here that make your bones shake. At other times sandstorms blow, of which only those can form an idea who have seen them, or better still, who, like our missionaries, have often been surprised by them on the way. One often cannot see the horses in front of the wagon. It is not uncommon to lose one's way. No, it is not all 'sunny' in Texas. And the mission places are miles apart. A distance of 7¹ to 100 miles up there is a 'stone's throw' for the missionary. And if it could always be done by rail! But the missionary has to travel forty miles and more by wagon, and sometimes by other means. The announced church services must be held punctually. One does not want to disappoint the people, of whom those who live furthest away have come twenty-four miles to hear another sermon. You can't always rely on the trains, they are sometimes delayed by many hours. What does the missionary do? He wants to go and he has to. So he communicates with the section-boss and travels on the hand-car and then, when he arrives at the station, he has to go by train.

come to cover another fourteen miles in the farmer's wagon. He also often has to go to his places on horseback. Everything could be arranged better, the missionary could be spared more, the places could be used more often, if the missionary could somehow be helped to get a car. But where and how?

"Cumbersome, arduous, exhausting is the work in the Panhandle, but yet it is gratifying to see how the people mostly appreciate what is done for them and to them. Some services have to be held during the week. Even on the busiest day, people leave everything and come to the sermon. That this is often a distance of many miles, we have already said. And how much they care for Christian instruction! One man, for instance, did not mind taking his children forty miles to the pastor for lessons at the beginning of the week, and bringing them back again at the end of the week. Others teach their children catechism and Bible history at home, as best they can, until the missionary comes and does the rest. Mockery and scorn because of their 'pompousness' to the Lutheran Church they sometimes experience abundantly, but they endure it. The 'Lutheran' and other synodal papers are read. Some of the people in the Panhandle are poor and have suffered greatly as a result of bad harvests, but they contribute to the best of their ability to such funds as the synodal treasury. And congregations that come into being little by little do not always remain at the mission crib. One congregation of 25 members became independent at the beginning of this year and set its pastor a monthly salary of \$75 per month. Another congregation of only 23 members will probably declare independence at the New Year. One will be not a little amazed to learn that this congregation collected over \$500 at their last mission festival. This is obvious fruit of the Word. In other respects, too, this congregation, which a few years ago seemed on the verge of ruin, is a miracle before our eyes."

H. St.

A cry for help in great distress!

The Commission for General Internal Mission in North America considers it its duty to call the attention of the congregations of our Synod to the exceedingly sad state of the treasury for this mission; indeed, it does not think it could be responsible if it should omit to do so. This, as is well known, is the treasury from which those districts are supported which are engaged in a large missionary work, but are not able to meet the expenses of the same alone, but are dependent on the aid of other districts. The situation is now indeed a most distressing one. Urgent petitions continue to come in from these districts, and the Commission unfortunately finds itself unable to grant them, as no funds are available, and the treasury has a debt of \$14,000. The salaries of the missionary workers had of necessity to be increased in these expensive times, as they could not get by on \$400 to \$600 annually. And winter is just around the corner. The Mission Districts are exerting themselves, as the receipts in the "Lutheran" show. But they alone cannot relieve the great need. Therefore

the commission addresses all the congregations of our synod with an urgent plea: Help! Remember that the Inner Mission is the most important mission that our Synod carries out, and it is precisely this mission that the gracious God has so abundantly blessed up to now. Shall this richly blessed work now be curtailed for lack of support? Can we let our missionary workers, our traveling preachers, who do so arduous a work, suffer want? They are, after all, our laborers, our messengers, whom we have sent forth to preach the dear Gospel of Christ, the Savior of sinners, to those who have it not. They do our work; for the Savior has commanded us, "Preach the gospel to every creature!" We ask, therefore, for speedy help.

No congregation will let this cry for help go unheeded! The need is truly great. Although the main income from the mission festival collections has been received for this fund, there is still such a large debt. We therefore sincerely ask all congregations to take up a collection for this purpose in the coming festival season.

But let not this supplication be in vain, but let it be abundantly answered.

The Commission on Inner Mission in North America.

Our Inner Mission in North Dakota and Montana.

The population of the States of North Dakota and Montana has grown tremendously in recent years, largely through immigration from other States. Where only a few years ago one could travel for hours on an express train and see nothing but pastures for the great herds of cattle, we now see one little cabin after another springing up and one farm after another. Villages are springing up at the stopping places of the railroads, and they are rapidly growing into small towns.

Everywhere one sees church towers rising up. But is the Lutheran Church also represented among them? Would it not be sad if circumstances should lead you or your children there, and you would then have to write: All churches are represented except the Lutheran? Certainly, we are represented, but certainly not enough. Our missionaries have followed the pioneers. They have experienced the joys, but also the sufferings of such people.

When our North Dakota and Montana District was split off from the Minnesota District in 1910, we had 2457 souls in Montana served by 8 pastors. In North Dakota, 36 pastors served about 11,000 souls. The number of souls in Montana has since increased to 7227 and in North Dakota to 15,500. In 1910 our missionary treasury had about \$4500 in expenses, now it is about \$21,000.

We only have about 45 churches in the district with more than 20 voters. Therefore, we cannot afford the cost of this great work alone. Fellow Christians in the other districts have faithfully assisted us through the General Mission Fund. Now we have the big net with

...with your help. You have it to grasp at one end and we at the other. We know you will not let go, but will gladly go on, so that the blessing may not be spilled.

There is one thing we would like to point out. It is not uncommon in such new areas for there to be complete crop failure, much more easily than in old areas. This is partly due to the fact that farming in these new areas is still very one-sided, because the market is also so one-sided. There is usually only one type of grain that is relied upon. If it does not produce, then the crop is not harvested. The beginner also has no reserves from the previous year. Indeed, he often has no credit, so that he cannot even borrow. It is even worse when there are several bad harvests in a row, as was the case in several places this year.

Now can there be a more beautiful duty than that of seeing to it that such people in such need are not also deprived of spiritual food, that we see to it that they can keep their church services?

Thus one of our missionaries writes: "Unfortunately we have had another bad harvest this year. Many of our members

To the municipalities of the Minnesota and Western Canada District.

A cry of distress.

We call this letter a cry of distress because the need urges us to send it. The missionary treasury needs the strongest support. You know, dear brothers, that we have a large mission field. Many laborers are busy reaping the harvest which the good Lord has given us. We have 40 laborers in Minnesota, 50 in Canada, making a total of 90, who receive all or part of their support from the treasury. You have shown your love abundantly this year. The mission festival collections have been mostly very good; from June 1 to October 1 of this year, according to our treasurer's report, \$20, 200. 33 were received from our district. But although, in addition, we have received a grant of \$5000 from the General Fund, we shall yet find ourselves compelled to borrow money for the month of December, to pay the current salaries. Where do these large expenses come from? You know the Synod increased the salary of the traveling preachers this year. We now pay them from 50 to 70 dollars a month, and no one will say that this is too much; on the contrary, some will think it is too little at the present prices. This partly accounts for the large expenses. And then consider the great cost of travel in the vast field in which we do mission. For we do mission not only in Minnesota, but our territory extends from the great lakes to the Pacific Ocean, from the international frontier to the vicinity of Alaska (where, by the way, we should also begin the work).

When in former years the Synod has allowed a salary increase to occur, the supported parishes have always provided a large part of this expense. We encourage them to do so again this year. At a conference in Alberta, at which laymen from nearly all the parishes were present, the representative of the Missionary Commission asked them that the congregations would like to double their contribution this year, and the meeting resolved to do so with great unanimity. But the good Lord has afflicted a large portion of the western provinces of Canada with an unprecedented bad harvest. The province of Alberta has been especially hard hit. There has been a terrible drought there. Everything was scorched by the hot rays of the sun. As early as July, many farms had to drive their horses north and into the mountains because there was neither work nor fodder for the cattle in the parched fields. In some districts the drought was so severe that the late-sown fruit did not even come out, and one could travel for miles without finding a green leaf. In the north of the province the fruit stood excellently, but on the 24th of July an exceedingly heavy frost set in, and in one night most of the crop was done for. One saw there splendid wheat fields, but - with empty ears. Happy the farmer who got a quarter or fifth crop. Oats and barley have also suffered badly. In places even the potatoes have frozen out. In the whole province of Alberta one reckons from only 4 bushels of wheat to the acre in through-



A "parsonage" in western North Dakota.

didn't even get the seeds back. Most of them now live from hand to mouth. As a result of the failed harvest, money is scarce; therefore, nothing can be bought on credit, and the banks lend money only in rare cases. The situation here is very sad. In addition, the German language is forbidden, so that the people are very depressed. However, God's Word is also their comfort in these hard times. The church services are better attended than before; some come miles on foot. Our services have been held in private homes, schools, sod huts and even in tents and stables. In one place we would have built a church if the harvest had been good.

"We will again need strong support, because people will be able to contribute very little to the salary. But the good Lord will make his Christians willing to help us."

Yes, the good Lord grant us joyful hearts for His work! I.
Clöter.

By preserving the divine offices, you help both the living and the future, who are not yet born, that they may be delivered from hell and go to heaven.

(Luther.)

CUT. Hundreds of thousands of acres were not cut. And to think that the province of Alberta is as large as Minnesota, North Dakota, South Dakota and half of Iowa put together. In the great province of Saskatchewan similar conditions prevail in many parts. What wonder that such letters as the following should arrive from the districts concerned:

"Dear Director of Missions! As you learned when you were up here in July, the harvest here has been very poor. This is especially the case in this area. Last year there was a very poor harvest here; the people did not get back much more than the seed and some not even that much, and this year it looks even worse here. Last year there was still fodder for the cattle, but this year there is even a lack of it. Many of my people have sold all their cattle except for a few dairy cows because they have no fodder and so that they can buy fodder for the few cows they still keep. As a result of this bad harvest, the people are very short of it, and cannot even raise the little they promised for wages, much less provide for horse feed. So I am almost entirely dependent on the missionary treasury and therefore come to you with the question: Can I get the money I need for horse feed from the treasury? If I cannot get it, I must of necessity hunt my horses on the prairie from November to April, so that they will have to look for their food during the winter. The townships have told me that they cannot provide horse feed this year. I have already bought \$15 worth of feed so that at least my horses will have hay when I use them. Otherwise they run around on the prairie and have to look for their own feed. But then they're always awful hungry when I go get it, because they can't find too much on the bare prairie. Concerning the salary thing I would like to say this, that the community will come up with

probably the \$100 plus \$400 monthly for rent. Another place has only raised H15 salary and \$10. 25 for Inner Mission since December, and the people say they cannot raise any more salary, and, in consequence of the bad harvest, cannot raise any more either.

If the churches had raised the salary promised, I would have had H75 September 1. I had also counted on receiving the H75 so that I could buy coal for the winter. As I have not received the money, I do not know how I shall buy coals, and if I do not buy them now, it will be difficult to get any afterwards; for it was already bad with them last winter, and it is to be worse this winter. Respectfully yours

Another missionary writes: "The Province has had only one fair crop since 1915, and that was in 1916. Some of the districts, especially the extreme South and extreme North, have had, so to speak, no crop since 1915. Any one who will make a tour of Southern will be convinced that the people are merely existing and wondering how to face the future. The only food they know is bread; the only clothing, such as they make of flour-bags. The people are loaded down with debts, but still willingly give to the church what they can. And we have such great opportunities. Not only our people, but also strangers long to hear the Word

of God. The people in sectarian churches are tired of hearing politics and war and hatred preached from their pulpits, and have told us that they enjoy a sermon from the Bible. This happened to me again Sunday before last, when I started a new preaching-place at-----."

A third pastor writes that the people are not even able to pay the taxes for their property. A fourth, whose area has been independent for a long time, writes that the people cannot afford the salary because of the bad harvest, and asks if we could not lend him the money until the next harvest.

That people who are so severely afflicted cannot do more is obvious; for no one is in a sadder position in these times than a farmer who has no crop. We confidently expect that those parishes to which the good Lord has given a harvest will make a special effort; but we must also come to you again, dear fellow Christians, who have so often shown your love for the Inner Mission, with the request: Help! Know well



The "parsonage" in Hilda, Alberta, Can. with the pastor and pastor's wife.

we know that in the present time many demands are being made upon you. Our country now demands much, our own congregation must be supported more and more vigorously, but one thing is certain to the pastors and congregations in our district: the missionary work which God has blessed among us through petition and understanding must go forward, must not stand idle. And how greatly he has blessed it! Minnesota has become the state which has the largest percentage of Lutherans among its population. And in western Canada, that vast territory where there is still room for millions of people, where we sent the first traveling preacher twenty-five years ago, there are now seventy pastors working and preaching the gospel in 255 places to more than 15,000 souls.

We know from experience that this cry of distress will resonate in your hearts. Let the love of Christ urge you to offer a great sacrifice at Christmas time to the Child Jesus for His glorious and blessed Kingdom!

Minnesota and Canada District Mission Commission.

To establish and maintain right schools and right churches in the building, that is, to build the right church, to honor Christ's blood and martyrdom.
(Luther.)

To the ecclesiastical chronicle.

Peace, "civil peace, is now once again given to the world as a precious earthly possession, the greatness of which the present generation in our country hardly knew how to measure until the four terrible years of war, especially the past year and a half, taught us. But not everything will return to the way it was before the war. The great world-shaking events that have taken place in the political arena are also affecting the Church. We will have many things to say about this in the coming months. New tasks approach us, new dangers threaten us, new conditions are created with which we must reckon. But one thing remains unchanged, the one great task of the Church: the proclamation of the Gospel through the holy work of missions. Let us begin at once, and in this new time of peace, let us carry on and promote this true work of peace with even greater zeal, with all our enthusiasm, with holy desire. And right away today our gaze will be directed to the missionary work that is closest to us: our Inner Mission. We wanted to make today's number a special mission number at the suggestion and request of our General Mission Commission. It has succeeded only in part. The hoped-for and requested contributions from the mission districts have not arrived, or not in time. But already from what is communicated today, everyone can see what a great, blessed work we are to do, and what sacrifices are necessary. The world war has claimed horrible victims, victims of property and blood that are unparalleled in the history of the world. They're not over yet. Children and children's children will still have to bear the burdens. And all for the sake of things of this world and time. How should we then be prepared to make sacrifices freely, gladly and willingly, which serve the eternal salvation, the eternal life, of our fellow men? There should be no lack of money to carry on the mission. There will be no lack of it if the great missionary work is brought near to our Christians, if it is put near to their hearts, if every one regards the missionary cause as his own. And the greatest sacrifices are not the monetary ones. Much more sacrifice is made by our dear missionaries and their families, who often live in lonely, remote places, far from neighbors, from railroads, postal connections, and physicians, in lowly homes, traveling great distances, waiting in small, miserable churches of their ministry. This is evident from a glance at the pictures which accompany the articles. Let us think of this now at the beginning of winter, as we sit in our spacious, comfortable homes, and gather in our beautiful churches.

L. F.

Many a special offering for the mission has been made by our congregations at mission feasts this year, in spite of the demands made by the war and what is connected with the war. We have received quite a number of notices of mission feasts which clearly show this. We refer to them once more, partly to encourage those congregations who have not yet been able to celebrate their mission feast because of the epidemic to follow such examples, and partly to spur all to increase rather than slacken in their zeal and willingness to give for God's kingdom. **That** would be a beautiful fruit of the war, if even approximately such sacrifices as it demanded were now offered for the church and its works, and if the same readiness with which earthly goods have been put at the service of the fatherland,

would show itself to help bring souls into the right fatherland that is above. - In quite a number of reports, when the collection is stated, it is briefly said, "This is the largest collection we have ever made." Often, however, something more specific is given. Thus a congregation in Iowa, numbering 15 voting and 60 communicant members, collected P306 at its mission feast. From Oregon it is written, "We raised P135. 56 by envelopes this year. Last year, with a larger audience, we collected by the old way P25. God is a God of order; our Christians are learning to know this better and better." From Northern Illinois it is reported, "We collected our offerings for the Mission Feast this year for the first time by envelopes, and the collection tripled (\$242.12). We will, without doubt, remain with this institution." From Texas a pastor writes: "P151. 62. good beyond all expectation. God has made the hearts of His Christians willing in spite of war and dear times. This is a small mission church" (12 voting members). From Indiana it is reported, "This was the first time we celebrated in the church, and also the first time it rained for the mission feast in the history of the church. The Sunday before I had again preached a preparatory sermon for the feast. During the week I had also sent a letter to each family. And the Lord made hearts willing through His Word, so that we were able to celebrate a richly blessed mission feast in well-attended services. One could clearly sense a missionary zeal among the people. I am especially grateful to God for this, for once we have awakened a missionary spirit, everything else will follow of its own accord. The average collection was just one dollar per soul. If last year it was P40 more than before, this year it was \$100 more than last year." From Nebraska comes the news, "Notwithstanding almost an entire failure to harvest, and rich contributions for war purposes, we have yet nearly doubled the collection (P709. 30). To God the glory for it!" And so we could make many more pleasing announcements, but must leave it at this. "The land bringeth forth fruit, and is improved; thy word is well advised."

L. F.

One of our mission commissions will order and distribute as many copies of this issue of the "Lutheran" as their district has members entitled to vote, and thus at the same time recruit new readers for the new issue of the "Lutheran". Would other readers of our paper do the same! We sincerely ask them to do so for the sake of the cause. We know from more than one letter what the "Lutheraner" means to its readers, and how they would not want to miss it. Its readership has grown steadily up to now, and numbers - we inform you of this once by express request - nearly 50,000. The enmity which has shown itself in many quarters against German papers in the last few months has already subsided in many places, and will hopefully cease everywhere. If every reader lends a hand, the blessing which the paper bestows can be carried into still wider circles. In some places where the sermon in German has had to be discontinued, the "Lutheran" must now take the place of the sermon for our Christians who cannot follow an English service, or cannot follow it satisfactorily, if they have no sermon book. We remind you at the same time that a subscription to a Christian journal is also a suitable Christmas present, and that in general the new catalogue of our Concordia Publishing House, which lists so many good German and English books, large and small, is an excellent guide,

when looking for gifts for the holy feast. A good book remains a treasured possession, a beautiful keepsake, for years to come. L. F.

The United Lutheran Church in America now came into being at New York on the 15th of November. The three synods in question: the General Synod, the General Council, and the United Synod of the South, held their separate meetings two days before, and on the 15th the union was consummated with great solemnity. The *Lutheran* introduces the new church body with the enthusiastic, confident words, "Three names have perished, but a new and greater name has risen from their ashes. Whatever tasks and problems the future may bring, we face them with hope and determination." D. Knubel, a member of the Council, was elected the first Praeses. The *Lutheran* gives him the tremendous praise: "D. Knubel has long been known and recognized in the General Council as a conservative among conservatives, as one who knows why he is a Lutheran, and who also has the courage of his convictions. He is not some ineffable who can stand on either side of the fence, depending on the particular air and current. He knows the confession of his church, he loves the confession, and he also knows how to speak for his confession and for his church." According as the new body of the Church will make history in the future in doctrine, confession, and practice, it will depend upon this whether it will be what its name, now abundantly great to it, says it is. E. P.

Spread of Oriental Paganism in America. While the Christian church sends its missionaries into the heathen countries, and the gospel proves its divine power and makes souls believers and wins them for Christ, heathenism also sends messengers into so-called Christian countries, and heathen lies and heathen superstition also prove their Satanic power, so that people who do not want to hear and accept the gospel allow themselves to be ensnared by the most atrocious insanity. Again and again smooth-tongued people come from the Orient, pretending to have some profound wisdom to proclaim, and find listeners and followers; indeed, as almost every day the host of more or less Christian sects increases, so also one heathen cult after another arises. The reports: "Twenty years ago Swami Vivikenanda began his missionary work' in America. Now the number of his followers is already 100,000 with 74 meeting places. The Sun God, Buddha and other pagan deities have their temples in New York, Boston, Washington, Denver, St. Louis, Chicago, San Francisco, Los Angeles and Seattle. Los Angeles has the well-known temple dedicated to the service of Krishna, where Americans pay service and honor to him in true East Indian fashion. In the beautiful Magdazzin temple in Chicago, which cost P100,000, there is a young lady, the daughter of a leader of a Presbyterian congregation; she now serves the sun-god and is his priestess. Theosophy, ancient Buddhism, the Persian idolatry of Abbas Effendi, and a whole number of other un-American and un-Christian religions have their places in the United States." - That people in a country which so readily calls itself Christian, where they have every opportunity of hearing God's Word, should reject it with proud countenance as folly, and on the other hand allow themselves to be ensnared by some outworn pagan cult, which is as senseless as it is godless, is proof that paganism is not mere human error, but that satanic forces are at work in it, and also that better education and enlightenment do not protect against error and seduction in the spiritual sphere. We see the word coming true

of our Lord from the false Christs and false prophets, which deceive many into error. It is according to the apostle's words: "The time will come when they will not endure sound doctrine, but according to their own lusts will they themselves teach them, after their ears have become sore; and they will turn away their ears from the truth, and will return to fables," 2 Tim. 4:3, 4. Yes, in this we are to recognize the judgment of God, when people turn their backs on the gospel or throw it away again, and instead give themselves over to silly pagan things. God gave them up in their blindness. They would not see; then God gives them up that they also should not see any more. Because they "did not accept the love of the truth so that they would be saved, God will send them strong errors so that they will believe the lie", 2 Thess. 2, 10. 11. That the devil dares to put horrible idol temples in front of the Christian church shows that he has a great anger and wants to let off steam once more, because he knows that he does not have much time left, Revelation 12, 12:12. God's church ought not to grow drowsy, but to show double diligence and zeal in filling the world with the gospel, many to salvation, and others at least to a testimony against them. E. P.

That the so-called Unitarian Church is not growing is a much noted and much admitted and much lamented fact by the **Unitarian Church** itself. The reason for this phenomenon has been sought. So to some extent the

the organ of American Unitarianism, recognized the reason and showed the way to remedy it. He writes: "Unitarianism would have more success to show if its representatives would begin to give more positive expositions of their faith, and for once cease always to say what they do not believe, or in other words, if they would not lead merely negative teaching." This is true, and it is just of such things that a church should have to deal with. Everybody expects a church to say what its creed is, and not merely always to emphasize what it does not believe. Unitarians do not believe that God is triune, that Christ is the Son of God, that he, as the God-man, is the only Saviour of mankind lost in sins, that by his vicarious action and suffering he has purchased salvation for sinners, that this is now preached and offered to sinners in the Gospel, and that man's only salvation is that he repentantly recognizes his sin, his lost condition, believes the Gospel, and takes comfort in the Savior and his merit against the deserved wrath of God and hell. All this the Unitarians do not believe, and say so aloud. But this is the heart of Christian doctrine. What is there left to teach? Nothing that the natural man has not already Weih and has, roughly the prescription of the old rationalists: God, virtue, and immortality; that there is a God, that there is a life after death, a divine retribution; therefore it is necessary to be proficient in virtue, that God may be well pleased with one; and if the life of virtue is not perfect either, and human weakness clings to it, then one should console oneself with the fact that God is the loving All-Father, who overlooks these human infirmities and does not punish them. Who would care to promote the growth of a Christless, Gospel-less "church"? God wittily does not. If God gives his gospel, and has let it cost him so much, and expects his church to preach it to all creatures, he will not prosper when men proclaim aloud that they do not believe and do not want to proclaim it, and that no one should believe it. If God especially glorifies his love toward us in this, that Christ is the Lord, then he will not prosper.

stus died for us while we were still sinners, Rom. 5, 8, if God "so", so, in such an admirable, adorable way, loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life, Joh. 3, 16, then God will not and cannot approve, bless, and promote it when people throw away the grace of God and say that righteousness comes through the law and that therefore Christ died in vain, Gal. 2, 21, that he could have spared himself that and that people know how to help themselves. - But is it not to be expected that men would promote such a Christless "church" with all their might? Should one not expect that the mob would fall to them and flow to them in heaps like water? Ps. 73:10 teaches that which is pleasing and flattering to the natural man; nature is made pious; he is not a sinner, not under the curse; there is no wrath of God; he has no need of the manger, of grace, or of the gospel; he is his own Saviour. And unbelief, like unhappiness, does seek company. Unbelief feels safer and calmer in the company of people who all announce with loud mouths that they do not believe it either. But there is a knot - the conscience; which knows better, namely, that there is after all a wrath of God against sin, that one does not stand right with God, but is afraid of him and has nothing good to expect from him, that there is need of an atonement for sin. Every pagan altar of sacrifice is witness to this. Thus the average unbeliever prefers not to concern himself at all with spiritual, divine things, or at best to wrap himself up in his virtue and take his chances. And besides, he doesn't want to pay for this preaching. He has them in his lodge, from which he also expects many advantages. - So only the devil remains, who has a great interest in the prosperity of a Christless church. When people are preached to seek a blessedness apart from Christ, to take comfort in a grace of God that is not the grace of God in Christ, then they are made Pharisees, people who are far from the kingdom of God. But playing church with people is playing with fire for the devil. The common saying, "All churches are equally good," would like to be applied in such a way that people go to another church and hear what the devil does not like. And the evil for him is the text of the divine word read aloud. If one preaches to the people that the Sermon on the Mount is our Christianity, that we need Christ only as an example, that we follow him in his virtues, which he has so beautifully set forth in the Sermon on the Mount; and if we do not quite reach the goal, then we trust God to have patience with our weakness - then the text is too powerful. When people hear in the text that Christ in the Sermon on the Mount, which is just law, demands these virtues, demands them in perfection, with the threat of judgment, of not going to heaven, of hell, and of the dungeon from which one cannot get out until one pays the last farthing, ...it may work in many a man a terror, a despair of all his own help and righteousness... ..and drive him into the arms of him that calleth the very weary and burdened to refresh them, and to give them rest for their souls, Matt. 11:28. 11, 28. The *register* is right, only it needs an addition! If the Unitarians in the same things no longer say: We do not believe them, but they believe and learn to preach, then they will become a Christian church, and he will truly become a *Christian Register*. Then God will also turn to his

Word and His Church.

E. P.

For Advent.

Bishop Ambrose of Milan, the ancient hymn-master of the Christian Church, sang the Advent hymn to the Lord as long as 1500 years ago, "Now Come, the Savior of the Gentiles!" And O. Martin Luther, the creator of the Lutheran hymn, 1100 years later Germanized the old Latin hymn and sang it anew. And Johann Sebastian Bach, the pious sound engineer in Leipzig, interpreted this hymn in a special way 200 years ago, when in 1714 for the first time on the "first Sunday of Advent early" he had the various voices of the choir sing one after the other: "Now come, the Saviour of the Gentiles!" The four voices, one after the other, like echoes of the four millennia that men once waited for the Redeemer, and like a foretaste of the four Sundays of Advent in which our hearts beat towards him; the four voices, as if from the four ends of the world the longing of the nations were loud and ever louder for the common Advent prayer: "Now come, the Saviour of the Gentiles!"

He'll be back.

Those who come to Algiers in North Africa usually visit the famous cathedral of Velvet Philippe, built about the middle of the last century on the site of the magnificent Mohammedan temple of Hassan. On entering, one stands at the tomb of the martyr Geronimot, a Christian slave, whom the Turks walled alive in the good-walls of a fort on September 18, 1569, because he would not renounce Christianity. The skeleton was found during the demolition of the wall in 1853. In a great arc the Mohammedans are seen circumventing this church. It looks as if they are afraid of the one whom no stone or masonry can hold in his grave, but who will come again.

Something similar can be found in Constantinople. There it is the Hagia Sophia, the largest and most beautiful temple of the Turks, which, as is well known, was formerly a Christian church decorated with precious wall paintings. But the Mohammedans covered everything with whitewash when they took possession of the church, and so a large image of Christ painted on the wall also disappeared. Now, when the sun casts its rays on the wall, the outline of the image of Christ is seen to stand out through the white paint. It is said that when the Mohammedans see this, they murmur with timid lips, "He will come again after all!"

We need not murmur of it, thank God! We boast of it unashamedly. We confess it in our most holy Christian faith, audibly to everyone, that our Lord Jesus Christ will visibly come again to judge the living and the dead. We praise it as one of the most precious promises given to us, the great prophecy of the New Covenant, which presents Christ not only as the One who came when the time was fulfilled, but also as the One who will come when the time is fulfilled in another sense.

Obituaries.

May 24, at Cape Girardeau, Mo. passed away, Fr. August Wilder. He was born May 3, 1858, at St. Genevieve, Mo. In 1875 he entered the seminary at Springfield, graduated in 1880, and accepted a call to Klein, Tex. To this congregation he served for ten years in

Church and School. In 1890 he accepted a call to Freiburg, O., and served the congregation there three years in church and school. His next field of labor was Bremen, Ind. where he ministered thirteen years. In 1906 he accepted a call to Cape Girardeau, Mo. This community he served with self-sacrificing devotion to the end of his days. Some years ago he contracted a throat ailment which made his work very difficult. To this was added during the past year a stomach and heart ailment, which rapidly consumed his strength. On March 17, he entered his pulpit for the last time to tell his congregation about the sweet gospel of the suffering Savior. In this service his strength failed. The following Sunday he allowed himself to be taken to church again to examine the children he had prepared for confirmation. There now followed a prolonged bed of sickness. During this time the undersigned had repeated opportunities to convince himself of the childlike faith of the deceased. He had not only preached Christ to others, but had also received Him into his own heart. His desire was to depart and be with Christ. On May 24, God heard his prayer and gave him a gentle and blessed end. His age was 60 years and 21 days. His disinterred body was Christianly buried in the ground on May 26. In the house the undersigned spoke on the basis of Joh. 16, 22. In the church Father W. G. Langehennig preached on Matth. 25, 21. In the afternoon service Father W. Krüger served the altar and the undersigned gave the English funeral sermon, which was based on Rom. 3, 24. 25. 28. Father G. Hilpert officiated at the grave. He is mourned by the wife, four sons, one of whom is engaged in teaching, while another is preparing for the preaching ministry, four daughters and three grandchildren. A. M. Lohmann.

Died October 20, at Nedondo Beach, Cal., Rev. A. C. Meyer, until recently pastor of the congregation at Stones Prairie, Mo. He was born at Stockwell, Australia, in 1864, but soon moved with his parents, Rev. C. F. Meyer and wife, to New Zealand and in 1887 to America. Here he was employed by the congregation at Black Jack, Mo. as a teacher, but after four years followed the profession to a mission school at Chicago. He then served eight years at the parochial school at St. Paul, Ill., and two years in St. Louis at St. Trinity parish. Hereupon he passed his preaching examination and entered the sacred preaching ministry in 1905 and served the congregation at Stones Prairie in all faithfulness until the beginning of 1918. Last February he contracted a severe cold which finally turned into gastric tuberculosis. He had to resign his commission and moved with his family to California, but never recovered. Already in September he recognized that the end of his earthly pilgrimage was near, and by the right use of the means of grace he prepared himself confidently and joyfully for the last agony, which, however, the Lord in grace spared him by letting him fall asleep like a child. A brother of the deceased, Dir. A. W. Meyer at Winfield, Kans. and a son, P. H. Meyer at San Benito, Tex. are in the service of the church. Two other sons have given themselves voluntarily to their father's country, and five children are still at home, mourning with their mother for their beloved father, but at the same time cherishing the hope of a happy reunion. The deceased body was laid to rest on the 23d of October by the side of his father, who passed away blessedly about five years ago. The undersigned spoke about 2 Tim. 4, 7. 8.

W. F. Tröger.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Christmas Glory in Heathenland. Pictures and tales from the heathen mission, collected for American youth by Th. Gräbner. Ernst Kaufmann, New York. 64 ropes 6X8, stiff paperback. Price: 25 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

In 27 sections, this booklet tells all kinds of stories from the Gentile mission, from various countries, from Greenland and from India, from China and from Madagascar. Some chapter titles are: "A Siberian Leper. Gospel victories in pagan Africa. An Indian burial. Faith of a Christian Hindu." The whole account is likely to arouse interest in and love for the heathen mission. The booklet is profusely illustrated.

L. F.

White Buffalo. By *Frederick J. Liesmann*. Concordia Publishing House, St. Louis, Mo. 1918. 74 pages 5X7¹/₂, bound in red cloth with cover title. Price: 35 Cts.

Just in time for the Christmas table of our boys and girls comes this tale from the "wild West," vividly portraying the experiences of a trapper and hunter in pioneer days. It is the latest little volume in our English juvenile library.

L. F.

Father Noodle. A Narrative of the Glory of the Everlasting Gospel.

Adapted from the German romance of *Alfred Ira*, "Ehrwuer-den Nudel," by *J. T. Mueller*. Antigo Publishing Co, Antigo, Wis. 236 pages 5X7¹/₂, bound in cloth With gilt title and cover picture. Price: H1.00. To be obtained from Concordia Publishing House, St. Louis, Mo..

The German original of this book has been discussed at length in the "Lutheran" of 1917, page 186. But the present work is not an exact translation, but, as the title states and the author himself points out with approval elsewhere, a free rendering of the narrative, which, as the second title emphasizes, presents the glory of the eternal Gospel and its victory over the followers of the Pope in the garb of a story. The book is furnished with original "pictures".

L. F.

Concordia Collection of Sacred Choruses and Anthems. For more ambitious choral organizations. Concordia Publishing House, St. Louis, Mo.

Of this new collection of choral works, the first two numbers are available, both compositions by Ernst J. Erbe. No. 1: "Lord, Now Lettest Thou Thy Servant Depart in Peace." No. 2: "I Will Lift Up Mine Eyes." Both are for mixed choirs and weave in a bass solo. No. 1 comprises 13 cords 7X11 and costs 40 cts, No. 2 21 pages: 60 cts. The texts are the familiar Bible words in English. Choirs seeking somewhat larger and at the same time substantial works will be glad to reach for these pieces.

L. F.

The Christmas Song Book. Containing thirty of the best Christmas-songs.

Vol. 2: Songs in English and German. Compiled by *Adolf T. Hanser*.

The Lutheran Publishing Co, Buffalo, N.Y. 32 pages 6X9. Price: 25 Cts. the dozen H2.00, the hundred H12. 50. volume 1 and 2 together: 35 Cts.

This is a new edition of the booklet indicated in No. 23, p. 380, in which the German text is also given, often just below the notes. "It has been found," writes the editor, "that circumstances also required this English-German edition." Not all the songs find the same in both editions, but by far the majority.

L. F.

Introductions.

On behalf of the district presides concerned were inducted: On the 24th of Sonnt, n. Trin: Rev. J. E. Timian in St. John's parish near Crystal, N. Dak. by Rev. F. Wohlfeil. - P. W. F. Klindworth at Drini¹ Eünräu, Dallas, Tex. by P. E. M. Robert.

On 26 Sonnt, n. Trin.: A. H. Birner in the Immanuelsgemeinde at Pevely, Mo. assisted by P. Wallner of Prof. L. Fürbringer.

Introduced as teachers in parochial schools were:

On the 15th of Sonnt, n. Trin.: Kand. R. Persigehl as teacher in the school of Zion parish at Lahoma, Okla. by P. Ph. Rösel.

On the 24th of Sonnt, n. Trin.: Teacher W. Wegener as teacher in the school of Grace Parish at Oak Park, Ill., by P. H. C. Engelbrecht. - Teacher A. Trapp as teacher M of the school of Zion parish at Detroit, Mich., by P. W. Lußky. - Teacher H. Lange as teacher of the



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No. 26.

Pastoral Society.

Tell me, can there be better news? What sweet splendor in the vale of earth? O see how softly they descend—
 ben,
 The angelic princes without number!
 Hear how they exalt the Lord
 In their heavenly chorale, "For the salvation of men Christ, Christ,
 Chosen in the bosom of the Father, Christ, Christ is born!"
 Christ is born!"

So kneel down in the shepherd's circle At the little manger, richly happy, And look, like Christian children, On nothing but Jesus, enraptured with love. The parents are from the journey, like us, but all misery raptured: "For the salvation of the people who are lost, Chosen in the bosom of the Father, Christ, Christ, Christ is born!"

W. Schaller.

Emanuel.

And they shall call his name Emanuel, which is interpreted, God with us.
 Matth. 1, 23.

To whom it has been granted that he may call the babe in the manger Emanuel, a heaven full of blessed knowledge has been opened. This is our greatest joy, to walk in it, to contemplate the salvation that lies in this name and to enjoy it with joyful faith.

We call him Emanuel, and in this we marvel at the great mystery that the Son of God has taken on our nature. When God calls us to come to the manger and proclaims the word: "God with us!"

he believe us that the Son of God has so intimately united himself with human nature that we must say: God has become ours; this human child is the true God! Our flesh and blood rebels against pronouncing the name Emanuel in this sense; but God points to the little child, and says unmistakably, "In him dwelleth all the fullness of the Godhead bodily." When we praise the little child as the God-man, we speak a divine truth. And it is a divine truth. Divine, miraculous work comes before our eyes here. When we see how this little child possesses all the power and majesty of the great God, we adore the incomprehensible power and wisdom of God which has bridged the infinite gulf between the Creator and the creature, and we long to behold with the angels the great mystery. The morning stars praised God together when he created man by virtue of his divine omnipotence and wisdom; how could we be silent now that he communicates this divine omnipotence and wisdom himself to a man, the man JESUS? O great mystery! O incomprehensible power and wisdom!

And we may add: O incomprehensible love! God's Son, as we shall hear, became man to redeem us. God's love urged him to send us a Savior. And if thou wilt know how great is the love of God, pronounce the name of Emanuel. So hot did the love of God burn against us that he did not disdain to unite himself most intimately with that lowly creature, human nature, for the purpose of redemption. Is not the gulf between God and man too wide for God and man to become one person? The love of God bridges it. We cannot comprehend how God could dignify man with such an honor, to receive humanity into the unity of His person. It is an incomprehensible love. It is incomprehensible to us, datz, when the Son of God speaks, "My delight is with the children of men."

he could mean that too: My desire is to become a member of the human race. And if we even consider that the human race is a sinful, cursed race, it becomes all the more incomprehensible to us how God's Son wants to be known as Emanuel, a blood relative of a cursed family. But the greater difficulties are found for our reason in the name Emanuel, the more gladly do we pronounce it. "O blessed difficulties," says the godly Rambach, "which prove this, that in the person of Emanuel is made possible what reason must think impossible, nay, that the love of God extends so far toward men that it has become incredible from it! What a cursed ingratitude it would be to deny this infinite love because we cannot comprehend it!"

We are glad that this great deed has been done, as we wanted to hear. We call him Emanuel, and rejoice that he is the true Redeemer. The angel says that he should be called Jesus, the Beatific, and the evangelist adds that he can be our Jesus because he is Emmanuel. To atone for the sin of the world is a divine work, and when we look for a Savior, God points us to the manger, and bids us pronounce the name, "God with us." Yes, God with us! When that is measured which our Saviour does in the manger and on the cross, it tips the scales that his work has a divine value. If He is not the Emanuel, suffering a mere man for us, Christ is, as Luther says, a bad Saviour. "Where God is not in the balance, giving the weight, we sink to the bottom with our bowl. This, then, is what I mean: where it should not be said, God died for us, but a mere man, we are lost. But if 'God's death' and 'God died' be in the wag, he sinks under, and we go up as a light, single bowl." God is with us; the ransom we offer to God has a divine, eternal value, for it is set forth by Emanuel.

And we have a right to offer this divine ransom to God as our ransom; for in the name of Emanuel is founded the wonderful, salvific fact of substitution. Is the word true, that God made Christ to be sin for us, that in Him we might become the righteousness that is before God? May we say with Luther, "I am Christ, that is, Christ's righteousness, victory, life, etc., is mine"? And will "Christ again say, I am that sinner, that is, his sins, death, etc., are mine"? It gives us difficulty to believe this; but the name of Emanuel solves the difficulty. By his incarnation he has earned the right to represent us. You must not weaken the "God with us." He has entered into such intimate communion with us that what evil there is in us belongs to him, our brother, and what good there is in him is ours. And if he has presented himself as Emanuel, and has lived up to his name, taking upon himself all our miseries and all our sins, let us not dispute his name with him, but let us rejoice in pronouncing it, and interpreting it after the manner of the prophet, "This shall be his name, that they shall call him. Lord, who is our righteousness."

But we have not exhausted the meaning of this name; all blessedness is in it. We call him Emanuel, and in this name we enter into fellowship with God. God with us - we with God! In Christ the partition between us and God, sin, has fallen, and God dwells and walks among us; and in Christ divine life is communicated to us-divine knowledge and divine mind. The very fact that you can pronounce the name Emanuel proves that your mind is divine. For flesh and blood did not reveal this to you, but the Father in heaven. At the manger you learn to believe; and the more you occupy yourself with this little child, the better you recognize God, the more you rejoice in him, and the more you become like him. When God made himself a partaker of our nature, he was concerned that we should become a partaker of his nature. The great mystery of God manifest in the flesh is the mystery of godliness. In Christ the powers of the world to come, the virtues of God are made known to us. In the babe in the manger we learn to love God and to love our fellow men. Emanuel - God with us and we in God!

In Emanuel we have entered into communion with God, and - O unspeakable blessedness! - this communion is indissoluble. The name Emanuel assures us of our blessedness. For it means "God with us." Without this name, it would have been all over us in an instant. If Satan were to deal with us alone, he could separate us from faith and godliness in an instant. Violent storms have already roared over us; our hearts have trembled; we have been near to denial. Many a time have the enemies thought that they had put an end to the church. Why is it that each time they have been defeated? Therefore, "Take counsel, and come to nothing. Be ye counselled, and it stand not: for here is Immanuel!" He who went with us to death will also take us with Him to heaven. He is not lacking in power, nor in love, for his name is Emanuel. And this is interpreted, "I am sure that no creature shall separate us from the love of God, which is in Christ Jesus our Lord."

Most gracious Immanuel, welcome to earth! Wilt thou, sweet fountain of joy, Become brother to the afflicted? Do you give yourself, full of light and splendour, To a world full of fear and night?

E.

"When ye see all these things, know that it is nigh at hand."

Matth. 24, 33.

The history of mankind is not a blind confusion. Nor, like the ebb and flow of the tide, an eternal change and yet eternally the same. No, history is a progress toward a goal, and the goal is eternity. As the river flows into the ocean, so time flows into eternity. And this can also be seen as the river approaches the ocean. Therefore

Christ says, "When you see all these things." Of course, there are people who see nothing. For them, everything remains as it was. After all the inventions, it is still as it was in the days of our fathers. To such people, history stands still. Whoever speaks of change is, in their eyes, a dreamer or a pessimist. They read the Scriptures as one reads stories from the "golden age". That things were different then from what they are today, that everything lived in a world of miracles, that Christianity differed from paganism like day from night, they certainly believe - they are not unbelievers! -But different times, different customs...: Different shell, same kernel - so one consoles oneself.

"When ye shall see all these things," says the Saviour; but many have no time for this. They search continually in the dust, like that man who once found a thaler, and since then saw and searched for nothing but thalers in the dust, heard no birdsong, saw no flower blossom, perceived no dome of heaven with its splendour of stars. Many will not see what hour the world's clock shows. It disturbs them in their pleasure, in their rest, as Jerusalem, which had long prayed for the coming of its Messiah, was terrified when he really came. In business and politics they do not mind excitement; in religion they want quiet. Their ideal is the graveyard - sepulchral silence, sepulchral peace, death.

To search the signs of the times, that they consider very dangerous. Has not one or the other gone astray as a result? They often make themselves ridiculous, even detestable. Yes, one can deceive oneself badly: one expects and awaits the Lord, but he does not come; one goes astray, loses faith - a wreck on the river of life! "Maran atha!" that is, The Lord is coming! This was once a daily Christian greeting, 1 Cor. 16:22; nearly two thousand years have passed since then. Maran atha? Is the Lord really still coming? I once saw a picture: a man looked into a mirror, and yet saw nothing; he was blind. Thousands are blind today; the saddest thing is that they do not see that they are blind. How can we help them?

And this blindness is a blindness of the heart. Only through true conversion can it be lifted, only through illumination of the Holy Spirit. The unconverted man judges everything wrongly; he gropes everywhere in the dark. He does not know himself; he does not know JEsus. The world is his heaven; heaven is a strange world to him, where he does not desire to go. Of hell he fears not, for its propriety he sees not. Scripture is a sealed book to him. He does not live in the Scriptures, he does not love them, he does not read them, he does not live by them. And yet only he can understand the times and meet their temptations who lives in the Word, and in whom in turn the Word lives, whose walk is a walk in the truth, in the light of eternity. Dear reader, hand on heart, are you seeing or blind? Revelation 3:15-22.

We do not have to care for this life above all else; we must care for that life above all else. And for this we should also know the signs of the times. For time flows around us and sweeps us away. Only through struggle do we attain the crown. But how can we fight if we do not know what to fight against? How can we win if we do not know the cunning plots of the enemy?

The first Christians went through great tribulations. We, too, must still pass through dark night. Their star of hope was: "Maran atha!" In body they lived on earth, in spirit they lived in the sunshine of eternity. In spite of all tribulations, their faith was a joyful faith. They died as martyrs with songs of triumph on their lips. "Hail, Christe, morituri te salutant!!!" Hail, Christe, to thee; salute thee, they that die! - was their cry of victory. "Victoria, Victoria!" Victory, victory! rang out from all the prisons, from all the battlefields where Christ's fighters fell. Nothing is so dangerous to the Christian as a lazy peace with the world and caress from it. There is where Delilah puts Samson to sleep and shears his locks. When David thought himself in safe peace, he fell, and his fall carried away thousands. Joseph, the heroic warrior in Egypt, Daniel, the faithful praying man in Babylon: what great images they are, and what streams of blessing their example! Yes, it is necessary to fight, it is necessary to conquer!

"When ye see all these things," that is, the signs given in Matt. 24. There are even more listed in the Scriptures, but these are already sufficient. He that heeds these knows, and needeth not to go astray. "But," you say, "what does this mean? 'It is not yet the end that Matt. 24:6?'" That is, Do not go astray when the LORD tarries, Matt. 25:5; the wheat must ripen, the tares must ripen, and time is needed for this. Not the first sign, but the last, shall bring the day of the LORD: therefore endure, and watch. For when men say, He cometh no more; then shall he be, and that suddenly.

"When ye see all these things, know," says our Lord. The unbelievers think much of their knowledge. Christians also know something, even in relation to the world-time. It is not a blind groping in the dark. No, it is a certain knowledge. We know that the end of this world is at hand; we know that the Lord is at the door. We do not suspect it; we know it. When the trees bud, we do not suppose, but we know that summer is near. So also here. We see the signs of his coming in the life of nations: Hatred, war, revolution; we see them in nature: disease, dearth, storm, and earthquake; we see them in the church: false teachers, earthly sense, carnal security. We know it, we know it certainly, that the end is near - the end of all earthly glory, of all work, of all business, of all study, of all travel, of all diversions, of all pleasures. How dreadful to the children of men, whose whole life has ended in this, to whom all that was dear and praiseworthy to them is snatched away!

We know that judgment is at the door, the judgment of the most holy God, who has eyes like flames of fire, before whom even darkness is light, who will demand an account for the abused time of grace, an account of our thoughts, words, and works; a severe, unforgiving account of high and low; or rather, there will be no high and low there, but only poor trembling sinners, all helpless, all lost - unless the judge is their friend.

We know the sea of eternity draws nigh; we hear the roaring and surging of its waves. Sweet as the bells of home its waves sound to the faithful;

Terrifying, eerie, horrifying like distant thunder of judgment, its threatening rumble rolls into the trembling soul of the wicked.

O JESUS, help me at this time, Because of thy wounds, That I may be found written in the book of salvation. That I and my brethren may enter with thee into heaven, which thou hast purchased for us!

S. Rathke.

A great visitation from God.

Forest fires have repeatedly raged and wrought great havoc in those States which still possess forest wealth, but seldom have they been on such a scale and caused so great a loss of life and property as the fires which raged in the northeastern part of Minnesota this fall.

In that part of Minnesota there had been but little rain this summer. As experience teaches, forest fires then readily spring up, caused by sparks from locomotives, or by carelessness, which, if not subdued while confined to a small circle, form a perpetual danger. The State of Minnesota had formerly, shrewdly by bitter experience, enacted very sharp measures, and made special efforts to prevent forest fires, or at least to confine them to a small area. The terrible conflagration of 1894, which devastated the town of Hinckley and vicinity, killing between 800 and 900 people, the devastating forest fires which raged in the fall of 1910 on the Minnesota-Canada border and farther south, destroying a number of communities: these sad events had been followed by very strict state regulations and careful supervision. But for some reason the forest protection had been very insufficient in that year. The fires, many of which had sprung up during the dry summer, found ample food in the dry brushwood and peaty soil of the swampy region. As long as they remained confined to their hearth, they were a danger, but at first only to those who lived in the immediate vicinity. But it needed only a mighty wind to fan the many small fires into an immense conflagration that swept everything before it. Such a wind, a storm that raced at 60 miles an hour, came on October 12. And how the element unleashed itself! The sky turned red, bloody red, of fire and smoke vapor, and finally pitch black night descended upon the stricken towns and their environs. It was so dark in Duluth and Superior between three and four o'clock in the afternoon on that unlucky day that the lights were burning everywhere, and yet little could be seen because of the tremendous rain of ashes. It was similar with the terrible fire that devastated Hinckley on September 2, 1894. The dark cloud of smoke and ash at that time extended some 200 miles beyond Duluth and Superior to Port Arthur, Canada.

Eyewitnesses have reported that the fires this time...

with a rapidity that was simply indescribable. People heard that the fire was near, and they hurriedly made ready to flee with some belongings. But no sooner had they heard of the impending fire than it was there, and they had to hasten to save only, if possible, their bare lives. Ambassadors on automobiles were sent out to warn, but in many cases the fire was there before the warning came. How fast the fire ran we will illustrate by the fate of one of our brethren who was stricken by the fire. This brother, who owned a fine estate, had just got ready when he heard that the fire was near, to save himself and his own. But already it was coming on mightily fast, and the brother fled hastily to a little lake. There was a boathouse there, and two small boats. One could be quickly detached, and some members of the family went out on the lake; the other boat was not so easily detached. The boathouse was already on fire, and the fire had already seized our brother himself, when he finally succeeded, after one hand had already been scorched, in getting the boat loose and escaping onto the lake. On this lake the family spent the night from Saturday to Sunday in fear and anxiety (the two boats separated during the night), surrounded by the fires burning everywhere on the shore. In this way many were saved, that, leaving all their possessions behind, they took refuge in lakes, rivers, and even wells. and even wells. Admittedly, this meant great suffering and discomfort for many, especially for women and children. For hours some stood in the cold waters, often up to their necks, and often they had to put their heads under the water to protect themselves from the rain of flames, and some of these people were mothers with their children. One twelve-year-old girl led five younger siblings into a well that was half-filled with water, but not deep enough for one to drown. These children were rescued. In the same way, but not so fortunately, a farmer sought to save himself and his own. But all six persons were found suffocated. Many were saved in the terrible fire, but hundreds also perished. Some concealed themselves in cellars and earth huts, and while some were thus saved, others perished miserably. Sixteen bodies were found in one cellar, the remains of three families who had sought refuge there. A mother and two daughters had to be eyewitnesses to the bodies of seven of their number being brought out of a hole in the ground. Many sought to save themselves by automobiles. Some succeeded, but some did not. In the smoke and darkness many went astray and the fire overtook them. Dozens of automobiles with charred bodies were found along the road. At one bend in the road between Moose Lake and Kettle Niver, nine automobiles were piled on top of each other, and 45 or more bodies were in the wreckage. But who will or can describe all the sad details of this terrible fire? Many, probably near a thousand, perished. A great number of families were entirely carried off; one man had to mourn the death of nineteen of his relatives and near relatives.

Many towns, large and small, have been destroyed, and the loss of property amounts to many millions. Cloquet, a fine town of about 9000 inhabitants, is now almost entirely in ruins. In the direction from which the fire came, and it struck the town to the heart, so to speak, everything has been swept away. All the business houses, all the churches, all the schools but one, hundreds of dwellings, including many fine houses, are rubble. Two of Cloquet's mighty sawmills have been burned down, two huge lumber yards where millions of feet of lumber were stored have been licked away as if by fire, heavy railroad tracks have been bent like wire by the violence of the fire. Fortunately, there was little loss of life in Cloquet. The railroads got all but a few of the people away. It was a dangerous trip, however, as the woods were burning on both sides of the railroads. Some trains had a narrow escape, but yet God's gracious hand so prevailed that the thousands were saved from Cloquet. In Moose Lake, another large town, there was a great loss of life. About 400 bodies were found there and in the surrounding area. Many of these have been buried in mass graves which have been laid beside the tracks of the Northern Pacific railroad.

Yes, it was a mighty visitation of God, and it should serve all of us who hear or read about it to humble ourselves under the mighty hand of God. This is the purpose for which we Christians want all the visitations of God to serve us, even if we are not directly affected by them ourselves. We do not want to say that those who have been afflicted were more guilty than we, but rather that we ourselves are guilty of all our sins before God and in faith always seek forgiveness in the wounds of our Saviour. We also want to let ourselves be reminded by such visitations of God of how fleeting all the glory of man is, and how futile and uncertain life in particular, so that we do not set our hearts on earthly things, but rather strive for what is above, and in faith always be ready for the coming of the Lord.

But we do not wish to close this article without commemorating, if only in a few words, the magnificent work of relief which this affliction has brought about. How lovingly the thousands of refugees were first taken care of, who poured into the larger towns, which lay in the area of the fire zone, but were not so threatened by the fire as the smaller villages! During the night from Saturday to Sunday, when many of the poor, frightened refugees arrived, the relief work began. Everywhere they were given shelter and provided with the most basic necessities. Right on Sunday the relief work was more organized. The State, the Red Cross Society, and many private companies took the work in hand, and the first aid was given to those who had come to their homes. But much has also been done so far to provide lasting help. Many emergency homes have been built, food, clothing, furniture and other necessities have been provided. Great willingness to make sacrifices has been shown, and hundreds of thousands have been collected to meet the need. Charity and compassion

have had ample opportunity to be active, and they have been active. But our Christians still have ample opportunity to help. Among those who have been sent home are quite a number of our fellow believers. For these the undersigned Mission Commission has sent out a special letter of petition to the churches in Minnesota. May it have good success!

On behalf of the Minnesota District Mission Commission F. R.

To the ecclesiastical chronicle.

The terrible epidemic, which has already taken hundreds of thousands of people in our country, is still affecting our Synod and is taking away pastors and teachers, especially young servants of the church, who are still so needed and could have served for a long time according to human thoughts. Since we communicated in the "Lutheran" of November 5 the names of seven pastors who have become victims of the disease, to our knowledge five more names have been added: Prof. O. H. Reisig died at Chicago, Ill, October 18, while traveling; Rev. J. Koch, October 24, at Bismarck, N. Dak.; Rev. H. Graupner, November 20, at Windhorst, Sask. Canada; Rev. A. Preisinger, November 24, at Northfield, Ill, and Vice-President J. H. Haake, of the Northern Illinois District, December 5, at Chicago. Our institutions at Springfield, Ill. and Winfield, Kans. had to be closed for a few weeks some time ago; on December 1 we found ourselves compelled also to close our Seminary at St. Louis until after the Christmas holidays. One of our students has since died; the others who are ill are all on the mend. Likewise, our college in Fort Wayne had to close on December 5. God's hand is still heavy upon our country and upon our church. May He have mercy on us for Jesus our Saviour's sake! L. F.

On New Year's Day or on the first Sunday in the new year, many of our congregations hold their annual meeting, elect their leaders, file their annual accounts, and discuss their financial situation. And if, as is to be expected, in many places the conviction is gained that the financial situation must be improved, because the salaries in one's own congregation must be increased, and because the demands on the outside: for the synodal treasury, for the building treasury, for the various mission and charity treasuries, are increasing, then one does not refrain from using the means that has proven itself for years, namely the envelope system. Inquire of congregations that use the envelope system, not of those that do not. You will hardly find a congregation that has not experienced the use and advantage of it, or that would be willing to abandon the envelope system and return to the old way. Dozens of letters are before us confirming this, whether the single envelopes are used, separately for the household of the congregation and for outward collections, or whether the double envelopes (Duplex Envelope System) are used, and collections are made every Sunday for their own congregation and for an outward purpose. Just a few notices. In announcing his missionary festival, a pastor of a small congregation that had only come to us a few years ago remarked, "Since 1914 we have had an envelope collection for the synodical treasury at Easter. This amounted this year to \$40. With the basket collection at the

Church door had been the most P6. 50." From another small congregation it is written to us, "On the whole the synodical funds are better thought of. I have introduced the envelope system, and with success. Whereas formerly about \$25 to \$30 a year was collected for the Synodical funds, in the first two months alone H24. 55 was raised for Synodical purposes by envelopes." A third letter says: "Before we adopted the envelope system, mission collections averaged about \$40. For the last two years a considerable number of envelopes have been lacking. This year I made it known that I would personally collect the missing envelopes, and kindly asked that I might be spared this labor. Result: P 114. 91." - However, it has also been written to the "Lutheran" from among its readers to spare the congregations this "new and unscriptural way." We have replied to the writer that this way is neither new nor unscriptural, but is based on scriptural instruction and scriptural example. The one point about the envelope system is this, that every hearer of the divine Word is asked and required to participate in raising the necessary church funds. And this is scriptural instruction. For the apostle says, "But he that is instructed in the word, let him divide with him all manner of good things to him that instructs him," Gal. 6:6. This may be done shrewdly in other ways, but most simply, easily, and completely by the envelope. And the other point about the envelope system is this, that every hearer of the Word is asked and required to sacrifice regularly, Sunday by Sunday, for God's kingdom. And that is biblical model. For the apostle tells the Corinthians, "But of the tax that is done unto the saints, as I have ordained for the churches which are in Galatia, so do ye also. Let every one of you lay up for himself every Sabbath, and gather that which seemeth him good" (that is, according to the income which his undertakings have brought him), "lest, when I come, the tax should first be gathered," 1 Cor. 16:1, 2. And this was for an outward purpose, namely, for the support of the poor mother church at Jerusalem. Of course it is assumed and self-evident that the purpose is not already reached by the stupid envelope system, but that the Christians must be admonished "by the mercy of God" and enticed with the gospel to give willingly and abundantly for God's kingdom. Rom. 12, 1; Eph. 5, 1; 2 Cor. 8 and 9. Therefore, in the New Year's meetings, may the pastors, the God-appointed caretakers of the good works of their church members, carry out their holy office properly in this regard as well, and seek to make their congregations rich in gifts and sacrifices for God's kingdom, diligent in good works, Tit. 2, 14. 2, 14. And may the remaining and newly elected leaders recognize it as their sacred duty to speak and work so that their pastors and teachers do not suffer hardship, but can wait without worrying about food for their ministry. Many congregations have already done what God's Word requires of them in this respect. But other congregations, whether they could do well, have done little or almost nothing, and their ministers of the Word suffer hardship, must toil year in and year out, and especially in this costly time, with food worries, direct their work with groaning, and are tempted to resign their office altogether. This is a sin as crying out to heaven as that of which St. James says: "Behold, the labourers' wages, which have reaped your land, and are broken off from you, cry; and the cry of the reapers is come into the ears of the Lord.

Zebaoth," Jam. 5, 4. Just to the above passage, which inculcates the hearers of the divine word to provide for their ministers at the word, the apostle adds the earnest words, "Do not err; God does not mock!" Gal. 6:7.

L. F.

Among the great dangers which the time of war has brought, there are two which have often been mentioned in this place. One is that of the mingling of Church and State, which is taking place in the most varied ways; the other is that of Unionism. The two are strangely connected with each other in the present day. We will just point out a few occurrences today, and emphasize that other church fellowships are also taking notice and are very outspoken about it. In the *Presbyterian and Continent*, under the heading of "Church and Government," the following was recently written: "In the terrible struggle now raging in the world, it is surprising to see our churches step so quickly and so far out of their proper sphere of action. There are certain things that the government or the people ought to be concerned about, and there are certain other things that ought to be concerned about by the church. And church and state are both strongest when they keep strictly within their territories. This is what history teaches. Our branch of the church" (the Presbyterians) ". . . has at this time many ministers who preach war sermons (war-sermons) Sunday after Sunday. . . . Is it not time to call a halt, to turn back our steps, and to devote ourselves again to the work which the LORD has charged us to do? Political or war sermons have no right in the pulpit. It is the duty of the church to teach the people to be subject to the authorities who have power over them, to pay their legal taxes, and to render such military and other service as the authorities require. . . . If church members support the government in its wars and other military affairs, they should do so not as church members, but in their capacity as citizens. And no one is more willing to comply with all the just requirements of his government than the righteous church member. But we think it our duty to make a solemn protest against our churches being permitted or encouraged to become recruiting stations or bulletin boards for the government. We are convinced that this will greatly weaken the influence of the church and bring great disadvantage to our country. Such a use of the church is completely out of line with its mission. The duty of the Church and that of the State are separate, and ought to be kept separate. It is the clear duty of Christ's kingdom on earth to devote itself to the proclamation of truth and righteousness and the propagation of the gospel. In this way, and in this way only, the people will be strengthened and encouraged for the serious and heavy things that may be laid upon them." - These are quite right, true words, and it is especially gratifying to hear them come from such a quarter. It is our conviction that even in our circles, in the hard, agitated times, the limits have not always and everywhere been observed sharply enough, and it is time that principles were rightly recalled, and the danger of the mingling of church and state, which is constantly threatening in our country, but at the present time is especially near, avoided.

L. F.

In bringing up this matter, it must also be pointed out that it is precisely on the part of high government officials that debates have taken place and orders have been issued which clearly show that words of warning are needed. This was the case with the big collection held in November, which was supposed to bring in P170,000,000 and was well worth P170,000,000.

has brought even more. This sum is to be distributed according to the provisions made in advance thus: Young Men's Christian Association \$100,000,000; Young Women's Christian Association \$15,000,000; American Library Society \$3, 500,000; Catholic War Council (the Roman Knights of Columbus included) \$30,000,000; Jewish Benevolent Society \$3, 500,000; Salvation Army \$3,500,000. That the Young Men's Christian Association, and the two other societies mentioned in the second and third places, desire to provide especially for the bodily comfort of the soldiers (Dollars ^orL), and to procure for them all sorts of pastime and entertainment, and premises for the same, is well known; but it is otherwise with the Knights of Columbus, as every one who knows the Roman Church knows. It had been arranged at first that only the first three societies should take up the collection together, and the others then for themselves; also, Secretary of War Baker had already refused the Knights of Columbus when they demanded that they also should take part in the collection with the others. When, however, the Romans went to the President, they asserted their will against the demand of the Protestants. The President decided that all should share in the collection. The "Church Gazette" remarks: "What brought about this decision is not clear; but it is to be feared that all sorts of intrigues were at work in the dark." There is also more than one other indication that Rome is at the present time again exerting all her influence to promote her ecclesiastical interests. That Rome on principle mixes State and Church is well enough known. In this case the whole affair was a violation of the distinction between Church and State. - The same was the case when, some time ago, instructions went out from the government that all field chaplains should be excluded from the field camps, and that the whole spiritual care of the soldiers should rest in the hands of the government chaplains. In reply to the many representations made by the various ecclesiastical communities, Keppel, the Third Assistant Secretary of War, stated, "The whole endeavor of the Department is more to eliminate denominational differences than to strengthen them." An official War Department statement in August said, "The Army needs a special kind of chaplain-a strapping, upright, fraternal-minded man between the ages of 21 and 45 who gives much more for the welfare of the soldiers than for difference in creeds." There, too, cautionary voices have been raised in other church communities. Prof. Robertson, of the Southern Baptist Theological Seminary at Louisville, Ky. wrote: "It looks as if the Baptists must set in motion a teaching campaign on religious liberty. The subject matter is evidently not properly understood in many places The Baptists do not think of remaining silent until these words [Minister Keppel's] are withdrawn. They have a right to protest, even in time of war, when an official takes it upon himself to "set aside the first amendment of the Constitution" (which assures religious liberty to every citizen) ". . . . That constant vigilance is the price of liberty is still true. A great confusion seems to exist in some minds on the whole question of the relation of Church and State to each other. A member of the Government News Bureau recently sent out a circular asserting that the Church is a part of the Government. . . . The Baptists have not forgotten what it cost their fathers to gain the good of religious liberty. They will not give up their liberty without a struggle. . . . American politicians seem to be afraid of the Roman Catholic vote-givers who are more

or less under ecclesiastical control. The Knights of Columbus are considered to be such as can pretty fully deliver the Roman Catholic vote in the cities. Therefore, Roman Catholic priests claim - and gain - special privileges not granted to other church denominations. Baptists have long resented this favoritism, which is not consistent with religious liberty." Again, these are right, good words. And this matter also, the preservation of religious liberty, deserves the most careful attention. Things have occurred, and are still occurring, in some States, which would not have been thought possible in our country five years ago, and which fill every patriot, every Christian, with apprehension. We pointed out several weeks ago that the hostility and persecution that our church is experiencing in some places is often downright religious persecution and nothing else. If ever, it is now necessary to stop with the prayer that God will "preserve our beloved Fatherland unabated in her liberty," in her civil liberty, and especially in her religious liberty. L. F.

The apostolic exhortation, "that before all things first of all one should make supplication, prayer, intercession, and thanksgiving for all men, for kings, and for all authorities," 1 Tim. 2:1. 2, applies to us with special earnestness, as at the time when the terrible war still raged, so also in these days, when the representatives of governments are assembling to effect the final conclusion of peace, on the ground which the apostle gives, "that we may lead a quiet and tranquil life in all godliness and respectability." That we as Christians may live in peace, and do the work of the Lord unhindered, to this end may the Lord impart to those assembled the spirit of justice and equity, that a just and lasting peace may be established, so that, as far as men can provide, such an abomination may not recur. What human vengeance and selfishness and the wickedness of the devil can destroy cannot be said in words. E. P.

Is Luther the Reformer of the Church? In order to put the immoderate hatred against everything that reminds of the German name in its place, the *New York Times* had written:

"Let us not forget that a movement which, after all, has done the most to free mankind from tyrants, namely the Reformation, had its beginning in Germany. When we remember that Frederick the Grotze and Bismarck were Germans, let us not forget that Martin Luther was also a German." This did not let a German-hater sleep, and he sent a letter to the saying, "Now this is just an example by which you can see how the German scholars have fooled the world. The Reformation did not begin in Germany, nor did Luther begin it. He died in 1546; John Hus died a martyr at Constance as early as 1415, and Hus was a Bohemian; indeed, he is the most glorious gem of the Czech nation. John Wiclif was an Englishman, and he died still earlier, in 1384. The Albigenses had their heyday in the thirteenth century, and these were Frenchmen. The Waldenses rose in the twelfth century, and they were also French. The great thinker who laid the foundation for the Reformation, so far as it was on ecclesiastical ground, was Marsilius of Padua, 1275-1342, and that was an Italian. Curiously enough, the beginnings of theological Protestantism, like the Hussites, came from Slavism, from Bulgaria and Serbia, where Bogomil and his disciples advanced a doctrine similar to that of Tolstoy, which then became dominant in Bosnia and Herzegovina until the conquest by

the Turks wiped out this early Protestantism of the Yugoslavs." Thus this fabricator of history has proved sufficiently that the Reformation was, of course, a work of the Allies. Among other question marks, one would like to know who Mr. "Bogomil and his disciples" were. Church history tells of an enthusiastic sect in Bulgaria who called themselves Bogomils, that is, God-lovers, friends of God. Their doctrine was such that few Protestants will want to recognize in these people their spiritual great-grandfathers. Real forerunners of the Reformation, such as Wiclif, Hus, and others, we hold in due honor, so much so that we do not write a history of the Reformation, even for children, without mentioning these men with reverence at the beginning. After all, we are used to people not liking to hear us call Luther the Reformer of the Church. People like to have Zwingli, Calvin, John Knox, and others mentioned as well. We want to call Luther one of the Reformers, we want to call him first. But that one denied Luther altogether all share in the Reformation, that remained reserved for this political rage. One may think what one likes of the present Germany or of everything that is German, but that does not change the fact that it pleased God to accomplish the work of reformation of the Church through Martin Luther, whom God could have had born on the Himalayas. The papists should also be pretty good witnesses in this matter. Surely they should say whom they think of first, whom they hate and curse, when the Reformation occurs to them. They call with one mouth Martin Luther. Our Luther-hater, just because Luther was a German, should give up his silliness for once, read Luther diligently, and thus get to know him from his own experience. What's the point? He will admire and love the man in more ways than one. E. P.

With joyful courage, the "German Lutheran" enters the newly formed United Lutheran Church. He writes: "We enter with a clear conscience into this larger union of the United Lutheran Church in America. The main thing for us is the good Lutheran confession, of which we cannot give away one iota, but need not give away either; for the confessional basis of this new church body must satisfy even the most conscientious Lutheran. **That** is the main thing, everything else is secondary; and we find the confirmation of this in the words 'Satis est!' of the Augsburg Confession. Besides this, we hold with a tenacious heart to the traditions of our General Council, to the Galesburg Rule, and to our position on the secret societies. We are well aware that in this new body of the Church there will be ample opportunity to work for these principles, or at least for their practical execution (for the principles have been adopted by the United Church), to witness, perhaps even to fight honestly; but we do not comfortably and complacently avoid this opportunity, but where God the Lord gives us an opportunity, there we recognize our duty." - With the "Satis est" is meant the word of the Augsburg Confession in the 7th article: "For this is enough for the true unity of the Christian church, that the gospel is preached with one accord, according to pure understanding, and that the sacraments are administered according to the divine word. And is it not necessary for the true unity of the Christian church that uniform ceremonies, instituted by men, should be held everywhere." This, of course, is enough; no more may be required, but neither less. That the confession of a church is a good one on paper does not make it so; it should not be a dead letter. Therefore the Augsburg

In the same way, the Lutheran Confession also uses expressions that refer to activities, to dealing with the gospel, to putting the gospel into practice: "that the gospel is preached in unison according to a pure understanding and that the sacraments are administered according to the divine word". Or as Luther expresses it: "But we speak of the external word, preached by men, as by you and me, orally. We also speak of such an oral word as is believed with earnestness and confessed publicly." This condition, which is "enough," does not yet exist everywhere in the United Church. There are still wicked, thick blocks that must be cleared out of the way. By this we do not at all mean that there will not always be transgressions, offences, and vexations, nor that those who are devoted to false doctrine or wrong practice should be punished by physical force, but this, that the good confession which is on paper should be put into application, and that any vexation should be dismissed, admittedly with all patience and doctrine, but also with sincere earnestness and all firmness. When such a state of things is reached in the United Lutheran Church in America, no one will rejoice more than Missourians. E. P.

about the dechristianization of the Y. M. C. A... is much and bitterly lamented. While credit is given to the Association at home and abroad for what it has done for the bodily care and entertainment of the soldiers, its religious work, on the other hand, is bitterly criticized by church papers and also in reputable ones. The blame for the abuses is laid on unworthy or incompetent leaders. One in the know reports, "The association has not always been successful in getting truly Christian men as workers. Blasphemous and vicious secretaries are to be found there as well as able, honest, and honorable ones." The *Presbyterian* says: "This shows, that the Y. M. C. A... must give serious attention to the Christian character of its leadership. One of the insidious and pernicious dangers to such religious associations has at all times been that the worldlying worldly wiseman has been allowed access to membership and office. Such leadership has still brought about weakness and eventual collapse. Our nation and our age is the Y. M. C. A... for the bodily care of the soldiers; but their evil apostasy in matters of religion must be painted upon them, and it must be dismissed, or the association ceases to be a good and useful one." - This is the natural course of religious warfare. If one lets up a little, then one lets up everything, if need be. In order to gain great numbers, honor, and prestige, one allows even the worldly, the blasphemous, and the vicious. One has advised the Y. M. C. A. has been advised to drop the "C" in its name, the "Christian," and simply call itself the "Young Men's Association." And those who know there what "Christian" means, to whom "Christian" is not synonymous with a general, indefinite, and indefinable "Religious," will find the suggestion even more in order. E. P.

The anti-Roman **paper**, **The Menace**, is offensive to the Romanists; and merely to punish it with contempt, to silence it, is not enough. Even if it usually takes the wrong end of the fight against the papacy, arouses carnal zeal, and does not detach consciences from the pope, it is still like a fly or a wasp that does not leave one alone. Therefore all sorts of means have been tried to put a stop to it. Recently, in Detroit, the sale of the paper has been forbidden by a ban of the city council. A newspaper vendor has already been charged with violating this ordinance.

guilty and sentenced. However, his lawyer wants to take the case to higher courts. E. P.

"Ideal Catholic Will of a Catholic Girl." As such a Catholic family paper refers to the following: "After providing twenty-five dollars for a life subscription in St. Charles Seminary, and other bequests for several Catholic and public charities, the will further directed: 1. Twenty-five dollars for twenty-five Masses for the repose of my soul; 2. Twenty-five dollars for twenty-five Masses for the repose of the soul of my deceased relatives; 3. Twenty-five dollars for twenty-five holy masses for the poor souls, as follows: a) five masses for the most forgotten souls; d) five masses for the souls who suffer most; o) five masses for the souls who enter heaven last; 6) five masses for the souls who are nearest heaven; e) five masses for the souls who are most in need of them." The paper says of this at the end, "The above Testament can scarcely be surpassed, but may spur others on. It is genuinely Christian and points to a truly Catholic education. Do likewise!" -- That the will points to a "truly Catholic education" is, after all, obvious. I don't think the priest would find fault with the will. Only this should make it difficult to pick out the souls who are the "most forgotten," who "suffer the most," etc. E. P.

Due to the revolution in Russia, at the same time as the secular throne, the institution of the Russian state church collapsed. Since Peter the Great (1682-1725) the Tsar was at the same time the head of the Church of Russia. He led an unrestricted regiment in the church as in the state. The "holy synod" was only his compliant tool. That the Russian state church has been smashed would be good news if this transformation had been effected by wise, moderate people, and if a new good had been established in place of the bad old one. But the spirit which is at present struggling for supremacy in Russia, Bolshevism, is the death of all religion and really means the death of all religious communities there. Not only do they forfeit their civil rights, but all kinds of religious meetings and ceremonies and exhibition of religious images are forbidden. The Bolsheviks seem to be evil doctors who kill the patient at the same time as they kill the pathogens. The only consoling consideration here is that the existence, preservation, and regiment of the Church is not in the hands of any person or society in Constantinople or in Petersburg or in Rome, nor in the hands of the brute mob, but in the hands of Him who sits at the right hand of God, to whom all authority in heaven and on earth has been given, and who has declared that even the gates of hell shall not prevail against His Church. E. P.

He named the church in his honor, and then, because it says in the Christmas Gospel: "They had no room in the inn", namely for the Christ Child. Quite delicious is an announcement made by him on the fourth Sunday of Advent of the upcoming Christmas celebration, which is found in his sermon book "Evangelische Herzpostille". It reads thus:

"Beloved hearts, I do not like to carry new newspapers into the pulpit, for they are of such a nature in the world that the limping messenger commonly comes afterwards and says, 'Who knows if it is true?' But because by the grace of God I have seen good newspapers, I cannot with a clear conscience conceal them. Would not the four men of Samaria have kept the day of good tidings upon their consciences, 2 Kings 7:9. On the 25th day of Decembris a great Lord shall come unto us. Be warned that ye keep all things clean and pure, lest ye put in a stain! With great lords a great thing may be provided. I speak the truth. Praise be to the Lord our God!

The great Lord I am referring to is Jesus Christ, whom today John called a Lord and our God, to whom Thomas says, "My Lord and my God, He will come into this city through the joyful Christmas feast, and will stop here at the little manger of Christ, and will graciously let Himself be heard that He desires to dwell in your hearts. Open wide the gates, and lift up the doors of the world, that the King of glory may come in; prepare the way for the Lord. Let every man work at the door of his conscience. As ye shall scour your vessels, so scour your hearts: for it is an everlasting reproach unto you that your streets, your houses, your parlors, and your garments, should be more clean than your hearts. Receive ye the king of your souls with gladness, and say: 'Till you come willingly, you noble guest,' etc. And as in the city all the bells shall ring, so let all that is within thee sing in honour of the newborn King of honour Christ. King Alphonsus could have made all his enemies mighty on the day of Christ, but he said, I hold this day much higher than all victories. Let this day be dearer to you than all the world's victories under the sun! Let each one think that it may be his last Christmas. Let the rest be committed to your devout hearts. Besides, pray heartily that God may happily promote his work in the days to come through the evangelical church angels, 2 Cor. 5:20. May it be helped by Jesus, our Lord, our God! Amen."

"Glory to God alone."

It comes from the beginning, when the dear angels themselves sang and sounded: "Glory to God in the highest, and on earth peace, and goodwill toward men!" This angels' song men have sung in their own way, and so in the East this song has grown out of it. There and in Greece it was sung every morning in churches and houses; it was called no other than "the morning song." It was sung in gorges and wastelands, where the persecuted Christians took refuge; everywhere and at every main service this song resounded. Then a French bishop brought it with him into the West. And when, in Luther's time, all the old songs were put into German rhymes so that they could resound through the whole country, the priest Decius took it upon himself and also translated this old song into German. That was in 1529. Since then it has gone its way everywhere, and if it is only sung in a rapid tone, it sounds as if the pilgrimage crowd of Christians were on the march and were treading at a lively pace, terribly.

Announcement of the holy Christmas.

Valerius Herberger († 1627), the poet of the glorious hymn No. 426: "Valet will I give thee," which he sang in the plague time of the year 1613, was a Lutheran preacher at the Church of the Little Nativity at Fraustadt in Posen. His church bore the name "Kripplein Christi" because it was once dedicated at Christmas time. The old faithful preacher, one of the most popular preachers and edification writers of his time, would have liked to give it the name "Christ's Inn", but did not do so for a double reason, firstly because he was concerned that suspicious people would think he had

like heather spikes, but adorned with green branches, heap up to meet the Anointed One, who comes in the clouds of heaven.

Blessed is he who, though with trembling lips, can sing the "Glory to God alone in the highest" until the "Glory to God in the highest" resounds earthward. For when the Lord comes at His Second Advent in majestic advent, then all the holy angels will once more, and then more than ever, lift up, "Glory to God in the highest!" And it will be fearful to men's senses when voices never heard from above, as a great multitude, as a voice of great waters, will intone "Glory to God in the highest!" But whoever can sing along heartily, "Ein Wohlgefall'n Gott an uns hat," need not be afraid.

Glory to God in the highest, and thanks be to him for his mercy, so that now and nevermore no harm can touch us. God is well pleased with us, Now is great peace without ceasing; All strife is now at an end.

Obituaries.

At the age of 36 years, 1 month and 5 days, Prof. Oskar H. Reisig died in Garfield Park Hospital at Chicago. Born in New Orleans, September 13, 1882, the son of August C. Reisig, a teacher, and his wife, Wilhemine, née Nobbert, he entered Concordia College at Conover, N. C., in 1895, and six years later entered our seminary at St. Louis. Here, as before at Conover, he applied himself with great diligence to his studies, and here as there he was dismissed with the best of reports. When in 1904 Concordia College was opened in New Orleans, and the authorities in question desired a St. Louis candidate to be the first professor and principal of their institution, it was the then candidate Reisig who, on the recommendation of the faculty, was chosen for that office. For thirteen years he served the Church in this office with great fidelity in spite of the many adversities that came in his way. At the same time he rendered many valuable Aushclferdienste in the various New Orleans parishes and on nearby mission fields. From 1912 to 1917 he was editor of the Kontierrzt and here, as at conferences and synods, his thorough theological knowledge was also brought to bear. In June 1917 his richly blessed activity came to an end; he had to resign from the work he had become a professor, not because he did not want to and could not continue it, but because the institution he had grown fond of had to be closed for lack of students. The position of professor offered him soon afterward at Bronxville, N. Y., he declined for health reasons - he had been suffering for years from annually recurring violent headache - and sought recuperation by a longer stay in California. In the fall of that year he was so far recovered as to dare to accept the appointment given to him as parochial school inspector of the Michigan district. While traveling from California to Michigan, he stopped at the home of a friend in Chicago, and there contracted the prevailing influenza. Pneumonia soon set in, necessitating his transfer to the above-named hospital. Here he passed away, far from his relatives, on October 18, in faith in his Savior, whom he had cheerfully confessed to the last. His deceased body was transported to his home town and placed here under I". A. O. Friedrich's direction on October 21. Who also

Because of the epidemic that prevailed here, the funeral had to be carried out quietly, but all the local ministers and a number of friends gave the deceased his last escort to the St. Johannis churchyard. We had thought that he should have served the church with his rich gifts for many years to come, but the Lord of the church had decided otherwise. But our loss is his gain. His day's work is done; but let us say, "I must work while it is day; the night cometh, when no man can work." G. J. Wegener.

Among the many and heavy victims claimed by the recent outbreak of the disease is Arthur Woltcr of Sheridan, Wyo. Born at Accident, Md. on Aug. 9, 1892, he graduated from the Milwaukee high school in 1912 and from the St. Louis seminary in 1915, was ordained by his father Aug. 29 in connection with the celebration of his father's twenty-fifth anniversary in the ministry, and was later installed as pastor by W. Husemann as his successor at Sheridan, Wyo. Soon afterward he married Miss Worthmann, of Chicago. In his ministry he worked with faithfulness and skill, but was carried off by influenza as early as October 24 - much too early in our opinion, but in due time according to God's all-wise counsel and gracious guidance. Only ten days before his death, then still fresh and lively, he wrote to his father: "I am in the ministry for good, at least as long as God allows me to remain in it." - He leaves, besides his wife and two children, one fifteen, the other one month old (God be their provider through his Christians!), his parents, parents-in-law and brothers and sisters. His wife also being stricken with the same disease at the same time, the funeral could not take place until November 14, in the churchyard at Arlington, Neb. The undersigned preached on Rom. 8:18, and Bro. Phil. Lange officiated at the graveside.

J. G. Lang.

Among the victims claimed by the severe epidemic among the servants of the church is young John Koch, who died after a short illness in the hospital at Bismarck, N. Dak. on Oct. 24. He was born in Indianapolis, Ind. on September 21, 1892. In 1907 he entered our institution at Fort Wayne and completed his studies in 1913. From 1913 to 1916 he studied theology in our seminary at St. Louis and was then released into the sacred preaching ministry. After being ordained August 13, 1916, he cheerfully moved his road to Montana, where he labored faithfully and conscientiously under difficult conditions in Anaconda and Deer Lodge. But as he was soon afflicted with hoarseness there, which would not depart, the Mission Commission transferred him after a year to Bismarck, N. Dak. where he labored in great blessing for about a year, enjoying the love of his members in abundance. When the epidemic also occurred there and threw some of his confessionals on the sick bed, he visited them diligently, even when he himself no longer felt well. In order to be better cared for, he finally went to the hospital and hoped to be able to leave it soon; but pneumonia set in and carried him off in a few days. Neither his bride from Butte, Mont. nor his brother from Indianapolis, who hastened to his bedside, saw him alive. After a short service, in which J. Brandt of Wilton, N. Dak. officiated, his body was brought to his home and buried in the ground in our Lutheran churchyard Oct. 30. Because of the lockup, the funeral service had to be private; however, had

many of our Lutheran Christians gathered in the churchyard. The undersigned spoke in the house about the deceased's Confirmation memorial, Prov. 23, 26, and in the churchyard in the vernacular about Ps. 116, 15. His parents and ten brothers and sisters preceded him in death; his passing is mourned by two brothers and his bride, with whom he wanted to enter into marriage next summer. - Our God is wonderful; the need in the church is so great, the lack of workers so palpable, and yet just now he is carrying off so many, among them in many cases young servants. But our consolation is his word with its delicious promises that he means well with us and will bring all things out gloriously. We humble ourselves under his mighty hand, ask him all the more fervently for laborers in his vineyard, and confess with Paul: "We have tribulation in all places, but we do not fear; we are afraid, but we do not despair," 2 Cor. 4:7.

W. C. Meinzen.

After several weeks before ztvei of his children had died of nerve fever, now also Father Louis Müller himself fell victim to the treacherous disease. He was born on 22 February 1876 in Schleswig-Holstein. As a small child he emigrated with his parents to America. They took up residence in Canada, where the deceased spent his youthful years. Since God had given him fine gifts and he showed a warm heart for the cause of our God, he was sent to our seminary in Springfield when he had hardly entered the years of youth, where he studied with great diligence until the year 1898. After passing his examinations, he accepted a call to the State of Michigan, where he labored for ten years in various places in the vineyard of the Lord. In 1900 he married Miss Berta Wiese in Detroit. The Lord blessed this marriage with seven children, three of whom preceded their father into eternity. About ten years ago he followed the call to the First Lutheran Church at Sharpsburg, Pa. With great ability, much self-denial, and evident blessing, he has been permitted to minister to a great people here, by God's grace, until the end of his days. - Immediately after the death of his son, seven weeks ago, he lay down in bed, seriously ill, from which, according to God's unsearchable counsel, he was not to rise again. With great patience and childlike devotion to God he bore his suffering, entrusted himself and his family to the Father and Protector of widows and orphans, confessed his faith, strengthened himself with the body and blood of his Saviour to sustain him through the dark valley of death, and with the prayer "Tired am I, go to rest," etc. he closed his eyes and on November 4 slumbered gently and quietly away to his eternal home. On November 6 we laid his weary body to rest with a large attendance of the Pittsburgh pastors. I'. Lauterbach preached the memorial sermon and the undersigned officiated at the graveside. - The HErr have mercy on his own unr^ all of us! Kyrie, eleison! Christe, eleison! Amen. I. K. E. Horst.

On August 9, teacher Walter Kühnert fell on the battlefield in faraway France. It was not until October that the message of mourning arrived at his parents' home. At the memorial service, which took place in P. J. P. Kühnert's congregation near Columbus, Nebr. the undersigned spoke in German on Rom. 12, 12, in English on Ps. 23, 4. - The deceased was born on February 27, 1895 near Lyons, Nebr. In 1908 he entered the teacher's seminary at Seward. Because of

His modest, friendly nature made him popular with his classmates. His professors testify that he was conscientious and diligent in his studies. Fidelity to duty was one of his main traits. This was also praised by his officers later on. He graduated in June 1916, after helping out for a time in the school at Scottsbluff, Nebr. So far as we know he is the only alumnus of our institution to have lost his life in the great world war. - In January of this year he accepted a call to the Trinity church school in Cincinnati, where he was inducted the same month by Möllering. But all too soon the congregation was to lose its faithful teacher and able organist. The very next month he was called to the flags. First he had to serve at Camp Dodge in Iowa, then at Garfield Park Hospital in Texas. Late in May he began his journey across the sea from Lang Island as a soldier in Company F of the 131st Infantry Regiment. The many signs of life that arrived from him from the military camps and from France show that the departed man was anxious for his salvation and fixed his eyes on the Jerusalem that is above. He was always anxious to find our chaplains, and lamented that he could hear no preaching over there; but in his Testament he read daily, and contemplated the word of his God. In a German letter, which he wrote to his mother for her birthday three days before his end, he wished her God's blessing and his abundant grace. In an English letter, remembering the 23rd Psalm, he concluded with the words:

"Yea, though I walk in Death's dark vale, Yet will I fear no ill;
For Thou art with me, and Thy rod
And staff me comfort still. "

In another letter he declared: "If I did not have my God and Savior, I would have to despair. He stood in faith in his Saviour, he remembered his Christian hope, and this made him cheerful again and again, so that he patiently persevered in the hard soldiering. And when he fell in the thick of battle, he fell into the hands of his heavenly commander, who took him out of the fire and weather of battle and led him to the eternal city of peace. - His parents, P. J. P. Kühnert and his wife Marie, née Ruhland, four brothers, seven sisters and numerous other relatives on the other side of the world are deeply saddened by his early departure.
Father Reuter.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodical reports of the Missouri Synod. No. 5: Northern Illinois District. 88 pp. Price: 22 Cts. No. 5 a: Minnesota District. 80 pages. Price: 20 Cts. Concordia Publishing House, St. Louis, Mo.

In Northern Illinois Fr C. Abel lectured on the high priestly office of our Lord Jesus Christ in connection with Hebr. 7, 26: "Such a high priest we should have." He has at times risen to dramatic heights, like some earlier treaters of the same subject matter. The paper is very beautiful and edifying (pp. 18-52). - Quite instructive also is Father H. J. Bouman's paper on the Bible doctrine of excommunication (pages 12-56) in the Minnesota District Report. In five theses this doctrine is very clearly and concisely stated. On pages 73-75 we find an account of the dedication of the new teaching building at St. Paul, together with a picture of the same. The total cost was \$102. 697. 88. K.

Luther's Correspondence and Other Contemporary Letters. Translated and edited by *Preserved Smith, Ph. D., and Charles M. Jacobs. D. D.* Vol. 2. 1521-1530. The Lutheran Publication Society, Philadelphia, Pa. 1918. 568 pages 6X9, in Cloth bound with gilt title. Price: \$3. 50.

An important and very meritorious enterprise it is, of which here is the second volume: Luther's Letters, the beautiful letters, rich in content, in good English translation. The first volume appeared some years ago, edited by the first named editor, one of the first Luther researchers in our country, and comprised letters from the years before 1521. This second volume now brings together letters from the most important years, from the Diet of Worms to the Diet of Augsburg. Dr. Smith has consulted the younger Professor Jacobs of the Seminary of the General Council at Mount Airy, near Philadelphia, who has already made himself known and deserved by his collaboration in the English edition of selected works of Luther. Not all of Luther's letters from these years have been presented, but the most important and rich in content have been selected. Rightly so. For otherwise the work, estimated at three volumes, would have to be considerably larger. However, not only Luther's letters are included, but also, as the title says, "other contemporary letters". Again, rightly so, for this often makes the matter quite clear and complete. Thus we find here quite a number of letters from friends and associates of Luther, such as Melancthon, Justus Jonas, Bugenbagen, Amsdorf, the Saxon Electors, and others: but also from opponents of Luther, such as Erasmus, Zwingli, Emperor Charles V, Henry VIII of England, and others. This makes the volume especially valuable to those who wish to learn and study the history of the Reformation in greater detail. Among them are some documents that have never been published before. The editors have not only, so far as we have seen, done a good and careful job of translation, but have added a large number of valuable explanatory notes and introductions, also an accurate index. All who make Luther accessible in English to those who do not understand German deserve right thanks. May Luther also be diligently read and studied by such!

L. F.

The Ancient World. A Compendium of Ancient History for Christian Students. By *Karl Koehler*. Printed by the Northwestern Publishing House, Milwaukee, Wis. 1918. 43 pp. 5X7. Price: 25 cts; the dozen H2. 50.

The author has repeatedly and for a long time taught at higher educational institutions within the Synodal Conference, and this small book has in any case grown out of his teaching activities. In a lengthy preface, he discusses the teaching of history in our schools and then gives an overview of ancient history, which is intended as a guide for teaching. The characteristic (and certainly the right) thing is that he places the history of God's people in the center of ancient history and treats the history of other peoples from this point of view. We call the attention of the teachers of history in our educational institutions to this booklet.

L. F.

What Every American Citizen and Grammar School Graduate Ought to Know about the Constitution and Citizenship. By *A. L. Wendt*, 2719 S. Karlov Ave, Chicago, Ill. 20 pp. 4>x6. price: 10 Cts. To be obtained from the author or from Concordia Publishing House, St. Louis, Mo.

For self-instruction, but also to be used in school lessons. L. F.

On the 2nd of Sunday, Adv.: Teacher R. W. Brandt as teacher in the school of St. John's parish at Kilmanagh, Mich. by P. A. D. Stoskopf. - Teacher A. Hossmeier as teacher in the school of the Immanuel congregation at Waldenburg, Mich. by G. A. Sebald.

Anniversaries.

The 25th anniversary of the church consecration was celebrated by:
On 26 Sonnt, n. Trin.: The Trinitatis congregation at Lockport, N. P. (? H. Meier). Preachers: ?? P. Löber, M. Wglker, D. M. Kleist, C. Frankenstein, and F. Verwiebe. - On the 2nd Sunday, Adv.: St. John's congregation at Lockridge, Iowa (? L. Richmann).

Conference displays.

The Central Texas Pastoral Conference will meet, w. G., December 28-30, at Austin, Tex. Registration no later than the 22nd. Confessional: Fr. Biar (? Dube). Homily: Fr. Karcher (? Zabel). K. G. Ma n z, Secr.

The teachers' conference of Buffalo and vicinity will meet, w. G., Dec. 30 and 31, at St. Andrew's parish, Buffalo, N. P. Every one sign up or sign out before Dec. 20, with the local teacher. Th. Meves, Secr.

The pastoral conference of Lafayette and Saline counties assembled, w. G., this 2nd day of January, 1919, at Higginsville, Mo. Working have been the ?? Wehmeier, Schmidt, Horstmann, and Dir. Käppel and Prof. Lobeck. E. Beckmann, Secr.

The Seward Special Conference will meet, w. G., on January 2 and 3, 1919 (Thursday morning to Friday noon) at Seward, Nebr. Confessional address: Fr. Wunderlich (? Schormann). Sermon: Father Firnhaber (? F. Ebers). Sign up, please. O. Batz, Secr.

The Springfield special conference will meet, w. G., on January 2 (10 LI) and 3, 1919, at the Seminary at Springfield, Ill. papers have been presented by Proff. Engelder, Herzer, Wegehaupt. Confessional address: 8?. Mica, Groth. Sermon: ?? Brenner, Germann.

Th. Lohrmann, Secr.

The Herington - Special Conference will meet, w. G., from January 3 to 5, 1919, at the undersigned's home in Shady Brook, Kans. Working have been the I? Senne, Rohlfing, Heerwagen and Pennekamp. Confessional address: Fr. DUcker (? Dierker). Sermon: Father Tiemann (? Rohlfing). Those who do not sign out are certainly expected.

- L. C. Hermerding.

The West - Oklahoma - Special Conference will assemble, w. G., from the 3rd (a.m.) to the 5th (p.m.) of January, 1919, at Glenella, Okla. (? Trangott). Working have been the ?? Kretzmann, Deffner, Hentschel, Beck, Holtmann, Rösel, Vetter, Otte and teacher Lietz. Confession: Father Vetter (? Beck). Sermon: Father Kretzmann (? Müller). Pick up by Enid, Lahoma and Carrier. When registering, please state time and place of arrival. E. Hieber, Secr.

The Southern Michigan Pastoral Conference will meet, w. G., on January 7 and 8, 1919, at Frincke's church at Monroe, Mich. Sign in or out by Christmas. O. L ü b k e.

The Atchison - Special Conference meets, w. G., January 7 and 8, 1919, at Father Jüngel's church at Kansas City, Kans. Work: Continuing exegesis on the Epistle to Titus: Bro. Niedner. Exegesis on I Cor. 13: Fr. Kowert. English catechesis on question 107: Fr. Camin. English sermon on criticism: Fr. Dick. What does it take to preach in a timely manner? Fr. Schmidt. Confessional address: Fr Meyer (? Rengstorff). Sermon: Father Ernst (? Hafner). Timely registration with the local pastor is desired.

G. W. Hafner, Secr.

The Effingham - Special Conference meets, w. G., from January 7 to 9, 1919 (noon to noon) in Father Wittkopp's parish at Sigel, Ill. Works: 1 Tim. 3: Father Brockmann. Hebr. 9, 6-15: Fr. Herrmann. The position of our parish school teachers in the parish: Fr. Neuendorf. Walther's Pastoral, 8 5-7: Fr. Keller. Confessional address: Fr. Klautsch (? RVts). Sermon: Father Neuendorf (? Rüter). The train leaves Effingham shortly before noon. R. Herrmann, Sekr.

The Post Oak - Pastoral Conference will meet, w. G., from January 7 to 9, 1919, at Father Stelzer's parish at Engle, Tex. Working have been the ?? Osthoff, Fischer, Heinemeier, Durow, Buchschacher, Kilian, Obenhaus, Birkmann. Confession: Father Osthoff (? Stoppenhagen). Sermon: Father Falsken (? Fischer). Pick up will be on the 7th, and only from Flatonia. Registration requested before 29 December.

M. C. Stoppenhagen, Secr.

The Eastern Pastoral and Teachers' Conference of the Canada - District will meet, w. G., from January 7 to 9, 1919, at Father H. Landsky's parish at Pembroke, Ont. Registration or cancellation requested, preaching by Rev. A. Orzen (? F. A. Schiemann). G. E. Pranschke, Secr.

The Saginaw Valley pastoral conference will meet, w. G., on January 14 and 15, 1919, at 8th Rupprecht's church at Reese, Mich, (not in Flint). Works have the following??: Rutkowsky: Phil. 2. Grüber; church and ministry. E. A. Mayer: Exegesis on the 47th or.

Ordination and Introductions.

Ordained on behalf of the District President concerned:

On the 24th of Sonnt, n. Trin.: Kand. A. Gebhardt as missionary to China in the church at Forest Green, Mo., assisted by Barth, A. W. Müller, and Gräbner by P. R. Kretzschmar.

Introduced on behalf of the respective District Presidents:

On the 21st of Sonnt, n. Trin: P. O. W. Kreinheder as Professor in Concordia College at Conover, N. C., assisted by P. Mennen and Prof. C. O- Smith of M. F. KUgele.

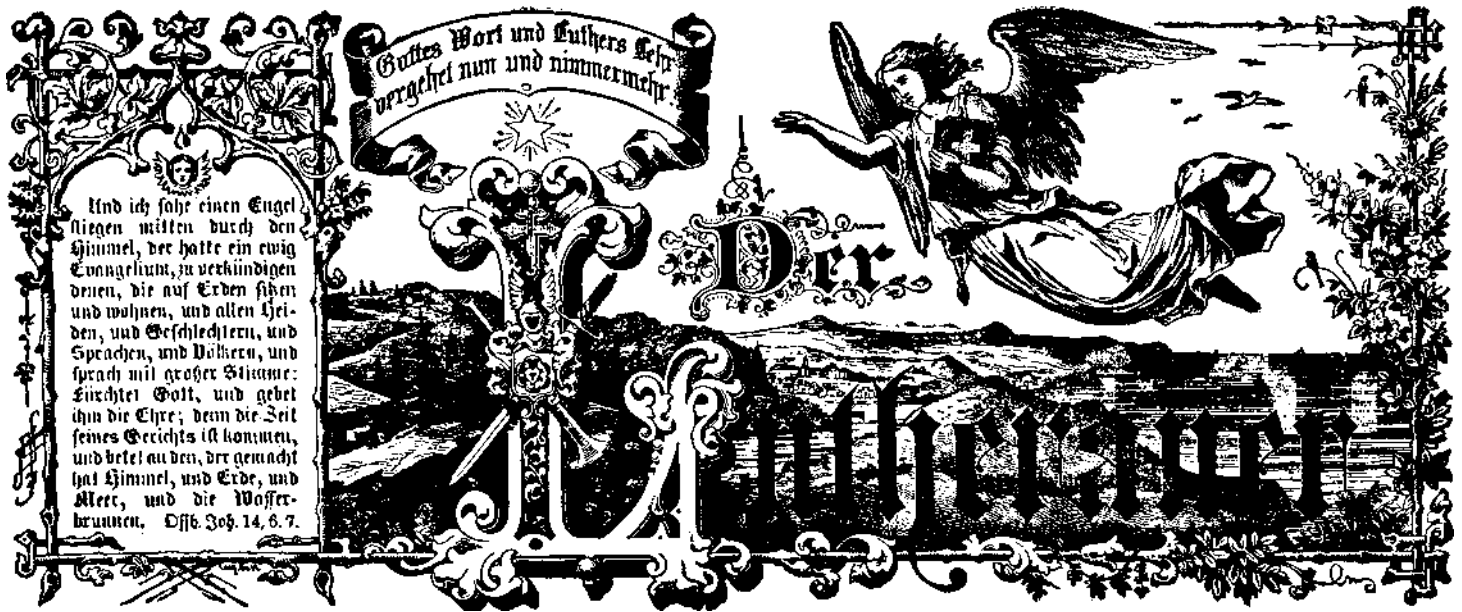
On the 24th of Sonnt, n. Trin: 8. L. Niermann in Ebenezer parish at Leslie, Mo. assisted by Bro. J. Burmeister. - Bro. Worthmann in Nazareth parish at Chicago, Ill, assisted by Bro. L. Schmidtke's Burhenn and H. Kowert.

Introduced as teachers in parochial schools were:

On the 21st of Sonnt, n. Trin: Teacher F. J. Uttech as teacher of the second grade in the Bethel parish school at Chicago, Ill, by P. L. Schmidtke.

On the 24th of Sonnt, n. Trin: Teacher L. Wegmann as teacher in the school of the parish at Huntington, Ind. by P. F. W. Husmann.

On J. Sonnt, d. Adv.: Teacher L. Schilke as teacher of the middle class in the school of St. Paul Parish at Chicago, Ill, by I? Ad. Bartling.



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Edited by the faculty of St. Louis Theological Seminary.

Vol. 74.

St. Louis, Mo., Dec. 31, 1918.

No. 27.

To the new year.

I.

Up, up, my heart, and give thanks to the heaven,
To the ever-faithful leader sound thy praises today!

He was your light in the night of the cross, your protector in dangers;
As often as you slept, he watched with his angelic hosts,
In arms of love he bore thee, And said, Let no fear come upon thee.
I am your father forever, you shall see my face.

II.

O Blessed is he who trusts in the Lord!
Guided by his hand, On a rock his house is built, Prepared by God.

There flows the rich fountain of blessing
Like a stream from above, The path of
life is light and bright, The mouth full of
thanksgiving and praise.

O blessed house, where God reigns!
There the sun of grace shines, It is
adorned with blessed salvation, A
forecourt of eternal bliss.

Two poems by Blessed D. Walther, Z- 1887, not previously printed.

1918.

The year 1918 will not be forgotten in the minds of those who lived through it. It marks the climax and the end of the world war, which has no equal in the history of mankind. In addition, there are all the events that accompanied the war: Change and overthrow of the existing orders, rise and fall of the empires of this world, dearth and pestilence, injustice and violence. We need not speak further of these. All readers know about it.

Nor will the year 1918 be forgotten in the history of our church in this country. It was a year of pressure in more ways than one. Ever since our fathers and forefathers left their homes and fatherland to escape civil and religious oppression, our church has edified itself in right religious liberty, and no one is

has been prevented from serving God as he wanted to serve Him according to his conscience. What kind of suspicion, vilification, oppression and persecution has been brought upon our churches, schools and congregations in various places during this year, we do not need to discuss any further. Every reader knows about it.

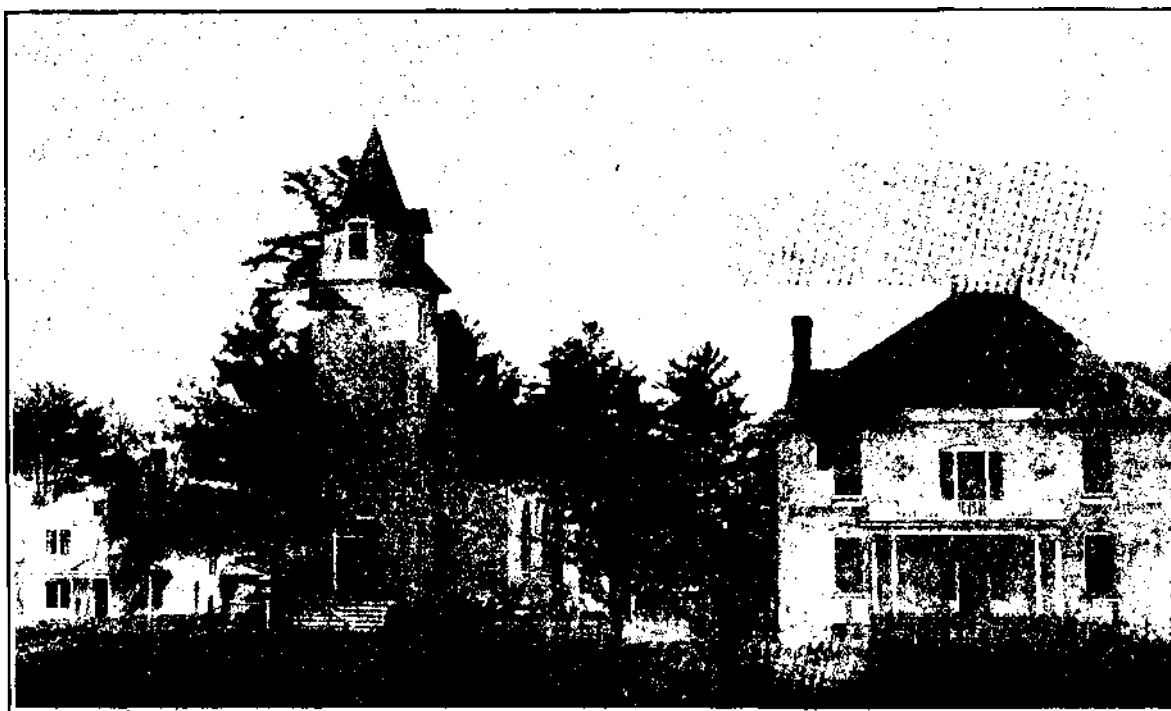
But we are to regard all these visitations as coming from God's hand upon us for our salvation. It is the Lord who humbles and chastises us, and we experience nothing that we have not earned a thousand times over. The Lutheran Church is the church of pure word and confession. For eighty years the beatific truth of the gospel has been proclaimed in our churches in all purity and sincerity. Our children have had ample opportunity to know and love Christ from their youth. Have we been thankful for these benefits? Have we made them our own and taken advantage of them as we could and should have? Last year we celebrated the anniversary of the Reformation. Have we all and always done honor to the Lutheran name in confession and in walk? Many a one has turned his back on his church, has left its assemblies and grown fond of the world. How great is still the ignorance in spiritual things, how small the desire, even in these serious times, to become rich in knowledge! How great is the indifference among us, how strong the certainty everywhere! We have the light, have had it for years and decades, but have we always and everywhere placed it on a lampstand, that it may shine to all who are in the house? Have we not often put it under a bushel? We are the salt of the earth. But how often has the salt become foolish, and lost its saltiness, and not resisted and controlled the rottenness! Let us also think of this in righteous, sincere repentance when we remember the grave events of 1918. "How then do men murmur in life? Every man murmureth against his sin!" Klagel. 3, 39. "I will bear the Lord's wrath,

For I have sinned against him," Micah 7:9. "Be gracious unto us according to thy lovingkindness, and blot out our sins according to thy great mercy." Ps. 51, 3.

The LORD of hosts is yet with us: the God of Jacob is our refuge. His mercy is not yet ended, but is renewed every morning, and his faithfulness is great. We must give thanks to the LORD, because he has left us his word unadulterated and unabridged. Brightly shines for us the star that points to the manger in Bethlehem. In by far the majority of our congregations, public worship is unhindered in the Schwang and in the way the congregations want to set it up. We have become quite attentive again to our schools as our delicious jewel. The measures that had to be taken in them in many places have not everywhere proved to be a disadvantage, but have often also

new doors have opened for us at home and outside, inviting us to enter and work as long as it is day. Our educational institutions are flourishing, and the number of pupils and students has not diminished. In all these ways, however, the year 1918 has at the same time shown us that there is still much, much to be done.

Our Synod as such is still on its old course and strides forward on it, holding fast to the infallible truth of the divine Word and to the good Lutheran confession. In one hand it carries the trowel to build the walls of Jerusalem, in the other the sword to fight against all error in doctrine and against all injustice in life. If in this time of war there have been harmful influences, particular dangers threatening us, weaknesses clinging to our ecclesiastical being and life - to the attentive



Church, missionary dwelling and boarding school building at our Indian mission station.

If we care for our schools properly, if we watch over them properly and pray for them, we will also save them in this crisis. In our congregations a new zeal has arisen in many cases during the time of pressure, which also shows itself in a greater willingness to make sacrifices. As the year 1917 with the Jubilee Collection, so the year 1918 with the Chaplaincy Collection will probably far surpass its predecessors. The closing of the church doors as a result of the epidemic has made it clear to many that Sunday is not a true Sunday without public worship. In general, the time of war has made many people find their way back to the house of God, and many a young blood who had become indifferent and careless has changed their mind in the field camps and in the trenches. In many places there is a lively interest in the missionary work, which also finds expression in rich missionary gifts. Our missionary work itself is flourishing and expanding, so that the means and forces are not enough. In the midst of the war

As the keen observer will not have failed to notice, let us keep a sharp eye on the dangers, vigorously resist the influences, repair the damage.

Our church press, too, has another year behind it with the year 1918, for the "Lutheran" the seventy-fourth of its course. The power of the press in our time is enormous, and therefore the task of a church journal in these times is an extremely important one. The "Lutheran" has endeavored to remain faithful to the task set it, to serve the Synod which publishes it, the Christians who read it, with teaching and admonition, with encouragement and consolation, to teach to view the times in the light of the divine Word, to report on the church, its struggles and victories, its needs and its hopes. Thanks be to God that he was allowed to serve so long! May God himself make him ever more faithful, ever more skilful, ever more capable of such service!

Looking back on the old year, looking forward to the new year, we want to greet everyone with praise and thanksgiving and with supplication-

Looking up to the mountains from whence cometh our help, say, Praise the Lord, O my soul, and forget not the good things which he hath done thee. "Give thanks unto the LORD: for he is good; and his mercy endureth for ever." "O Lord, thy lovingkindness endureth for ever. Thou wilt not leave the work of thy hands!" The LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands would he promote! Ps. 103:2; 106:1; 138. 8; 90:17. L. F.

Our Indian Mission in Wisconsin.

When our Northern Wisconsin District held its meetings last summer at the hospitable Clintonville congregation, a number of synod members took the opportunity to visit our in the

Grant new building for the purpose of providing more room." "The cost of the desired new building," it was reported, "according to the estimate of Mr. C. F. May, architect, is \$26,000."

In order to make the dear Christians in the Synod willing to collect the necessary money, Missionary Tjernagel has, at the request of his commission, written a short history of our Indian mission together with an appeal. The booklet costs 15 cents. In it, one can only read the history of this Indian tribe with great melancholy: how the tribe was once great and mighty, strong and vigorous, and possessed magnificent hunting grounds in the east of our country, how it was then betrayed by the white man and learned from him the vices of drunkenness and fornication, and, melting down more and more, had to wander from place to place until it finally settled in northern Wisconsin at its present place of residence,



Church, school and boarding school building at our Indian Mission Station.

In the extension to the church 55 children have to be educated and in the boarding school building 77 children have to be accommodated.

The trip took about two hours by automobile and led through a graceful landscape. The trip by automobile took about two hours and led through a graceful landscape in which one farm followed the next. At the mission station we were received in the friendliest manner by Missionary Tjernagel and his wife. They are excellently suited for their profession, having presided for several years over the mission of the Norwegian Synod among the Eskimos.

P. Tjernagel gave us a tour of the station and showed us what improvements were needed. The mission is situated on a deep, clear lake. The new parsonage and church are fit for purpose. The stables leave much to be desired, and the room in the so-called boarding school is very deficient.

If we want to teach the Indian children, we must give them food and shelter during the week. Since the available space for the large number of children is extremely inadequate in every respect, the last Synod decided to "consider the request of the Commission for a

few in number, in poverty and misery. But when one reads at the end of the booklet how the Indians turned to our synod in their need for spiritual service, and how the synod joyfully began the work among them, building them a church and school and sending them preachers and teachers, then one cannot help but burst out in praise and thanksgiving to God for having given the light of the gospel to these poor, so much mistreated natives of our country.

P. Tjernagel then goes on to describe the inadequacy of the present boarding school building for the 75 to 100 Indian children and concludes with the heartfelt request that the necessary funds be raised for the new building.

A copy of the booklet will be sent to every pastor in our synod. Hopefully many hands will reach for it. Whoever reads it cannot put it aside without praising God for bringing these poorest to the knowledge of His Son, and without becoming willing to help these least of our brethren to be edified in the school.

F. Pf.

The Lord's blessing.

Blessing is the opposite of cursing. To bless means to wish for and to promise good. When people bless, it may be heartily well meant, but they cannot give power to their blessing. But "that which thou blessest, O Lord, is blessed for ever," 1 Chron. 18, 27. If thou wouldst see quite clearly a blessing of the Lord, read Mark. 10:16, where it is said of the Savior that he blessed the children. Yes, whom the Lord blesses, he is blessed forever, if he does not wantonly reject or throw away the blessing, but faithfully accepts and keeps it.

Christ, when, where, how does the Lord bless you?

When you sit with the congregation in church and a blessing is spoken over you all from God's Word, the Lord blesses you. When you sit at home with your Bible or devotional book and read a word of blessing from the Lord, the Lord bless you. If you hear or read in church the word spoken by the pastor, or at home the word in print, "Grace be unto you, and peace, from God our Father, and the Lord JESu Christo!" 1 Cor. 1:3, then God the Father and the LORD JESus Christ bless you. When you hear in church or read at home the blessing you find Deut. 6:24-26, or that you find 2 Cor. 13:13, the Triune God, Father and Son and Holy Spirit, Himself is truly and personally there blessing you. If the minister who pronounces such blessings were careless or even faithless in doing so, it would do you no harm. For the word of blessing which he speaks is not his, but God's; God is there after all, blessing thee. 4 Mos. 6:27 says that the LORD said to the priests, "Ye shall put my name upon the children of Israel, that I may bless them." And Ex. 20:24 it is written, that the LORD said, "In the place where I will memorialize my name, there will I come unto thee, and bless thee." So the nature of the pastor does not matter. The paper of the Bible, out of which the word of blessing stands, has yet neither mindfulness nor faith. God's word is always the blessing spoken and heard, or read in the Scriptures. God, God, God it is that blesses thereby.

But you, do not be careless or even faithless when you are blessed! Imagine what it is like when God blesses you in church or at home! And in order to imagine it sweet and lovely, read again how the Lord Jesus blessed the little children, Mark 10:16. (Mark 10:16) When the Saviour blesseth thee, he is also with thee, and loveth thee, and layeth his hands upon thee, and blesseth thee, though thou seest it not as the mothers and children and disciples saw it at that time. Wilt thou then be heedless, or even unbelieving? O no! Bow down then and receive the blessing of the Lord with the greatest eagerness!

For what do you get out of the blessing of the Lord?

he blessing of the Lord brings you exactly what he says. If this is the blessing, "Grace to you and peace from God our Father and the Lord Jesus Christ," then you truly receive the grace of God and of the Lord Jesus Christ and peace with God. If this be the blessing, "The grace of our Lord JESu Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen!"

th
en receive thou truly the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, that he dwelleth in thee. If this is the blessing: "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you and give you peace!" The Father is gracious to you; the Son, the Lord Jesus Christ, kindly and graciously makes his saving face to shine upon you; the Holy Spirit lifts up the face of the Lord Jesus Christ upon you, that you may know God in Jesus Christ and be assured of everlasting peace. 2 Cor. 4:6. And then, before this blessing of God, all the curse that came upon thee through sin fades away. O how blessed art thou! And all, yea, all, things serve thee for the best. Rom. 8, 28.

Accept, then, the blessing of God! "Whatsoever thou shalt bless, O Lord, that shall be blessed for ever." Accept, accept, though thou be a very poor sinner and weak wretched Christian. Take! C. M. Z.

To the ecclesiastical chronicle.

This is the last issue of our "Lutheran" this year, which will not reach the hands of most readers until the new year has already begun. We deliberately say our "Lutheran" to mean all our congregations, all our members. For to them the "Lutheran" belongs, not to a private individual or a private corporation, but to our synod. And our synod is made up of our congregations, and our congregations are made up of our members. And the considerable net profit that the "Lutheraner" makes year in, year out, since it has no specially paid editors and no employees who expect to be paid, does not flow into the pocket of a private person or a private company, but is used by our synod for its ecclesiastical tasks, that is, by our congregations and finally by our members of the congregation. Therefore we ask all our readers to remain faithful to the "Lutheraner", their "Lutheraner", and to help that many others, to whom the "Lutheraner" also belongs, but who have not yet regarded and accepted it as their paper, will be won as readers for the new volume. The more widely the "Lutheran" is distributed in all our congregations and families, the greater the blessing it can bring. And if the younger members of some families prefer to read an English church bulletin, this is taken care of by our *Lutheran Witness*, which appears alternately with the "Lutheran", so that every week, for every Sunday, a church bulletin appears for our congregations and families, and old and young get their money's worth. In order to bring both papers to quite a number of families in our Synod, our publishing house has also set a special price for both papers when they go to one address (together not P2.00, but \$1. 70; in St. Louis and Canada not \$2. 50, but P2. 20). in general, it may be pointed out once that, while many secular and ecclesiastical journals have set increased subscription prices on account of the increase in "labor wages" and the increase in the cost of materials, our journals are still published at the old price, although they too will be affected by the increased cost of operation. All the more will all our readers think it fair that our publishing house should also urge advance payment for all periodicals, but not, say

merely out of business interest, but because it is a regulation of our government, which it must comply with. And therefore we also ask all our readers to comply punctually with this regulation. Not quite 4 cents a week for a year, so that every eight days the "Lutheran" or the *Lutheran Witness*, nor 2 cents a week, so that every fourteen days the "Lutheran" comes to the house, is certainly not too much. - Just as we write this, we receive a letter from a busy, active pastor of a large city congregation, who also holds a busy synodical office, and who has for years been concerned with the distribution of our periodicals in his congregation and in his synodical district. He remarks: "This year I have tried with my superintendents to place our magazines. Some have had good success. Of all I have not yet heard. I now intend to keep the way annually. It makes my work easier and educates the overseers to be co-workers. To each overseer I give a number of names in his district, who either hold only one or none of our leaves, and whom they are to call upon." A good, commendable manner, which may be followed in other places, and certainly not without success

L. F.

Eighty years have passed in these weeks and months since the Saxon emigrants left their German homeland and emigrated to the United States in order to be able to live their faith here unhindered, which was made difficult and impossible for them in their homeland - all in all a crowd of about 750 persons with 7 pastors and 8 candidates for the preaching ministry. On December 31, 1838, the first ship arrived in New Orleans; on January 5, 12, and 20, 1839, the three remaining ships (the fifth ship was lost without a trace on the ocean); and on February 19, all arrived here in St. Louis. These Saxon emigrants then, as the readers of this paper know, together with the Löhle Sendlings, founded our Synod in 1847, which has grown from small, humble beginnings, under God's wonderful blessing, into such a large, widely branched body. That the above-mentioned reason was the motive for the emigration was later stated by Walther, who soon became the leader of the immigrants, in the following words: "How gladly would the Lutheran-believing preachers and laymen have given everything at that time to receive permission to unite into a free church separated from the deeply corrupt, apostate national church! But their liberation for such a purpose was absolutely out of the question at that time. Emigration to a country where religious liberty prevailed was therefore recognized by them as the only way out of the ever more intolerable oppression of conscience which threatened to stifle all life of faith in them." Soon after their arrival in St. Louis, when the immigrants wanted to gather for a community worship service and naturally could not yet procure a place of their own, the Episcopalian Christ Church opened its doors to them. One Sunday in March 1839, Episcopal Bishop Kemper read the following announcement to his congregation (it has been preserved and deserves to be preserved, which is why we are sharing it in English text): "A body of Lutherans, having been persecuted by the Saxon government because they believed it their duty to adhere to the doctrines inculcated by their great leader [Martin Luther] and contained in the Augsburg Confession of Faith, have arrived here with the intention of settling in this or one of the neighboring States; and having been deprived of the privilege of public worship for three months, they have earnestly and most respectfully requested the use of our church that they may again unite in all of the ordinances of our holy religion. I have, therefore,

with the entire approbation of the vestry, granted the use of our church for this day from 2 p. M. until sunset to a denomination whose early members were highly esteemed by the English reformers, and with whom our glorious martyrs, Cranmer, Ridley, and others, had much early intercourse." In a detailed history of the city of St. Louis by W. B. Stevens, therefore, it is extolled, "A city of refuge for all creeds of religion as well as for all shades of political opinion, St. Louis became early in its evolution a typical American community. Here was freedom of political opinion. Here men worshiped according to the dictates of their conscience." And of the reception of the poor, lowly Saxon congregation on the part of the distinguished Episcopal Church and its three years of hospitality, it is said, "That act of church hospitality was fraught with great consequences, material as well as spiritual, to St. Louis. It added to St. Louis one of the most desirable elements of population. It made this city not only nationally, but internationally the capital of a powerful religious organization." - And today after eighty years? In more than one place in our country Lutherans are suspected and reviled, schools are closed, teachers are expelled, church and school property is damaged and destroyed, church services are disrupted, the use of any language other than English in worship is forbidden, indeed, worship at all, even in the English language, is made impossible in some places, old and young are deprived of the preaching of the divine word, pastors are mistreated, and even now, as we write this, news comes that pastors have been driven out by the mob because they acted conscientiously and refused to bury unbelieving soldiers in church. No wonder that even Stocktonian statesmen and Stocktonian newspapers fear for the civil and religious liberty of our country.

L. F.

In the testimony and in the fight against the Lodge system one must not slacken, if one does not want to get lower and lower and finally arrive at the point of view that one can and may no longer say anything at all against the Lodge. This applies to individual cases, to whole congregations, and finally also to whole, large church bodies. This is what God's Word teaches us, and this is what experience confirms, especially experience in the American church system. Some time ago, in the "Ecclesiastical Magazine" of the Iowa Synod, Prof. Neu reminded us of the example of the General Synod and the General Council, which have now, as has been repeatedly communicated in this place, joined together, after the General Council was founded fifty years ago precisely in opposition to the General Synod. He said, "In the General Synod the fight against the Lodge was never taken up; the result is that the Lodge has grown into a power which dictates action to the whole body and gives it a Mason for President. In the General Council the necessity was recognized, but it was not really taken seriously, so that now even a considerable number of pastors belong to the Lodges, and they no longer seem to be able to gain enough strength to carry through with the "by faith alone" also in church life, and to reject a union with the General Synod on the ground that, although in doctrine, they have tended to adhere to the "by faith alone" doctrine, they are no longer able to do so. By faith alone", but in the life of pastors and congregations (up to its president) it sets aside the way of salvation "By good works one becomes righteous and blessed" by tolerating and cultivating the Lodge. Let us sharpen each other's consciences and become ever clearer about the fundamental contrast between evangelical Christianity and the Lodge system

The same is true of unionism, another main danger in our country and especially in our time. Even the time of war and the war situation could not bring about any change. And if now, since the conclusion of the armistice, the new task of the Church in time of peace is described by various sides as the setting aside of religious differences and denominational differences, if the definite expectation is expressed that the returning soldiers in particular will stand up for this, then such statements only show that we must now be especially on our guard. Unionism and indifferentism, indifference in religious differences, are now more than ever in the air, and must therefore be especially clearly and vigorously combated.... If our Fathers, more than seventy years ago, excluded this point from our Synodal Constitution: "Renunciation of all church- and faith-mongering," and included among them "participation in false-believing tracts and miffions," they had good reason in God's Word for this point, and our Synod, last year, in adopting a new Constitution, did not delete this point, but reinstated and confirmed it as one of the conditions under which alone union with the Synod can take place and communion with it can continue. The error - so we recently read in an exposition by the well-known, outstanding American Lutheran theologian C. P. Krauth - usually proceeds in three stages: first it demands acquiescence, then equal rights, and finally dominion. We must therefore also warn against joining the Lutheran Bureau in New York (not the American Lutheran Publicity Bureau), which is now again being urged. For the activities of this Bureau clearly show that it works in a unionistic sense, just as it recently led a collection (drive) for a body and for the benefit of institutions that are not in church fellowship with us.

L. F.

"Every Pastor an Evangelist." That is the watchword issued the other day by the Federal Council of Churches. The people, both Christians and the world, have gained a disgust at the doings of the traveling professional evangelists and revivalists, who, with great expense and spectacle, would haunt a city or county, hold exciting meetings, sign up anyone who said he wanted to be a Christian, or even anyone who merely shook hands with them, for a won, boast of large numbers of new converts, and carry home piles of money in their pockets as the only sure gain. So it is true: "Every pastor an evangelist." The area where he lives and has his congregation is his mission field. The pastors seem at last to have seen the disgrace done to them by having quite strange people come to do what they were to do, and only they could do it in the right way, and in such a way as to make it of lasting continuance. That every pastor in his district is an evangelist is nothing new to our pastors, and for this reason they have never invited a traveling evangelist nor promoted his work. We are glad when this realization breaks through in others. But another, more far-reaching catchword must be added to this: Every Christian an evangelist. Here every Christian has exactly the same profession as the pastor. They are all spiritual priests before God. This is what the apostle Peter tells them, and precisely with the intention "that you should proclaim the virtues of Him who called you from darkness to His marvelous light," 1 Pet. 2:9. When a Christian talks to an unconverted person about what is for his peace, when he brings him with him to church, the pastor points out to him

He acts as an evangelist of God. This does not make much of a stir before the world, but can often become a cause of joy in heaven before the angels of God, namely, when a sinner repents. In this way one can become a helpmate to people's joy. E. P.

A prudent resolution has been made by an Episcopal preacher. Of one D. Freeman in Minneapolis it is reported in papers that he said, "My church has spent P1. 700,000 in institutionalism, and I am done with the story because it makes the pastor a leader and overseer of all sorts of outward events instead of a prophet of God. I will confine myself to effectiveness in the upper room." By institutionalism is meant the institution of a congregation having all kinds of provisions under the church or in a: special building, such as kitchens, trade schools, craft workshops, gymnasiums, and who knows what. This arrangement had been very fashionable in some circles for some years. Church buildings were built and furnished accordingly, and a great deal of money was applied to them, and much benefit was expected from them. The intention was thus to bring people to church in a roundabout way. The success, however, did not meet the expectations which were attached to the institution, and many dropped these little remedies. When D. Freeman says that he intended in future to confine himself to the efficiency "in the upper room," he was probably thinking of the meeting-room in the church, where the congregation assembles for worship, as distinguished from the many rooms on the ground floor of the church. Perhaps he was also thinking of the "upper room" of which Luke tells us in the first chapter of Acts, where in the days between the Ascension of Christ and Pentecost the church, 120 in number (v. 15), was gathered for edification with God's Word and prayer. Objectively, it comes down to one thing. He meant that in the future he would do the work of the Lord by the Lord's means, the preaching of the gospel. This is a reasonable decision. The gospel is "the power of God that saves everyone who believes in it", Rom. 1, 16. The word wins and keeps hearts and can save souls, Jam. 1, 21. The new measures with which one wants to draw people into the church, fulfill even the purpose of bringing people to the word, so that the word can then have its work on them, to a very unsatisfactory degree. Most people just accept these earthly opportunities and benefits offered to them, even think that the church is there for that, and do not think any further and do not want to think what the Christians want to draw them to by these means. Even when the Lord fed the people by a miracle, they ran after him, but only as long as they thought there was bread to be got from him. To them he must soon say, "Ye seek me not because ye have seen signs, but because ye have eaten of the bread, and have been filled." Joh. 6:26. The churches thus do their work best, when the pastors and the rest of the members diligently proselytize, inviting and bringing to church all that can be reached, and when the pastors then do their part, that the people in the church may hear what grips the consciences, what brings and promotes repentance and faith. E. P.

Another attempt to unite the churches. On the 4th and 5th of December, a number of representatives of different church communions were assembled in Philadelphia, at the invitation of the General Assembly of Presbyterians. The intention was to find ways and means to unite the different churches for the time being in a looser union, to form a federation. The Lutherans were not invited, as they do not belong to the Federal Council of Churches. D. Knobel of the United Lu-

theran Church, however, had commissioned some men to say in word and writing on the spot what was to be said. According to the report of the *Lutheran*, they seem to have said nothing. After they had explained that they were not sent by their own bodies as representatives, and that they could even less speak in the name of the whole Lutheran Church, it is said of their spokesman: "He urged every member of the Protestant Church to take time to consider the matter well and seriously, not mechanically, but according to the grace bestowed upon us by Him who gave us His word for salvation. He believes that once all Lutherans are united into one body, then they would together make a declaration that the Lutheran Church extends her hand to all who are one with us in the faith as set forth in the Augsburg Confession." Rightly says the *Lutheran Herald*, "No Lutheran synod will join the union. For that would be to abandon its own confession and declare itself bankrupt as a spiritual power standing on a definite faith founded on the doctrines of Scripture." "A union of Reformed churches professing the same faith may be in their interest, and help them to more energetic efficacy, if they unite their many small churches. The Union, however, is to be a union of 'evangelical' churches; but now the great Reformed churches of America are riddled with Unitarianism, against which, to be sure, many are still faithfully struggling. But this unionistic combination would naturally give a free hand to the radicals, and cripple the more earnest elements, who still care for the adherence to the main Christian truths." That Union meeting in Philadelphia was then immediately confronted with the difficult question, where to stop yielding, what error to allow and what not. As if to mock the whole assembly, or even as a reminder to them to consider what they were doing, the first man to appear and present his credentials was a Swedenborgian. The question had to be put to him at once, whether he thought his church was sufficiently evangelical to be recognized here. The invitations were limited to "evangelical" churches. By these are meant those churches which still want to hold to the basic truths of the Gospel, such as the Trinity of God, the deity of Christ, His atoning passion, etc. To these: Incident with the Swedenborgian the whole unification thing would almost have gone to pieces right away. Then in 1920 a great convention is to take place, in which each church is to be entitled to one delegate for every 500,000 communicant members. E. P.

The Roman question. Will it soon find its solution? That is, how will the Peace Congress now in session arrange the matter in regard to the temporal rule of the pope? Or will the Congress of Powers do anything at all in the matter? The question is being dealt with by Catholics of various countries in papers, pamphlets, and books. Three ways of solving the Roman question have been considered. Each of these ways, however, has its difficulties. "Only an ecclesiastical Italy, possessing reverence for Christ's Governor on earth, could provide the guarantee of value for the Pope's freedom and independence, a hope that seems a long way off." No one quite knows. "It is for the Pope himself to decide the question of the Papal States." "Diplomacy, approaching the solution of the Roman question, can count on the Pope's ability to negotiate. The Pope is not necessarily and under all circumstances committed to the unconditional no. And so, too, is the Catholic

world convinced that when, by God's providence, the decisive moment will have come, the Governor of Christ will lack neither the firmness nor the prudence to speak the right word." The wisest thing would be for the Pope to renounce the Papal States and the world position. And while he was at it, he could then renounce some other claims as well.

E. P.

The New Jersey Synod of Presbyterians is again proof of **how the Reformed sects mix**, and often confuse, the state and the church, and how they are just as or more concerned with the improvement of outward, civil righteousness than with the business of which the church alone is charged by the Lord, namely, to preach the gospel and thereby to make men Christians. Rev. S. J. McClenaghan, who presented the report on Internal Mission to the Synod meeting in Atlantic City in November, which was also adopted by the Synod, recommended the sending back of all aliens in New Jersey who would refuse to support the program of wholly Americanizing the foreign-born. He submitted, "This is demanded by the distress of our country, the loyalty to our traditions and institutions, the great patriotism of our President and our great leaders in army and fleet, and the great sacrifices made by our soldiers over there." - What one wonders about is what the Americanization of foreigners is supposed to have to do with the Inner Mission, unless you consider Americanization and conversion to be synonymous, confuse state and church, and consider the Americanization of foreigners to be the mission's job. Certainly Christians will also always be good, faithful citizens of their country, seeking the best of the land in which they dwell, as their God has commanded them. The better Christian a man is, the more civic virtues will be found in him, because a Christian loves and honors the authorities, is subject to and obedient to them, not merely for the sake of punishment, but above all for the sake of God and conscience. But if you drive them out of the country, you cannot make them Christians, nor good citizens, nor even hazy Presbyterians. If you wish to make men very good, nay, the best citizens, you must first make them Christians by the preaching of the gospel, then instruct them as to their duties towards church and state, towards God and neighbour, and exhort them with all meekness and patience to comply with these duties; for, as is well known, you cannot reap until you have sown. If, therefore, the Presbyterians did not meddle with the affairs of the state, and did only what they are commanded to do, "Preach the gospel to every creature," they would do the best service not only to the church, but also to their country. - But we see from this again that there is little difference between the pope and the sects. The former is intolerant, and so are the latter; the latter wants to convert people to his view by force, by punishing life and limb, property and blood, and so do the latter; the latter is always mixing up the state and the church, and so are the latter; the latter continually interferes in the affairs of the state and wants to dominate both, and so do the latter. God preserve us by grace from the intolerance and persecution of both!

E. Totzke.

The best guide.

It is the turn of the year. Some of us enter with joyful hopes and fresh courage, many with quiet trepidation, the new path of life that lies so unknown before us all. Each of us, no doubt, asks himself the question: Will the path through sunny meadows

or lead me through dark valleys? Will my foot not slip, and will I not miss the right path? A little incident occurred to me among such questions.

During our last stay in Switzerland, an excursion was made to one of the most magnificent heights in the Alps. "We were told right from the start that we could not go without a guide. At first such a guide seemed superfluous to us, but more and more we learned to appreciate him. How safely we went forward under his tried and tested leadership! When a crossroads came, all looked to him to follow his direction. If the path led over dangerous cliffs, past steep precipices, then one after the other the strong hand of the leader grasped. At particularly narrow places he exhorted us to follow his footsteps exactly, and so we overcame all difficulties. Moreover, we were allowed to put our luggage on his strong shoulders, and if here and there one of us wanted to get tired, he encouraged us by telling us that we would soon reach our goal. At last we reached the top, and the view of the wonderfully beautiful Alpine world was well worth every effort and every sour step. We involuntarily folded our hands and thought of the even more glorious goal that awaits us up there when our earthly pilgrimage is completed.

And, praise be to God, even in this great wandering a faithful guide will stand by us. Oh that everyone would have this one with him! No earthly guide can protect us like the one of whom we confess: "He restores my soul; he leads me in the paths of righteousness for his name's sake," Ps. 23:3. May we not cast all our cares and troubles upon him? Does he not strengthen our weary knees? Yes, just look into your Bible; every delicious promise that this most faithful of all leaders gives us in the Old and New Testaments will be fulfilled in us daily as we follow him. And when at last the way becomes steeper and steeper, when our courage fails us and our strength deserts us, then we are to know all the more that his word to us becomes truth: "I will carry you to your old age, and until you grow gray. I will do it, I will lift and carry and save", Is. 46, 4.

New Year's Day.

Nowadays the 1st of January is celebrated almost everywhere in Christendom as the day of the joyful-serious change of the year, while the old meaning of the same as the feast of circumcision and the feast of the name of the Lord Jesus has receded more and more and has been perpetuated only in the ecclesiastical lessons of the day. It was not so in the first centuries of the Christian Church; this day was either not observed at all, or was observed in silence as a serious day of penance. This was done in opposition to paganism. The ancient Romans celebrated January 1 as a feast day dedicated to the god Janus. This was the god of time with the twofold countenance, one turned to the past, one to the future. The day was celebrated in wild licentiousness. Even the evening and night before were spent in dancing, games, and mischief of all kinds. In the morning they adorned themselves with flowers; public parades, exhibitions, dances, all sorts of mummeries and disguises were held. Indulgence and lewdness were not lacking. Thus, the lavish New Year's Eve celebrations, masquerade balls, and similar secular New Year's festivities of our time have a pagan origin.

In contrast, the Christian church insisted that

This day was observed by their members as a serious day of penance and fasting. Only in the seventh century they began to celebrate it as the last day of Christmas and therefore as the day of circumcision and the naming of the Lord Jesus. Luk. 2, 21. But it was not until the thirteenth century that this celebration was generally ordered in the church. Meanwhile the beginning of the civil year was not changed to January 1 until the sixteenth century. In his letters, Luther still sometimes reckoned the New Year according to the custom of beginning with the first day of Christmas (December 26).

How meaningful is the great name of Jesus in the little New Year's Gospel over the gates of a new age!

My beginning shall be in the name of Jesus alone.

Anger and revenge.

Never forget that in all wrath and vengeance thou graspest God in his office and in his arm. Vengeance is his; he will repay. If you want to see a clear picture of what you do in anger, listen to the following passage from the lives of two friends in the old church. When one of them had suffered an insult, he came to the other, told him the insult he had not done, and concluded by saying, "I cannot help it; I must avenge myself!" All his friend's pleas could not dissuade him. At last the latter said, "Well then, since you are for once determined to avenge yourself, let us communally ask God for an opportunity to do so!" And so he lifted up his hands and prayed, "God, we have no need now for thee to take care of us; for as this brother says, we can and will make satisfaction for ourselves." No sooner were these words out than the other rushed to his feet and begged him not to continue praying thus, but to call upon God to forgive him and to forgive him himself.

Anger and revenge, as a rule, do not overcome an enemy at all; but a conciliatory heart overcomes two, its own anger and that of the other, and at any rate one, its own anger.

Don't get tired!

A city missionary relates: In the winter past, I was roaming my district one evening in wet and cold weather, and dejected by the roughness of the weather as well as that of the people, which chilled my soul as well as my body, I felt no more courage in me to turn to souls, and sank into deep despondency. I entered a house to rest, and as I passed before a chamber whose door was half open, I saw a poor seamstress working at a small table by the light. She was sewing so diligently that one could hardly see the needle flying to and fro. For a moment she paused, glanced at the down-burned light, and then sewed on with double haste. 'I must hasten,' she spoke, 'for my light wants to go out, and - I have no other.' When I heard these words, I felt it like a blow that awakened my afflicted soul. God was sending me a message through this worker. I was stirred up with the words of our Saviour: "I must work while it is day; the night cometh, when no man can work," John 9:4.

Obituaries.

Herbert Paul Graupner was born in Medina, N. Y., Nov. 18, 1893, and was confirmed in Elmira, Ont. in 1908. In the fall of that year he entered college at Fort Wayne, Ind. to prepare for the sacred ministry of preaching, and completed his studies in the seminary at St. Louis in June, 1917. In September of that year he was introduced to his three congregations at Vibank, Kipling and Windhorst, Sask. Can. In July of that year he married Anna Jung. He died Nov. 20 from the effects of influenza, aged 25 years and 2 days, leaving his deeply grieved widow, his parents, three brothers and four sisters. On Nov. 27 his body was given Christian burial in the parish cemetery at Dashwood, Ont. His three brothers and three officemates bore him to the grave. Officiating at the home and graveside was R. Eifert. Dauphin, a classmate of the deceased, read the resume. The sermon was preached by the undersigned on Is. 57, 1. 2, and Father Dede gave an English speech on Revelation 21, 5. - The Lord heal the wounds he has inflicted, and give us all one blessed hour!

A. Wuggazer.

Believing in his Savior, Alfred Preisinger died Nov. 24. He was born on December 3, 1891 in Chicago, Ill. After his confirmation he attended the institution at Milwaukee, then he entered the seminary at St. Louis. After completing his studies he accepted the call of Trinity Church at Neudorf, Sask. in 1914, Can. In 1916 he received a call from Bethlehem congregation at Markinch, Sask., Can. He served both congregations only a short time, having to seek another climate on the advice of his physician. In April, 1918, St. John's congregation at West Northfield, Ill. called him, at which he labored in great blessing. How soon, however, the Lord of the Harvest would call him away from blessed work he had no idea. On the 17th of November he was taken ill with influenza. After several days pneumonia set in, and on November 24 he passed away gently and blessedly. The funeral took place on November 27. The undersigned delivered the funeral oration on Joh. 13. 7. Father C. M. Noack officiated at the grave. Six of his fellow ministers carried the coffin. In the Bethania churchyard at Chicago the disembodied body now rests until the joyful resurrection morning. - May the Lord comfort all the bereaved with the hope of a happy reunion, and may He also call out to us all one day: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things. Enter thou into the joy of thy Lord!" Walter F. Pieper.

On November 5, Heinrich Nikolaus Demgen, teacher for 34 years at the Immanuel congregation in Kingston, N. Y., died blessedly in faith in his Saviour. Eighteen months ago he suffered a stroke, from which he recovered sufficiently to be able to teach school again. A second stroke brought about his end within a few minutes on the day named. -- The deceased was born February 4, 1860, at Albany, N. Y. He attended the parochial school of St. Mat

thäusgemeinde and was confirmed in 1873. In 1882 he graduated from our seminary at Addison, and was then introduced as a teacher at Schenectady. In September, 1884, he accepted the call of the Immanuel congregation at Kingston, which he served until his death. He was married in 1885 to Miss Luise Yoppke, who, together with three children, survives him. The only son is at present in the service in France. His age was 58 years, 9 months and 1 day. - The Lord comfort the bereaved, hold his protecting hand over our parish schools and give them faithful teachers for ever!

F. T. S.

On November 17, the Archpastor of his Church took to himself a faithful under-shepherd of his lambs, teacher one. Waldemar v. Renner, at the age of 79 years and 11 months, to join him in the triumphant Church. Born at Luebben, Brandenburg, December 18, 1838, he emigrated to America with his parents when seventeen years of age, settling at Coopcr Grove, near Chicago. Moved by Father Stubnatzy, he entered our teachers' seminary three years later. Since he had brought with him gymnasium training from Germany, he had to enter the school office just one year later, in 1859, for the sake of necessity. For fifty-three years he served the school with rare fidelity and great zeal. During the first twenty-three years of his ministry he ministered to his Savior in the children of the following churches: Adrian, Mich.; Zion in St. Louis, Mo.; Halfway, Mich.; Cincinnati, O.; Kendallville, Ind.; Frankenlust, Mich. For the past thirty years he has been located at Frankenluft, Mich. In 1911 he had to undergo a severe operation; this brought him relief, but no cure, and it was with a heavy heart that he had to resign the teaching office which had become so dear to him. Living in the old seat of the congregation and supported by it, he passed a quiet and peaceful old age of seven years. Four months before his end his old illness worsened, and in the last weeks he suffered unspeakable pain with great patience, until the Lord heard his frequent prayers and took his soul to Himself in heaven. On November 21, we committed his weary body to the bosom of the earth as a noble seed, with the participation of his former pupils and many colleagues, on our God's Acre, the undersigned speaking on Heb. 13:7: "Remember your teachers who have told you the word of God!"

W. Bekemeier.

On December 5, Homer A. Kern, a student of theology at Concordia Seminary here, died of influenza at the Lutheran Hospital in St. Louis, Mo. Born Nov. 5, 1897, in Luzerne, Iowa, he had graduated from Concordia College in St. Paul, Minn. and had entered here in September, 1916. After serving one. Year vicarage, he studied this year in the second seminary class. A brief funeral service was held here Dec. 6 - the institution had already closed and nearly all the students had matured home - and the body was taken to his home in Luzerne by his father, William E. Kern, and his pastor, G. Schroeder. There it was laid to rest on December 9. Rev. C. J. Pritz officiated. - God be a rich comfort to the relatives! May He bestow upon His Church abundant replacements for the many gaps that have been left!

L. F.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Liturgy and Agenda. Abridged Edition. Concordia Publishing House, St. Louis, Mo. 1918. 144 pages 314X6. Price: \$1. 20 and \$1. 50, according to the binding.

An English pocket agenda, excerpted from our new large English agendas. It is a small masterpiece in terms of design: very handy format, which fits into any pocket; small size, because thin, but not transparent paper has been used; small, but still very clear print; tasteful binding. Therefore there is much more in the book than one would expect according to its format and size, and it will be very welcome to pastors for their official journeys and travel preachers! for their journeys. The two editions differ in such a way that edition 6 (\$1. 20) is red-cut and bound in imitation black leather, while edition M (H1. 50) is gold-cut and bound in genuine morocco leather. L. F.

Luther Primer. A Little Book of Goodly Excerpts from the Writings of Martin Luther. By *Albert T. TV. Steinhäuser*. Survey Publishing Co, Columbia, S. C.. 1917. 178 pages 5X7, bound in cloth with gilt title. Price: 75 Cts.

We have several small books on Luther entitled: "Luther as a German Classic" or: "Luther in a Selection of His Writings." It is a similar work that is before us here. It was first procured for a Luther Society, which wished to read and study Luther more thoroughly in the jubilee year of the Reformation. The booklet is skilfully compiled and edited and is well suited to whet the appetite of those who have not yet read Luther. It offers in a small space a selection of Luther's most diverse writings: Reformation writings, sermons, letters, prefaces, etc., for example: "To the Christian Nobility of the German Nation", "On the Babylonian Captivity of the Church", "On the Freedom of a Christian Man", "Preface to the New Testament", etc., up to the last words spoken on his deathbed and those written on his desk after his death; all in good, somewhat freer translation, each writing with a few words of introduction. An appendix brings a chronological table of Luther's life and work, a bibliography, and an index. A fine Luther primer... L. F.

The Lutherans of New York. Their Story and Their Problems.

By *G. U. Wenner, D. D., L. H. D.* New York: The Petersfield Press, 319 E. 19th St. 169 pages 5x7 1/4, bound in cloth with gilt title. Price: 25 Cts.

The author of this book is a well-known older preacher of the General Synod, who has lived in New York for fifty years as pastor of a German-English congregation there. In this work he brings much interesting historical and statistical material about the Lutheran Church in the city of New York, also about our congregations there, admittedly also judgments and views with which we cannot always agree. Among the "Problems" the following are treated: "The Problem of Synods; The Problem of Language; The Problem of Membership; The Problem of Religious Education; The Problem of Lapsed Lutherans; The Problem of Statistics." In regard to the "Problem of Religious Education," the author advocates an institution which he has already further set forth in a special work, offer a *ἑκκλησία* tung, bie he has already further set forth in a more eloquent *werfe*, *Religious Education and the Public School*. He acknowledges that Sunday school instruction is inadequate, praises the parochial schools, which admittedly are attended by only 4 per cent of the 42, 106 Lutheran children in New York, and thinks that the need would be first relieved if the children were excused from attending the public school for half a day, say Wednesday afternoon, and received religious instruction in their church. As an attentive observer, he has also recognized the reason for that which is wondered at throughout the country, namely, that among all Protestant churches the Lutheran Church, and among all Lutheran bodies our Synodal Conference, stands at the head in the number of those preparing for the preaching ministry. The reason is- the church school. Wenner says, "Eight of these parochial-school churches report fifty of their sons in the ministry. Some of the pastors failed to send me reports on this point, but I have been credibly informed that within twelve years ten of these churches sent sixty of their sons into the ministry." (P. 108.) L. F.

The Lutheran Church Year Book for 1919. Issued under the auspices of the General Council, the General Synod, the United Synod in the South, and the Joint Synod of Ohio. Compiled and edited by *Rev. TV. M. Kopenhaver, Miss Grace M. Sheeleigh, and Prof. Carl Ackerman, Ph. D.* 245 pages 6X8 1/4. Price: 25 Cts. To be obtained from the Concordia Publishing House, St. Louis, Mo.

This calendar is without a doubt the richest year in terms of information about the entire Lutheran Church in our country.

book. But the statistical material also fills no less than 187 pages. Because of this material it is indispensable to us personally. Even about our own Synod it offers many things which we cannot find together so conveniently anywhere else, for example, the indication under which different names in the larger cities (Chicago, St. Louis, Cleveland, etc.) our congregations go, and on which streets their churches stand. That special attention is otherwise given to the bodies mentioned on the title-page is self-evident. The price is very low considering what is presented. L. F.

Introductions.

The following were introduced at the meeting of the district presidents concerned:..

On the 17th of Sonnt, n. Trin.: 4". H. Schmidt in the congregation at McEachern HO., Sask., Can., by H W. A. Bäpler.-

On the 21st of Sonnt, n. Trin.: 41 G. Nösener in the Misswysparochie to Elbow, Sask., Can., of H W. A. Bäpler.

On the 22nd of Sonnt, n. Trin: 41 O. Bierleiu in the mission parish at Central Butte, Sask. can. by 41 W. A. Bäpler.

On the 23rd of Sonnt, n. Trin.: H F. S i e v e r t in the mission parish at Lucky Lake, Sask. can. of 4". W. A. Bäpler. - P. W. C. A. Mary's in Emanuel Parish at South Chicago, Ill, assisted by Praeses F. Pfotenbauer, ÜH Thieme and Kaub, and Prof. Lochner of 41 C. Brauer Sr.

On 24 Sonnt, n. Trin.: 41 P. Gölte rmann as associate pastor of St. John's parish at Gary, Ind. by 41 A. Rump.

On the 1st Sunday, the Adv.: 41 G. D. Kamm at St. Paul's parish, Evansville, Ind. by 41 W. G. Polack. - 41 G. K l a t t e n h o s f in Immanuel parish at Joplin, Mo., by 41 Otis L. Lang.

On 2 Sonnt, d. Adv: 41 F. W. S i e b e l i t z at Trinity Church, Port Arthur, Tex. by 41 A. C. Swan. - H L. H. W. Hornbostel in Immanuel parish near Canton (Spring Valley), Kans. by 41 H. J. Theel. - H M. C. Kretzmann as second pastor of Immanuel church at Schenectady, 9k. P., by 41 C. Kretzmann.

On the 3rd Sunday, the Adv.: 41 H. Winner at St. John's parish near Newhall, Iowa, and, in the afternoon, at Concordia parish in Newhall, assisted by H Pritz of 41 H. C. Reikvswky.

Introduced as teachers in parochial schools were:

On the 25th of Sonnt, n. Trin: Teacher H. Ninnemann as teacher in the school of Immanuel Parish at Des Plaines, Ill, from 41 W. F. Pieper.

On the 26th of Sonnt, n. Trin. teacher H. Maschhoff as teacher in the school of the parish at Algonquin, Ill, by 41 H. Moldenhauer.

On the 1st of Sonnt, d. Adv: teacher G. Keller as teacher in the school of Trinity parish at Evansville, Ind. by 41 W. G. Polack. - Teacher W. v. Renner as teacher in the second Schndistrict of Immanuel church at Courtland, Minn. by 41 H. Penalties.

On the 2nd of Sonnt, d. Adv: teacher A. C. Stellhorn as school vifitator of the Middle District assisted by 41 carpenter of 41 J. D. Matthius.

On the 4th of Sonnt, d. Adv: teacher Th. A. „L>. Dantenhahn as teacher in the school of St. Luke's parish at St. Louis, Mo. by 41 G. Chr. Barth.

Groundbreaking.

On 2 Sonnt, d. Adv. the Trinity congregation at Trenton, N. J. (41 J. Dawidowski), laid the foundation stone of the new church. Preachers: ÜH Dawidowski and Erich.

Initiations.

Dedicated to the service of God were:

Churches: On the 24th Sunday of Trinity, the new church of the Zion congregation at Chappell, Nebr. - On the 2nd Sunday, Advent: The new church of Bethlehem Parish at Ravenna, Nebr. (41 A. R. Sander). Preachers: ÜH Petersen, Willuwit and W. F. F. Hoffmann.

School: On the 15th of Sonnt, n. Trin.: The new school (28X32X86 feet) of the Immanuel congregation at Des Plaines, Ill. Preacher: L. Höltner and Volkert (English). The consecration prayer was said by 41 W. F. Pieper.

Anniversaries.

Anniversary:

On 25 Sonnt, n. Trin: The Trinity Church at York Center, Ill (41 5). Dannenfeldt), the 50th anniversary. Preachers: 4>H H. Röhrs and A. Pfotenbauer. - On the 26th of Sonnt, n. Trin: The Zion congregation at Carlinville, Ill, the 50th anniversary of the consecration of the church. Preachers: F. E. Brauer and G. Beiderwieden.